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XENOPHON

TITLE:

**THE ANABASIS
OF XENOPHON**

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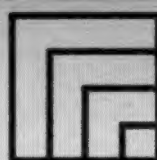
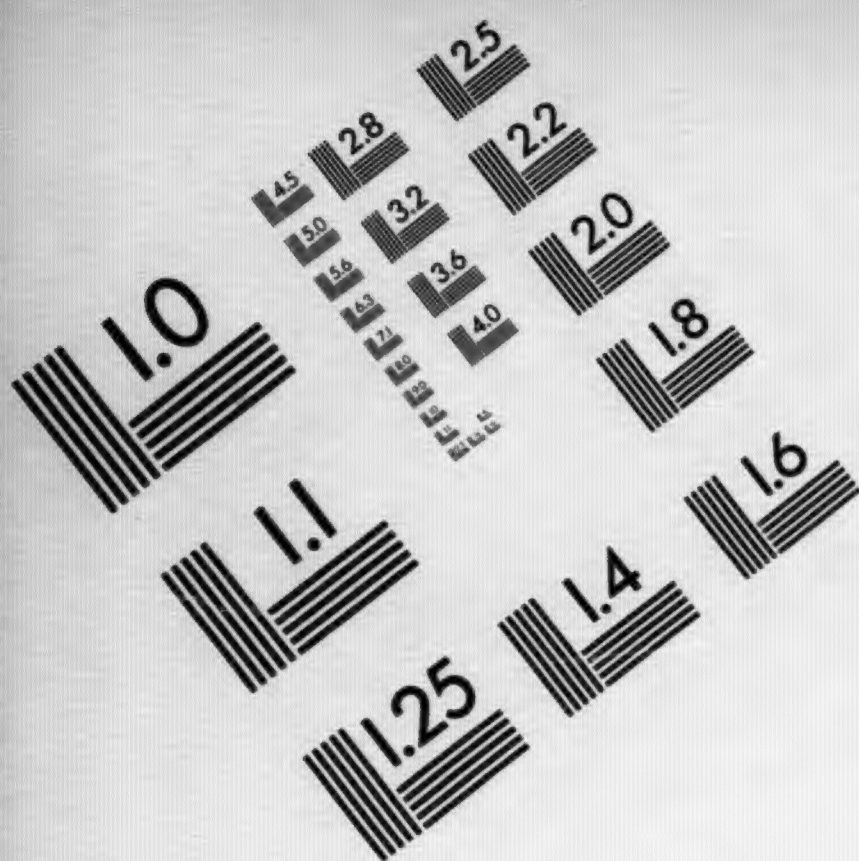
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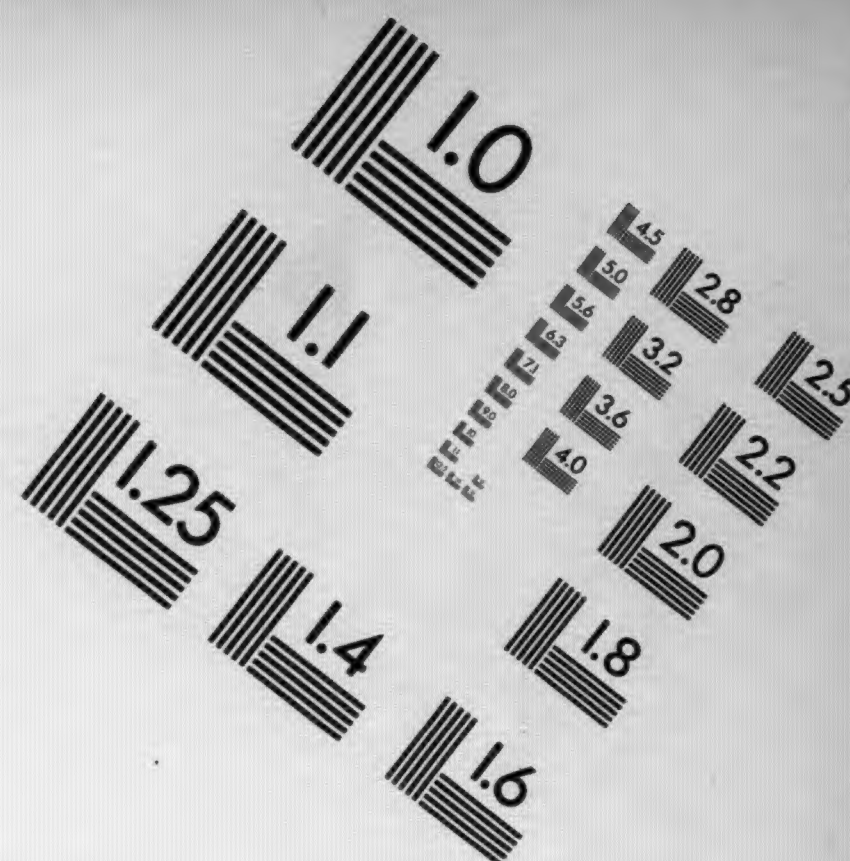
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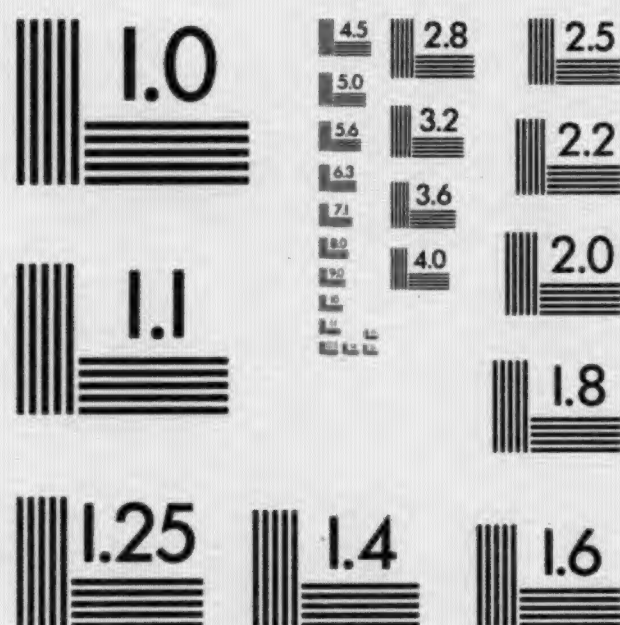
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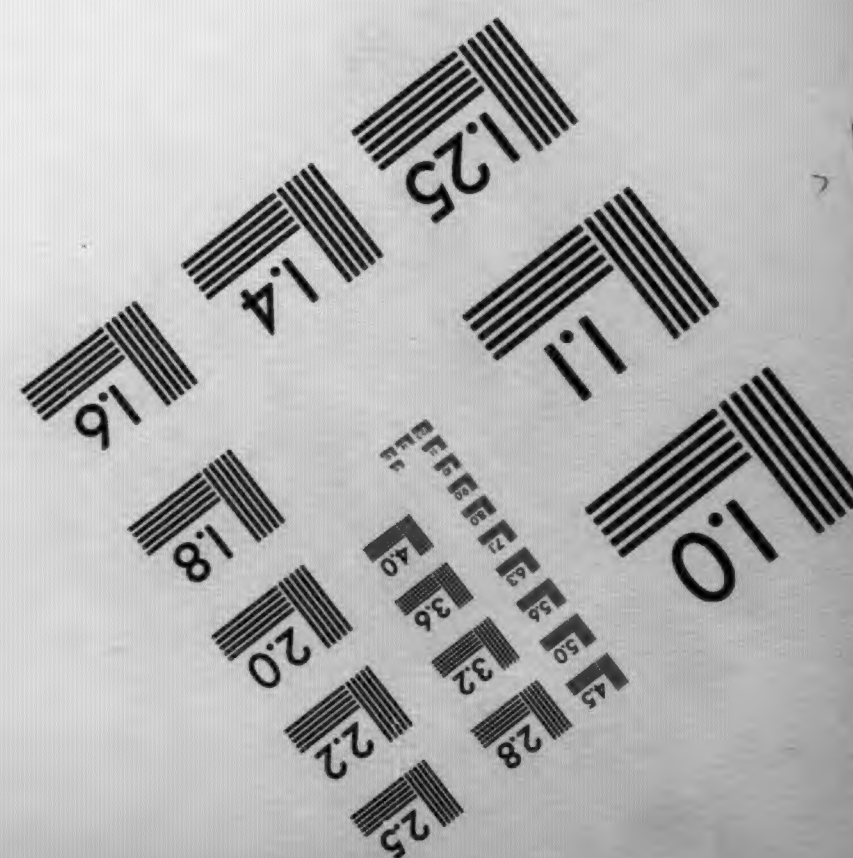
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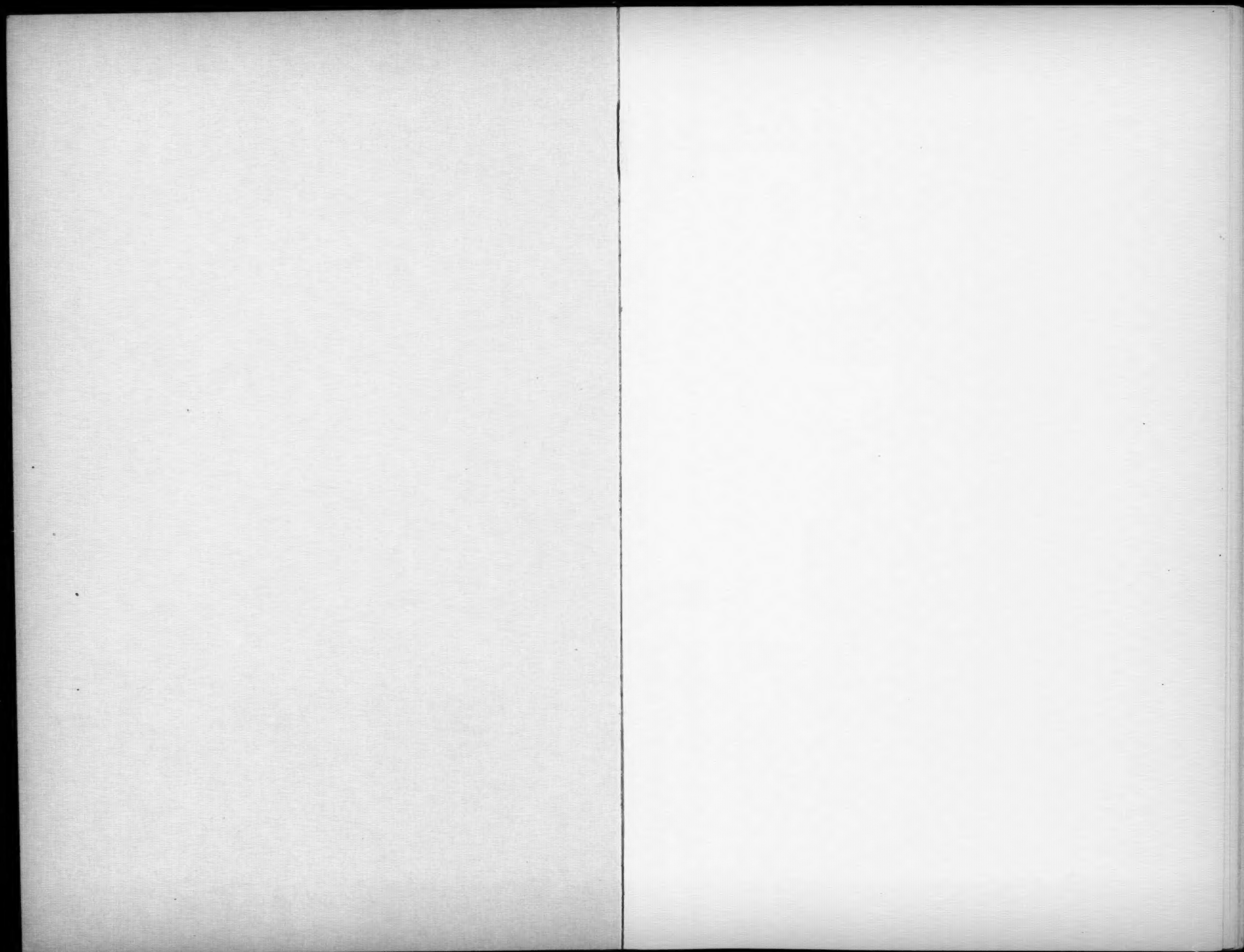
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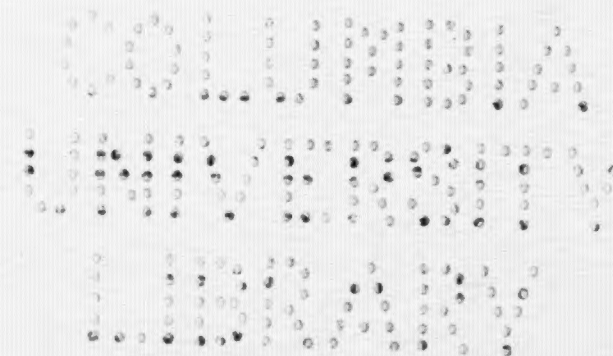
THE ANABASIS OF XENOPHON

EDITED WITH INTRODUCTION
AND COMMENTARY

BY

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PREFACE

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This edition of the *Anabasis* was undertaken with no other end in view than the production of a book which might prove interesting and helpful to the student of Greek in the early stages of his study, and a useful manual for the teacher. The text given follows Gemoll more closely than any other editor, but by no means all of his readings have been accepted. In general no real revision of the text has been undertaken. A very few excisions have been made, but for the most part square brackets have been used to designate words or phrases of doubtful authenticity. In passages in which the true reading is uncertain the needs of those for whom the book is intended have naturally led the editor to give a readable text.

The text of the entire *Anabasis* (seven books), is given, although the commentary covers only the four books commonly read. The interesting narrative of the later books is therefore available for sight translation, and the vocabulary has been made to cover all seven books, not the first four merely.

The vocabulary itself is condensed, and is meant to supply only what the student of Xenophon needs and can use. This is particularly true in the matter of etymologies, where a scientific treatment seems quite beyond the reach of the average student of Xenophon, and it is true also in the matter of verb forms.

Military matters occupy much less space in Introduction and Commentary than is the case in many editions, although enough information is given to enable the student to understand Xenophon's narrative; and as regards the grammatical element, which may seem to have been unduly emphasized, the editor has been guided by the desire to meet the needs both of those who teach syntax from the grammars, and of those who, like himself, prefer to teach it by illustration.

Hence references to the standard grammars are given (G for Goodwin, H for Hadley-Allen, B for Babbitt), while at the same time much syntactical information is included in the Commentary itself. Cross-references naturally abound, and these have been repeatedly checked off to ensure accuracy. References to the text are to chapter and line, unless the section mark (§) is given. In the Vocabulary, however, references are uniformly to sections.

The author has endeavored not to allow the stress laid upon grammar to prevent the student from feeling the charm of the story, or from becoming interested in Xenophon as writer and as man

A. T. MURRAY.

Chappaqua, New York.
October, 1913.

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INTRODUCTION

I

XENOPHON, HIS LIFE, CHARACTER, AND WRITINGS

1. DATE OF XENOPHON'S BIRTH.—Xenophon, the author of the *Anabasis*, was an Athenian, the son of Gryllus and Diodōra. His birthplace was the deme Erchia, on the eastern slopes of the Hymettus range, some twelve miles from Athens. As to the date of his birth there has been much dispute, but it seems most probable that he was born about 431 B. C., the year in which the Peloponnesian war broke out. Certainly he makes it clear that at the time of Cyrus' expedition he was a young man, possibly, though hardly probably, under thirty (see *Anabasis* III, 1, §§ 14 and 25; III, 2, § 37.) The older view, accepting as authentic the story told in Diog. Lært. II, 22 (cf. Strabo p. 403), to the effect that Socrates bore the wounded Xenophon from the field of Delium (B. C. 424), places his birth about B. C. 444. This story is however all but certainly an echo of that told by Alcibiades in Plato's *Symposium* (220 de; Plut. *Alc.* 7) of his being saved by Socrates at Potidaea (B. C. 432), and lacks all credibility.

2. BOYHOOD AND TRAINING.—Of Xenophon's boyhood and youth no record has come down to us, but certain things may safely be assumed. His fondness for out-of-door sports is attested by the fact that among his writings are tracts on horsemanship and on hunting, and this fondness dates presumably from his boyhood. He must also be assumed to have had the training in music, letters, and gymnastics, which a well-to-do Athenian, such as Gryllus undoubtedly was, would naturally give his son; and it must be remembered not only that the Athens of Xenophon's boyhood days was the mistress of an empire, and a city of wealth and power, but that the

crowning manifestations of the Attic spirit in Art and Literature would be among the most potent formative influences surrounding his early years. Moreover it was a time when his country was at war, and by the time Xenophon had reached his eighteenth year the Spartans had occupied Decelēa, in Attic territory, and Xenophon must have been among those who served in arms against the invaders. To these facts we must add that Xenophon was a man of deeply religious nature, and we note further that service in arms and in the popular assembly must have done much to develop in him that versatility which enabled him later on to deal so ably with the most baffling and disheartening situations.

3. FRIENDSHIP WITH SOCRATES.—As a boy, or at least as a very young man, Xenophon became a pupil of Socrates, and was profoundly influenced by the unique personality of the great teacher. Diogenes Laertius tells a pretty story of the boy's first meeting with the philosopher. Socrates, he says, met Xenophon, a comely and modest boy, in a narrow way, and, holding his staff so as to block the boy's passage, asked him where provisions could be bought. On the boy's answering the question, he asked again: "And where are men made noble and good (*καλοὶ καγαθοί*)?" To this Xenophon could give no answer; and Socrates continued, "Follow me, then, and learn."

Whether this story be truth or fiction, it is certain that Xenophon was for years a follower of Socrates, and conceived for the homely and unpopular philosopher a deep and abiding affection, to which his *Memorabilia* bears abundant witness.

4. JOINS THE EXPEDITION OF CYRUS.—In the *Anabasis* III, 1, Xenophon tells us how he came to join the expedition of Cyrus, which the *Anabasis* has made famous. In the spring of 401, having seen the downfall of Athens after a protracted struggle, marked not only by disasters to her arms, but by greed and party-strife within her walls, Xenophon was invited by a friend, Proxenus of Boeotia, to join an expedition under the young Persian prince, Cyrus. Various motives

may have prompted him to accept the invitation, love of adventure, ambition (for the wealth and munificence of Cyrus were well known), and, it may be, a feeling of discontent with conditions at Athens. He tells us, however, that he asked the advice of Socrates, who bade him consult the oracle at Delphi. This Xenophon did, but, having already decided to go, merely asked the oracle to what gods he should sacrifice, in order to ensure success in his project. Having followed the oracle's instructions in this regard, he set sail, and joined Proxenus in Sardis. The latter introduced him to Cyrus, and Xenophon joined the expedition unofficially, as it were, and without rank in the army.

5. PROMINENCE DURING THE RETREAT.—We hear practically nothing of him during the upward march from Sardis to Babylonia, but after the treacherous seizure of the Greek generals, when the plight of the army seemed desperate, Xenophon comes to the front with remarkable courage, wisdom, and military skill, and becomes the real leader of the retreat. This remains true even if we accept the view that he has so shaped the narrative as to bring himself into undue prominence and to thrust others into the background (see below, § 13). With all allowances, we must still recognize his courage, his resourcefulness, and his devotion to the common good.

6. FRIENDSHIP WITH AGESILĀUS.—Xenophon's story of the Ten Thousand closes with his handing over the remnant of the army to the Spartan general Thibron in Asia Minor in the spring of 399, and we have no sure knowledge of his own movements during the years immediately following. He may have remained in Asia and taken part in Thibron's campaign against Tissaphernes, or he may have revisited Greece; but three years later we find him in the service of Agesilāus, king of Sparta, who was continuing the war against Persia. Between Agesilāus and Xenophon a strong friendship grew up, and a laudatory sketch of the king appears among Xenophon's writings.

When Agesilāus returned through Thrace and Macedonia,

Xenophon accompanied him, and must therefore have been present at the battle of Coronēa in 394. Whether or not he actually fought against his countrymen, who were arrayed on the side of the Thebans against the Spartans, cannot be positively stated; but in any case the bonds connecting him with Athens were by this time weak, if they had not already been severed. He had left Athens seven years before, seeking, possibly, to escape from a situation, which may well have seemed helpless and hopeless; he had lived for years with Asiatic and Peloponnesian Greeks; he had made an important campaign which had conclusively shown the weakness of Persia, the ancestral foe of Hellas, and he had doubtless been fired with a vision of a larger patriotism which cherished pan-Hellenic ideals, and looked forward to the conquest of Persia by Greek armies; in which case Sparta would be the natural leader.

7. BANISHMENT FROM ATHENS.—Be all this as it may, Xenophon at some time (between 400 and 394) and for some cause was banished from Athens, whether because of his participation in the expedition of Cyrus (we recall the warning given him by Socrates, *Anabasis* III, 1, § 5), or because of his close association with Sparta; or yet again because of his presence in the enemy's lines at Coronēa. Sparta gave the expatriated man a welcome, and at Sparta he dwelt for some time with his wife, Philesia, whom he had wedded while in Asia, and his two sons. These sons, therefore, grew up under Spartan, not Athenian, training.

8. RESIDENCE AT SCILLUS.—A few years later Xenophon was presented by the Spartans with an estate at Scillus, near Olympia, and there he lived for years, busied with his writing, and with the out-of-door exercises, the love of which never left him. Of his life at Scillus he gives us a glimpse in *Anabasis* V, 3, §§ 7-13.

9. REMOVAL FROM SCILLUS.—After some sixteen or seventeen years of this quiet life, the defeat of the Spartans at Leuctra (371) led to the recovery by the Elēans of the lands taken from them by the Spartans, and Xenophon was driven

out of Scillus. He appears then to have removed to Corinth, and to have made this city his home until his death, although the decree of banishment against him was revoked at Athens. Just when this action was taken we cannot say, but one of his sons was killed while fighting on the Athenian side at the battle of Mantinēa (362).

10. DEATH.—The date of Xenophon's death cannot be given with certainty, but he lived to a great age, if we may trust tradition, and in any case his death must be put later than 359 (357 ?), the date of the assassination of Alexander of Pherae, to which event he refers in *Hellenica*, VI, 4, § 35ff.

11. PERSONAL TRAITS.—Xenophon's works, while not professedly autobiographical, are full of passages which throw a flood of light upon his own character. Certain points may be noted here in brief. He was at once something of a philosophical theorist and a man of action; or perhaps it is nearer the truth to say that he became through circumstances a man of action. Yet even so his native capacity and alertness reveal themselves. In the face of the most disheartening circumstances he never loses hope, and however baffling the problems before him his resourcefulness is boundless. He is careless of tradition and of theory in the varying situations of the retreat, but is quick to see what the situation calls for, and to act accordingly. Hence his military genius has been rated high, and the *Anabasis* abounds in illustrations of his tactical skill.*

Again he was ambitious and eager to win a name for himself. To this motive more than to any other we may perhaps ascribe his action in joining the expedition of Cyrus, and in the later books of the *Anabasis* many passages occur in which this side of his nature is, perhaps unconsciously, revealed; see the passages bearing upon his cherished idea of founding a colony (*e. g.* V, 6, §§ 15ff.), that expressing

* See the interesting remark of Cicero (*Ep. ad Q. Fratrem*, 1, 1, 8, 23), "Quos quidem libros (*i. e.* the *Cyropaedia*) non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim praetermissum in his officium diligentis et moderati imperii."

his satisfaction when the supreme command was offered him (VI, 1, § 20), and others.

Furthermore, although he spent years in active campaigning and must have been brought into contact with all the barbarities of warfare, his own instincts are genuinely humane and philanthropic. His kindly treatment of the village chief (IV, 5, §§ 28ff.) was based rather on humanity than on policy merely, and this same trait of his nature is revealed by his comment on the scene following upon the capture of the Taochian stronghold, *ἐνταῦθα δὲ δεινὸν ἦν θέαμα* (IV, 7, § 12).

Perhaps the most striking character of Xenophon was, however, his simple, childlike trust in the gods. This is constantly brought out in his narrative. He consults the oracle before he sets out, when invited by Proxenus to join Cyrus (III, 1, §§ 5ff.); he recalls the omen of the eagle which appeared to him when he left Ephesus on his way to Sardis (VI, 1, § 23); it was through a dream, sent, as he devoutly believed, by the gods, that he was led to action on the memorable night following the seizure of the generals (III, 1, §§ 11ff.); it was a dream again that pointed the way to a successful solution of their problems when the Centrites blocked their passage (IV, 3, § 8); and when the supreme command was offered to Xenophon, tempting as the offer was, he declined it because religious grounds deterred him from accepting (VI, 1, §§ 19ff.). It was doubtless from his reliance upon the gods and from his long experience in campaigning that he derived the stoic fortitude illustrated in a story told by Diogenes Laertius. According to this, Xenophon was engaged in offering sacrifice when the news of his son's death at Mantinea (see § 9) was brought to him. On hearing the words, "Your son has fallen," he is said to have removed the chaplet from his brow, but when the messenger added, "Nobly," he replaced it, merely uttering the words, "I knew that my son was mortal."

In connection with these traits of character it is interesting to note the moral tone of the narrative. Reference need be made only to the stress laid upon the solemnity of the com-

pact with Ariæus, which so strikingly enhances our sense of moral indignation at the Persian's subsequent treachery (II, 2, §§ 8f.), and to Cleānor's vehement arraignment of both Ariæus and Tissaphernes as godless breakers of faith (II, 5, § 39), a passage with which one inevitably contrasts the praise meted out to Cyrus in this regard (I, 9, § 7).

Lack of patriotism toward his native state is often made a reproach to Xenophon, who is sometimes spoken of as little better than an out-and-out traitor; but a larger view sees in this an evidence that what we may call pan-Hellenic patriotism, which in the case of Xenophon was a natural outgrowth from the circumstances of his life, became a larger thing than devotion to a single state, even though that state were Athens (cf. § 6). In this, as in his vision of a Hellenic conquest of Asia, he is the precursor of Alexander and his age.

Of Xenophon's honesty as an historian something is said in § 13.

12. XENOPHON AS A MAN OF LETTERS.—Xenophon was a productive writer, and the versatility of his genius is evidenced by the variety of subjects treated in his works. During the quiet of the years spent at Scillus (§ 8) we may well believe that his time was largely spent in writing, and a list of his works, compiled in antiquity, numbers forty books. With this our extant collection, if regard be had to its natural subdivisions, fairly well coincides, so that apparently all of the works ascribed to Xenophon have come down to us.

The list includes the following works :

1. Ἑλληνικά: a continuation of the history of Thucydides in seven books.
2. Κύρου ἀνάβασις: the present work; see the next section.
3. Κύρου παιδεία: a work in eight books, professedly an account of the training and career of Cyrus the Great, the founder of the Persian Empire, but really not so much a history as an historical romance, giving a sketch of an ideal ruler and of the writer's own political views.

4. Ἀγασίλαος: a eulogistic sketch of the Spartan king, under whom Xenophon served in Asia Minor, and with whom he contracted a warm friendship.
5. Ἀπομνημονεύματα Σωκράτους: a collection in four books of the sayings of Socrates and of anecdotes regarding him, constituting a defence of the writer's beloved master and of his teachings regarded from their practical, rather than from their philosophical side.
6. Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς: a treatise, similar in scope to Plato's Apology, but of very dubious authenticity.
7. Συμπόσιον: a description of a symposium (drinking-party), with its accompaniment of music, dance, and philosophic discussion.
8. Οἰκονομικός: a Socratic dialogue, giving the author's views on the proper management of the household and farm.
9. Ἱέρων ἢ τυραννικός: a tract, contrasting the life of the tyrant with that of the private citizen.
10. Λακεδαιμονίων πολιτεία: an essay on the Spartan constitution, possibly spurious.
11. Ἀθηναίων πολιτεία: an essay on the Athenian constitution, certainly not by Xenophon.
12. Πόροι ἢ περὶ προσόδων: a tract on the Athenian revenues.
13. Κυνηγετικός: an interesting treatise on hunting and on the rearing of hunting dogs.
14. Περὶ ἵπικῆς: a tract on the choosing and the care of horses.
15. Ἱππαρχικός: a tract on the duties of a cavalry commander.

13. THE *Anabasis*, ITS PUBLICATION AND ITS CREDIBILITY. The *Anabasis* is full of a high interest, not only because of the stirring and important events which it describes, and of the author's skill as a narrator, but also because of the fact that the prominent part played by Xenophon in these events gives to the book the added charm of a personal narrative.

The title of the book, strictly speaking, fits only the first seven chapters of the first book, in which Cyrus' preparation for his upward march (ἀνάβασις) and the march itself are

described. The bulk of the work is devoted to the narrative of the wonderful achievement of the Greek army in extricating itself from the perils menacing it after the death of Cyrus, and in particular after the seizure of its leaders. In this Xenophon played an important part, and the view has been held that the *Anabasis* was written by him for the purpose of glorifying himself, and that he distorts the true story of the events described in order to make himself more prominent. (See e.g. Gomperz, *Greek Thinkers*, II, 120ff., English Translation).

The fact that the *Anabasis* was published anonymously or under a pseudonym has been thought to lend support to this view, as though Xenophon felt that the portrait he draws of himself would be discredited if it were known to come from his own hand.

It is certainly true that in *Hellenica* III, 1, 2, Xenophon refers to the story of Cyrus' expedition as having been written by Themistogenes of Syracuse. Now of an historian of that name nothing whatever is known, and it is generally believed that Xenophon is here referring to his own work. Further, an *Anabasis* by Sophaenetes of Stymphālus, one of Cyrus' Greek generals, often mentioned in the *Anabasis*, is four times cited by the geographer Stephanus of Byzantium, and it has been thought that Xenophon may have written his own work in order to represent himself in a more flattering light than Sophaenetes had done. Again, the historians Ephorus and Ctesias, from whom Diodorus draws his account of the events narrated in the *Anabasis*, seem to have made little of Xenophon. Lastly, Xenophon besides using the third person throughout his work, speaks now and then as though his information had come to him at second hand (see e. g. I, 8, § 18; II, 1, § 14, with the note; and V, 4, § 34), which cannot have been the case if he were really as prominent in the retreat as he makes himself out to have been.

These are matters in which unity of opinion is hardly to be looked for. It should be said, however, that, if they predispose one to take an unfavorable view of Xenophon, it is

none the less true that his work does not lack counter evidences of fairness of mind even when the matters reported do not tend to represent him in a particularly favorable light. For example, he attributes to himself the suggestion that the hollow square should be adopted as the formation in beginning the retreat (III, 2, § 36); yet he frankly states that they found the formation a bad one, which had to be altered (III, 4, § 19). It is noteworthy, too, that the ingenious plan for meeting the difficulties due to this formation is attributed to "the generals," not to Xenophon himself (III, 4, § 21). So, too, he tells us frankly that his inability properly to deal with the problems of guarding the rear called down upon him the censure of Chirisophus and the older generals (III, 3, § 11). The whole portrayal of the relations between Chirisophus and Xenophon seems marked by a spirit of fair-mindedness. The writer takes pains to mention their friendly coöperation (IV, 2, § 26), his own deference to Chirisophus, as a Lacedaemonian (III, 2, § 37), their playful banter (IV, 6, §§ 14ff.), their single misunderstanding (IV, 6, § 3). It is of interest, too, to note that the writer is at pains to account for Chirisophus' absence at the time of the seizure of the generals (II, 5, § 37), and that in III, 3, § 27, it is Chirisophus who takes Clearchus' place as virtual commander in chief, and speaks for the whole body in the colloquy with Mithradates. We may also refer to the words of praise meted out to subordinates, to the group of brave Arcadian captains whose rivalry in valor adds so much to the interest of the account of the assault on the Taochian fort (IV, 7, §§ 8ff.; see especially § 12); to Episthenes, who with his peltasts bore the brunt of Tissaphernes' charge (I, 10, § 7); and to the scout Democrates (IV, 4, § 15). Contrast, too, the comment upon Polycrates' faithfulness in the matter of procuring ships with the judgment passed upon the renegade Dexippus (V, 1, § 15f.). Again it is plain that Xenophon's sympathies were wholly with Clearchus in his rivalry with Menon; but at the same time he tells us that Clearchus, too, wished to win for himself the supreme command, and to brush aside all rivals

(II, 5, § 29), and despite appearances he abstains from accusing Menon of treachery (II, 6, § 28).

We may surely see frankness again in the writer's statements regarding his own ambitions, his desire to found a colony, and his gratification when the supreme command was offered to him; and his bearing in the vexatious situations brought about by the greed, jealousy, and bad faith of those with whom he was brought into contact must provoke our admiration. His defence, when with the other generals he was put on trial (V, 8, §§ 1ff.), and his speech before the Spartan ambassadors, when the disaffected were clamoring for his death (VII, 6, §§ 11ff.), deserve careful reading. Certain is it that there is nowhere the slightest evidence that he ever sought to use his position for private advantage at the expense of the interests of the whole army. After all the opportunities for gain-getting which fortune had put in his way, he tells us that he was compelled to sell his horse on reaching Lampsacus in order to secure funds for his journey. This of itself goes far to justify the estimate put upon Xenophon by Seuthes, τὰ μὲν ἄλλα οὐ κακός, φιλοστρατιώτης δέ.

For some remarks upon the style of the *Anabasis* see § 39.

II

PERSIA TO THE TIME OF CYRUS THE YOUNGER

14. THE PERSIAN EMPIRE; CYRUS THE GREAT.—The Persian Empire was founded in the sixth century B. C. by Cyrus the Great (died 529 B. C.). From earliest times the fertile region watered by the Tigris and the Euphrates has been the seat of great empires, Chaldaeans, Assyrians, Babylonians, Medes, and Persians succeeding one another. At the time of the accession of Cyrus to the throne the Persians were subject to the Medes, while in the west lay the great kingdom of Lydia, and to the south that of Babylon. Under Cyrus the Persians, a tribe of hardy mountaineers, were freed from

Median control, and began an irresistible series of conquests. The Lydian monarchy was overthrown and its capital, Sardis, taken in 546. By this the domain of Persia was extended to the coasts of Asia Minor, and the Greek cities dotting these coasts fell under its sway. In 538 Babylon was overthrown. Thus the empire founded by the great monarch extended over virtually all the region from the Ægæan to the Indus and from the Caspian Sea to the Persian Gulf. Within this vast area there were naturally many peoples whose subjugation was incomplete. Even in Xenophon's day the Cilicians were governed by their own rulers (*Anabasis*, I, 2, § 12), and the Pisidians (I, 1, § 11; I, 2, § 1; II, 5, § 13; III, 2, § 23), the Mysians (II, 5, § 13; III, 2, § 23), and the Lycaonians (III, 2, § 23) were at least rebellious, while the Carduchi were practically independent.

Of Cyrus the Great, Xenophon has given a sketch, idealized and lacking in historic accuracy, in the *Cyropaedia*.

15. CAMBŪSES.—Cyrus was succeeded by his son, Cambyses (529-522), who extended his father's conquests by campaigns against Phoenicia, Egypt, and Libya. By the conquest of Phoenicia Persia became a maritime, as well as an inland power. Cambyses, on departing for Egypt, had murdered his younger brother, Bardiya (Bardes), or Smerdis, as the Greeks called him. Cambyses was of a jealous temperament, and was subject to fits of ungovernable passion. He was therefore both hated and feared by his subjects, while Bardiya was beloved. While Cambyses was absent on his campaign against Egypt, a Magian proclaimed himself Bardiya, whom he happened to resemble in appearance, and seized the throne. On hearing of this Cambyses, it appears, took his own life, although traditions differ. The false Bardiya, on his part, after a rule of only seven months, was assassinated by a band of conspirators led by Darius, son of Hystaspes, a Persian noble of a younger branch of the royal house (Achaemenidae), who thereupon became king.

16. DARIUS THE GREAT.—Darius (521-485) during the first six years of his reign had to contend against opposition from

those who denied his right to rule, and to face rebellion in many parts of the empire, but by his energy, courage, and resourcefulness he finally triumphed over all his foes and established himself securely on the throne. He also extended the bounds of the empire by further conquests, and set himself to the colossal task of organizing and unifying his vast domain, which, it is estimated, included possibly as many as eighty millions of inhabitants, differing widely from one another in civilization, in government, in language, and in all the habits of life.

17. ORGANIZATION OF THE EMPIRE.—Darius divided the empire into twenty-three satrapies, or provinces, each governed by a viceroy (satrap) appointed by the king and subject to removal at his will. Save for this fact the satraps were largely independent. They maintained their own courts, with palaces and game preserves (*παράδεισοι*), and lived in regal state. They had supreme authority in all civil matters, levied and collected taxes, and controlled the local military forces, though the imperial troops and garrisons were under command of officers appointed by the king and responsible to him. Even these, however, were dependent upon the satrap for pay for their troops; but they formed a substantial check upon the satraps, and kept them from assuming real as well as virtual independence. So did likewise the royal secretary sent down to each province. This officer was the king's agent, and served as an independent channel through which the king could inform himself of what was going on. Moreover, inspectors (I, 1, § 5) were from time to time sent out by the king to the different provinces. Despite these checks upon their power, however, the satraps had by the time of Xenophon become practically independent sovereigns, and the king cared little about their doings, provided the tribute was regularly sent to him (I, 1, § 8). It was in this matter of collecting tribute that the system organized by Darius proved most successful. The tribute was paid in kind (IV, 5, § 24), and was levied upon all the subjects of the empire except the Persians. The total revenue must have been enormous.

Another means of solidifying the empire was the maintenance of royal roads connecting the provinces with the capital, and the establishment along these of stations where couriers with relays of horses were posted. By this means it was possible to despatch messengers to or from the capital with surprising speed. These roads must not be assumed to have been anything like the great military roads of the Romans, yet by facilitating rapid communication they did much to unify the empire. The most famous of these roads, following probably an old trade route, ran from Nineveh to Susa and thence westward to Ephesus. On his upward march Cyrus availed himself of this royal road for a part of the distance.

Lastly it should be stated that Darius sought to introduce a uniform system of gold and silver coinage, although from the nature of the case this attempt could not be wholly successful. The standard gold coin was, or came to be, called by the king's name, the daric (I, 1, § 9).

18. GREECE AND PERSIA.—A glance at the map shows how closely connected Greece and Asia Minor are, and how from the earliest times the intervening islands must have tended to promote intercourse. It was therefore but natural that, as successive migrations from the north into the Greek peninsula forced the already existing population to seek new homes, homes should be found first of all on the islands and on the neighboring coasts of Asia Minor. Thus the coasts of Asia Minor became studded with Greek cities, some of which, like Ephesus and Milētus, became rich and powerful. These cities during the seventh and sixth centuries before Christ were marked by a far more highly developed culture and civilization than were the cities of European Greece. These Ionian cities (for having been colonized by Ionians the district was called Ionia) fell under the sway of Lydia in the days of Lydian greatness, and when the empire of Croesus fell before the advance of Persia (§ 14) they, too, became subject to Persia.

19. THE IONIC REVOLT.—In 499 B. C. the Ionian cities

under the leadership of Aristagoras of Milētus expelled the tyrants whom the power of Persia had imposed upon them, and resolved to free themselves from Persian rule. Aristagoras went to Greece to seek help. He failed utterly at Sparta, but Athens and the little town of Eretria on the island of Euboea sent ships and men. Thanks to this assistance the Ionians were able to capture and burn Sardis, the capital of Lydia; but their success was short-lived. The Greeks were not united, nor was their leader a man of spirit. Milētus fell after a siege, and the revolt was crushed.

20. THE PERSIAN EXPEDITIONS AGAINST GREECE.—After the suppression of the revolt and the reorganization of Ionia, Darius in 492 sent forth an army and a fleet with the double purpose of re-establishing Persian supremacy in Thrace and Macedonia, and of proceeding against Greece in order to punish the states which had dared to take part in the war against the Great King. The first project was successfully carried out, though with heavy losses, but the fleet was wrecked in attempting to round the promontory of Athos, and the expedition against Greece was given up.

Darius, however, was not minded to allow Athens and Eretria to escape. In the picturesque story of Herodotus we are told that he commanded one of his slaves to say daily as dinner was served before him, "Master, remember the Athenians." Hence, two years later the second expedition was despatched. Eretria fell, but Athens was saved by the genius of Miltiades and the valor of her citizens and those of Plataea in the memorable battle of Marathon (490). Nothing daunted, Darius began preparations for a third expedition, but died before they were completed.

He was succeeded by his son Xerxes (485-465), who after a delay caused by the necessity of subjugating Egypt, which had revolted, led a vast host by land and sea against Greece. After he had triumphantly passed through Thrace, Macedonia, and Thessaly, and, aided by treachery, had forced the pass at Thermopylae, his fleet was crushed in the battle of Salamis (480), and the next year his army was defeated at

Plataea. Thus ended Persian attempts to subjugate European Greece, and Europe was not again to be menaced by an Oriental invasion for a full thousand years.

21. THE DECLINE OF PERSIA.—After this check put upon its career of conquest Persia rapidly declined. The very vastness of its power and wealth gave rise to luxury and decay. The court was maintained with great magnificence, but owing to the fact that it was made up of jealous and self-seeking men and women—slaves, eunuchs, and concubines, with hosts of greedy hangers-on—intrigue and strife abounded, and led only too often to the darkest crimes. Xerxes was murdered in 465 and was succeeded by his son, Artaxerxes I (Longimānus), who reigned until 425. He was followed by his son, Xerxes II., who after a reign of less than two months was murdered by his half-brother, Sogdianus, who in his turn suffered a like fate at the hands of his brother, Darius, who seized the throne for himself.

22. DARIUS II.—Darius II, called Nothus (bastard), since he was the son of one of the royal concubines, was the father of Cyrus and Artaxerxes, with whose quarrel we have to do in the *Anabasis*. He married his half-sister (some authorities say his aunt), Parysatis, a woman of a strong and unscrupulous nature, whose influence at court became paramount. The reign of Darius was marked by a series of insurrections and disorders in various parts of the empire, notably by the revolt of Egypt, which threw off Persian rule and maintained its independence, and by renewed activity on the part of the satraps of the western provinces in dealing with the Greek states (§ 26). These satraps were able and energetic men, Pharnabazus, who governed the northern provinces, and Tissaphernes, who was satrap of Caria on the south, though his dominion embraced Lydia as well. To these must be added Cyrus (§ 24), who was to become a dominant figure.

23. TISSAPHERNES.—Tissaphernes, as the story of the *Anabasis* makes all too clear, was a wily, unscrupulous Oriental. Instructed by the king to seek to regain control over the Greek cities, which had enjoyed virtual independence since

the failure of the Persian expeditions against Greece, he endeavored to carry out this purpose by aiding now Athens and now Sparta in their war against each other. By this means he hoped to weaken both, and thus secure for Persia a free hand. This policy was shrewdly planned, but was after a time interrupted by the energetic action of Cyrus, whose support of the cause of Sparta did much to secure her triumph, and to make the downfall of Athens inevitable.

III

CYRUS AND HIS EXPEDITION

24. CYRUS THE YOUNGER.—Cyrus, called the Younger to distinguish him from Cyrus the Great, was appointed by his father, Darius, in 407, satrap of Lydia, Phrygia (the greater), and Cappadocia, and commander in chief (κάρπυος) of one-fourth of the royal army,—of the troops, *i.e.*, whose mustering-place was the plain of Castölus in western Asia (see Xenophon, *Hellenica*, I, 4, 3, and *Anabasis* I, 1, § 2). Cyrus was at this time a youth of seventeen, but he was ambitious and possessed of marked ability. The powers given to him were vast, and he was set over many older and more experienced men. Even Tissaphernes was reduced to a subordinate position, though he retained the satrapy of Caria and the control of the Greek cities on the coast, which were still under the power of Persia. Deeply incensed at being supplanted by a mere boy, Tissaphernes became the bitter enemy of Cyrus, and when the latter was summoned to Babylon on the occasion of his father's last illness (404) he found it wise to take Tissaphernes with him, ostensibly as his friend (I, 1, § 2), but we may well believe that the real ground was that he did not dare leave so dangerous a foe behind him.

Cyrus was the younger son (the family was large, but we are concerned merely with the two brothers, Cyrus and Artaxerxes), but was not without grounds for hoping that he

would be designated his father's successor. Artaxerxes had been born before Darius became king, and Cyrus was the eldest son "born in the purple." Moreover, he could count upon the support of the all-powerful queen mother, Parysatis. So strong was Cyrus' belief that he would succeed his father that he had already assumed the attitude of royalty, and had even, we are told, put to death two of his own first cousins, who had dared to come before him without assuming the posture which etiquette prescribed for those coming into the presence of the king.

25. ARTAXERXES II (MNEMON).—Cyrus came up to Babylon at his father's summons attended by a strong body-guard of Greek troops, but despite the support of Parysatis he failed in his ambitious purpose. Artaxerxes was named by Darius as his successor. Enraged at this disappointment it may well be true, as was believed in antiquity, that Cyrus sought to murder his brother at the time of his coronation. Some declared that a priest charged Cyrus with intending to hide himself in the temple at Pasargadae and murder the king when he came thither, as custom demanded, to put on the robe of Cyrus the Great; and others went so far as to say that Cyrus was actually found lurking in the temple (so Plutarch, who gives both versions). Others, as Xenophon, regard these charges as malicious slanders uttered by Tissaphernes, who sought thus to avenge himself on his rival. In any case, Cyrus was seized and would have been put to death had it not been for the intercession of Parysatis. She secured his release, and sent him back in safety to his province (I, 1, § 3; the story is also picturesquely told by Plutarch).

Deeply angered at the baffling of his hopes and at the indignity put upon him, Cyrus resolved to wrest the throne from his brother by force, and straightway set about making preparations.

26. THE SITUATION AND THE RESOURCES OF CYRUS.—In planning to carry out his purpose Cyrus had certain advantages upon which he could rely. In the first instance he had

a strong ally in his mother, whose influence at court was immense, and whose strong imperious nature, at once vindictive and unscrupulous, would stop at nothing in seeking to further her ends. Again Cyrus had come to see the marked superiority of Greek over Persian troops, and was in a position to secure such troops for himself. He determined to gain control over the Greek cities of Ionia, and to this end made open war on Tissaphernes. As a result all these cities came over to his side save Milētus, in which Tissaphernes had a strong castle and a garrison. Moreover, the state of Greece at this time was a distinct advantage to Cyrus. It was in the period immediately following upon the overthrow of Athens by Sparta. The latter state owed her final success largely to the aid furnished by Cyrus, and he could rightly look to her for support in his undertaking. Finally, it should be noted that well equipped and well disciplined troops could now readily be had for hire, and that Cyrus was in a position to secure them, having already come into contact with them and having won for himself a name as a liberal paymaster.

27. CYRUS MUSTERS TROOPS.—His war with Tissaphernes made it easy for Cyrus to muster a considerable body of troops without arousing suspicion as to his ulterior purpose. He laid siege to Milētus and strengthened the garrisons in the various Ionian cities; and the king was pleased, rather than otherwise, at the thought that his rival was thus wasting his resources, the more so as Cyrus took pains to remit to him the proper tribute not from his own province alone, but also from the cities which he had taken from Tissaphernes (I, 1, § 8).

In this way the nucleus of a strong Greek force was mustered, but Cyrus was not blind to the magnitude of the task before him, and did not stop here. He furnished funds to Clearchus (§ 38), who collected and maintained a strong army in the Chersonesus; to Aristippus, who was struggling to hold his ground against rivals in Thessaly; and sent word to other Greek officers to come and take service under him, alleging as his reason his war against Tissaphernes and, fur-

ther, a desire to punish the Pisidians, a hardy tribe of mountaineers living to the south of his province, for their depredations committed on his territory. Furthermore, he entered into negotiations with Sparta, to which state he had rendered such signal service in the latter years of the Peloponnesian war; and although loath to enter openly upon war with the Great King the government acceded to his request, at least to the extent of sending a fleet with seven hundred hoplites under Chirisophus to the coast of Cilicia, where they joined the army of Cyrus on its upward march. Cyrus himself had, of course, in his official capacity control of the imperial troops in western Asia; but on these, as the sequel proved, little reliance could be placed.

28. THE ARMY OF CYRUS.—In the above-mentioned ways Cyrus gathered together a body of approximately thirteen thousand well-trained troops by the time he was ready to set out. These were drawn from all parts of the Greek world, but especially from central and northern Peloponnēsus (more than half of the whole army, Xenophon tells us, was made up of Arcadians or Achaeans, VI, 2, § 10). The Arcadians in particular were famous as fighting men, and are often singled out for special mention in Xenophon's narrative. The separate contingents with their commanders are given as follows:

Xenias, an Arcadian (I, 2, § 3), with 4000 hoplites.

Proxenus, a Boeotian (*ibid.*), with 1500 hoplites and 500 light-armed.

Sophaenetes, an Arcadian (*ibid.*), with 1000 hoplites.

Socrates, an Achaean (*ibid.*), with 500 hoplites.

Pasion, a Megarian (*ibid.*), with 300 hoplites and 300 peltasts.

Menon, a Thessalian (I, 2, § 6), with 1000 hoplites and 500 peltasts.

Clearchus, a Lacedaemonian (I, 2, § 9), with 1000 hoplites, 800 peltasts, 200 bowmen, and 40 horse.

Sosis, a Syracusan (*ibid.*), with 300 hoplites.

Agiass (?), an Arcadian (*ibid.*), with 1000 hoplites.*

* See the note on I, 2, 56.

Chirisophus, a Lacedaemonian (I, 4, § 3), with 700 hoplites.

There is also mention of the troops which had been besieging Milētus (I, 2, § 2); these may, or may not, have been included in those brought by Pasion and Socrates, or by Xenias, since he was in general command of Cyrus' garrison troops; and lastly we are told of 400 deserters from the king's army (I, 4, § 3).

The number of troops is given in I, 2, § 9, after the review at Celaenae, as 11,000 hoplites and "about 2000" peltasts. Subsequent to this the 700 hoplites under Chirisophus joined the army; yet in I, 7, § 10, the number is given as 10,400 hoplites and 2500 peltasts. We have no means of explaining the discrepancy.

The heavy-armed soldier (ὁπλίτης; see the frontispiece) was equipped with helmet (κράνος), cuirass (θώραξ, or σπολάς), shield (ἀσπίς), and greaves (κνημίδες), and carried a spear (δόρυ) and a short, straight, double-edged sword (ξίφος). The light-armed troops embraced (1) peltasts (πελτασταί), who carried a target (πέλτη) and spears; (2) javelin-throwers (ἀκοντισταί), who carried javelins alone;* (3) bowmen (τοξόται), whose equipment consisted of the bow (τόξον), quiver (φαρέτρα), and arrows (τοξεύματα, or οἰστοί); and slingers (σφενδονῆται), who carried merely their slings (σφενδόναι) and stones or slugs for hurling. No force of slingers was, however, organized until during the retreat (III, 3, §§ 16ff.).

The army was virtually without cavalry. Clearchus brought with him forty Thracian horsemen, but these deserted (II, 2, § 7) after the battle. During the retreat a small body of horse was organized (III, 3, §§ 19f.), which rendered good service.

Naturally, being composed of contingents under separate commands, the army was not strictly unified. Indeed on one occasion (I, 5, §§ 13ff.) the divisions of Clearchus and of Menon almost came to out-and-out fighting, and in general

* For information as to the ancient javelin and the method of hurling it with a thong (ἀγκύλη), see Gardiner, *Greek Athletic Sports and Festivals*, pp. 338ff., with the cuts on pp. 341 and 344.

each commander regarded himself as in large measure independent. All the more striking, however, is the unity and good discipline which were manifested during the retreat, at least up to the time when safety seemed assured. Then bickerings and mutual distrust showed themselves, and make the story told in the last two books of the *Anabasis*, in particular, one of petty jealousies, of strife, and disunion.

The men, with the exception of the Lacedaemonian contingent under Clearchus, were paid by Cyrus. The rate was at first a daric per month per man, but after the mutiny at Tarsus this was increased to a daric and a half (I, 3, § 21). This was liberal treatment, especially as he promised them pay in full until he should bring them back to Ionia. Ordinarily mercenaries were discharged whenever their employer had no further need of their services, and were left to find their way home as best they could. Moreover, Cyrus promised liberal bounties to the men in the event of his success (I, 4, § 13; I, 7, § 7). A captain received twice as much, a general four times as much, as a private.

There was no regular commissariat. The soldiers procured supplies from a market (*ἀγορά*) set up in the army. This was in the barbarian contingent (I, 3, § 14), and was maintained by orientals, chiefly by Lydians. These sutlers accompanied the army with wagons and pack-animals bearing supplies of flour and wine, and when we add to these the wagons laden with the camp equipment and the soldiers' baggage, and the hordes of hangers-on and camp-followers, both men and women, it will be seen that the train was of considerable size and a great hindrance to rapid progress. On the retreat, after the Persians had treacherously broken the truce, the Greeks burned their tents and superfluous baggage, and got supplies as best they could by pillage.

The army marched as a rule in column, and owing to the baggage train the line must have been of great length. During the retreat the hollow square was at first adopted as the wisest formation, but it was found to be impracticable. The battle line was ordinarily drawn up eight deep, but for a charge on

rough or irregular ground the companies might be arranged in column, with open spaces between the columns (IV, 8, §§ 10ff.). The unit of organization was the enomoty (*ἐνωμοτία*), or company of twenty-four men with their commander (*ἐνωμόταρχος*); four of these made up the *λόχος*, under command of a captain (*λοχαγός*). Each unit was drilled so that the shift from column to line of battle and vice versa was attended with no confusion, and the rear men in each file were trained to act as leaders, when the order, "About face," was given (IV, 3, §§ 26 and 29).

Of the organization of the barbarian army of Cyrus little can be said, and it plays no part of importance in Xenophon's narrative. It numbered, according to Xenophon, 100,000 men (I, 7, § 10). The Greek and barbarian armies encamped separately (I, 3, § 14, and II, 4, § 10).

As to the size of the king's army, accurate information is lacking. Xenophon's estimate is based upon the reports of deserters (I, 7, §§ 12ff.) and is doubtless greatly exaggerated. Plutarch *Artox.* 13 (quoting Ctesias, see § 30) sets the number at 400,000.

29. THE ANABASIS, OR UPWARD MARCH.—At the head of the forces enumerated above, Cyrus set out from Sardis in March, 401 B. C. His course led him through Lydia and Phrygia, the general direction being somewhat south of east (as though he were indeed moving against the Pisidians), until he reached the city of Celaenae. Here he made a halt of thirty days, as some of his troops had not yet joined him. From this point he turned back and proceeded in a north-westerly direction to Ceramon Agora, whence the eastern march was again resumed. By this otherwise surprising detour, Cyrus avoided passing through a rugged country, in which it might have been difficult to obtain supplies and where he might have been delayed by opposition on the part of the very mountaineers against whom his expedition was ostensibly directed. At the same time the change in direction would not of necessity tend to arouse suspicion as to his ultimate goal.

It is impossible to determine accurately the distances covered in each day's march, although Xenophon gives them in "parasangs." The parasang was a Persian measure of length, but seems not to have been of uniform value. Following Herodotus, editors generally assume the parasang to have been equal to thirty stadia, or about three and a half English miles; but on this basis some of the day's marches recorded by Xenophon—marches made in the heat of a Babylonian summer or through deep snow—are of incredible length.

From Ceramon Agora the army proceeded by stages of unequal length, due doubtless to differences in the character of the country traversed, to the famous pass over the Taurus range in southeastern Asia Minor, called the Cilician gates. Here his course might easily have been checked by the Cilician king, Syennesis, who must have been forewarned by Tissaphernes (I, 2, § 4) of Cyrus' treasonable preparations. Syennesis was however not disposed to make an enemy of so formidable a prince as Cyrus, and seems to have acted in collusion with him. He had already sent his queen, Epyaxa, with a supply of money to visit Cyrus, and appears to have resolved to do no more than make a show of resistance. Moreover Cyrus had despatched Menon with a considerable force to escort the queen back to Cilicia, and these troops had availed themselves of a more direct route, and were in a position to attack Syennesis in the rear, had he really sought to defend the pass. He deserted his position, however, at the approach of Cyrus, and the latter passed through without encountering any opposition. The pass itself is a narrow defile 3600 feet in elevation and flanked on either side by high mountains. So strong is the position that it would have been impossible to force it, had any serious resistance been made.

Thus the army reached Tarsus. Here, as it was plain that Cyrus had some other design than an expedition against the Pisidians, whose territory they had long since left behind them, the soldiers mutinied and refused to go further. They

suspected by this time that they were being led against the king, and such an expedition seemed to them a far more serious and dangerous undertaking than that for which they had been hired. The story of the clever stratagem by which Clearchus, who was in the confidence of Cyrus, won them back to their allegiance forms one of Xenophon's most interesting chapters. Finally, having become convinced that they were virtually in the power of Cyrus, and allured by the promise of a fifty per cent increase in pay, they were induced to accompany him at least as far as the Euphrates, where, he said, he wished to attack his foe Abrocomas. At that point he knew that they would find it impossible to desert.

Thus the march was resumed. Passing Issus they reached the so-called Gates of Syria and Cilicia, a narrow road between the cliffs and the coast, fortified by a wall at either end, where again opposition was to have been expected. To meet this contingency, Cyrus had ordered his fleet to meet him at this place in order that he might disembark troops within and without the walls and thus force a passage. Abrocomas, however, the commander of the king's forces, doubtless alarmed at the ease with which Cyrus had passed the Cilician Gates, made no resistance, but fled with the whole of his vast army (I, 4, § 5).

From this point on no real opposition was met until the battle. At Thapsacus, where he purposed crossing the Euphrates, Cyrus was forced to reveal his purpose to the Greeks. They must have realized it before, but here, too, they made a show of indignation at the deceit practiced upon them. They were, however, helpless. Long marches through a desert country lay behind them, and they had no supplies. When Menon, therefore, urged his men to win the favor of Cyrus by prompt obedience they readily complied, and the whole army followed, crossing on foot, as Abrocomas had burned all the available boats.

From Thapsacus they proceeded along the left bank of the river until they reached the neighborhood of Babylonia (about September 1). The only events of importance, apart from the

hardships attending a march through the desert, were the clash between Clearchus and Menon, which might so easily have led to disaster (I, 5, §§ 11ff.), and the attempted treason of the Persian noble, Orontas, whose trial and condemnation are vividly described (I, 6). Finally when they reached a huge trench that had been dug from the river to the ruins of the old Median wall (see the note on I, 7, 71), leaving but a narrow passage along the river some twenty feet wide, and found this, too, undefended, it seemed clear that the king had given up all intention of making any resistance. The battle array, which must have been maintained in daily expectation of a battle, was given up, and discipline was relaxed, as though their cause were already won.

30. THE BATTLE OF CUNAXA.—At length, on the third (?) of September, while the army was proceeding in this disorderly fashion, word was suddenly brought that the king was approaching with a large army. In the midst of great confusion the battle line was formed, the Greeks holding a position on the right wing next to the river. Of the battle itself Xenophon gives a graphic and picturesque account. After sacrifice and the singing of the pæan, the Greeks charged the enemy who at once turned and fled, while the Greeks followed in pursuit. Tissaphernes alone with a body of horse rode through the Greek peltasts and advanced against the camp of Cyrus. On the other hand the barbarian troops of Cyrus, under Ariaeus, seem to have offered no real resistance to the king's army, but fled at the first attack, or at least when the fall of Cyrus became known. Cyrus himself, with a body-guard of six hundred picked men, charged the king's center, where he knew his brother would be stationed. He had previously bidden Clearchus to lead the Greek hoplites against the Persian center, but the cautious Spartan had refused to expose his right flank to the enemy, and had advanced straight on with his flank guarded by the river. Cyrus and his men routed the body-guard of the king, six thousand strong, and their cause seemed to be won; but, carried away by passion as he caught sight of his brother, Cyrus rushed upon him to slay

him, and was himself struck down by a blow from a javelin. His faithful followers were slain one after another, fighting desperately over his dead body. After this the king marched upon Cyrus' camp, where he joined Tissaphernes and his detachment, and then turned back in order to attack the Greeks. These were still advancing in pursuit of the Persians who had given way at their first attack; but when they learned that their camp was being pillaged and presently saw the king's army approaching, they wheeled about to offer battle. The barbarians, however, did not venture to engage the Greeks, but fled; and the Greeks marched back to their devastated camp.

Such, in brief, is Xenophon's story of the battle. Another account, varying in important particulars, may be read in Plutarch's life of Artaxerxes. This is based in part upon the narrative of Ctesias, a Greek, who was for years court physician to Artaxerxes, and who is known to have written a history of Persia in twenty-three books. This work is known to us from abridgements preserved by the Byzantine scholar Photius, and from the fact that it was used by Plutarch and by the historian Diodorus Siculus. Xenophon alludes to Ctesias (*Anabasis* I, 8, § 26) in a way which suggests that he was himself familiar with his narrative, and it may be that Xenophon's own story may be corrected here and there by information drawn from Ctesias. The latter's credibility as an historian is, however, far from being above question.

31. THE RETURN MARCH.—The victory of the Greeks demonstrated the superiority of Greek over Oriental troops, but all advantages which might have accrued to them from their triumph were nullified by the fact of Cyrus' death. They were now in the heart of the Persian empire, over a thousand miles from their starting point, and fully five hundred miles from the nearest Greek city. Moreover, their journey had brought them through a desert country, over which it was impossible for them to retrace their steps, without supplies, as they were. They had no resources and no guides; and all their hopes based upon Cyrus' promises had come to nothing.

Moreover, as they were soon to learn, they had to cope with the blackest treachery on the part of those claiming to be their friends.

All the greater must our admiration be for the courage and skill with which they met the difficulties surrounding them, and succeeded in fighting their way back to Greece. Whatever be our view as to the credibility of Xenophon's narrative, particularly as regards his own prominence (§ 13), we should not be blind to the really stupendous character of the achievement of this body of men, or withhold from Xenophon his due meed of praise. This little army proved conclusively that the Greek conquest of Persia was a possibility and only waited for an Alexander to become a fact. The reader of the *Anabasis* even feels ready to echo the words of a Greek writer of the fourth century of our era: ὁ γοῦν μέγας Ἀλέξανδρος οὐκ ἂν ἐγένετο μέγας, εἰ μὴ Ξενοφῶν.

32. NEGOTIATIONS.—On the day after the battle, when the news of Cyrus' death was brought to the Greeks by emissaries from Ariaeus, their reply was that they were victors, and that if Ariaeus would join them they would set him on the throne of Persia. Before his answer was received, however, heralds from the king came with the peremptory command that they should lay down their arms and throw themselves on the mercy of the king. In the face of this demand, and despite their really desperate situation, Clearchus put on a bold front, and the firm refusal to surrender led the envoys (one of whom was an expatriated Greek, and another, if we may trust his own statement, the court physician, Ctesias) to add the further message that the king promised a truce if they remained where they were, but that any change of position, whether in advance or retreat, would be construed as an act of war. To this Clearchus assented, though without stating what he would do.

The king's envoys then departed, and those sent to Ariaeus returned, bringing his answer declining their offer to set him on the throne, and declaring his intention to set out next morning for Ionia. At this the Greeks determined to throw

in their lot with his. Reaching his camp about midnight they entered into a solemn compact and alliance with him, while he swore that he would guide them in all good faith.

At daybreak they set out, and their advance made such an impression on the king that next day envoys came from him to propose a truce. Emboldened by this change of attitude on the part of their foes, Clearchus demanded first of all to be led to supplies. This demand was granted, a truce was made, and the Greeks were led to villages where provisions were abundant. There Tissaphernes entered into negotiations with them, laying stress upon his influence with the king, and declaring that it was due to this influence that the king was willing to allow them to depart in safety. The Greek generals, apparently placing entire confidence in the treacherous Persian, made a compact with him and with the king's brother-in-law. Tissaphernes then left them, stating that he had business at court, and did not return for some weeks, during which time Ariaeus and his officers, having received assurances of immunity for themselves, showed less friendliness toward the Greeks. This gave rise to suspicions in the minds of the Greek officers, but Clearchus would listen to no arguments, declaring that their only hope was to remain loyal to the compact they had made.

32. TREACHERY.—At length Tissaphernes returned, after having received high honors at court, and the march began, during which Ariaeus and his men marched and encamped with the troops of Tissaphernes, and held aloof from the Greeks. Their course led them eastward to the Tigris, across which the Persians had resolved to lead them, presumably in the fear that the Greeks might conceivably seize a district in the fertile area between the rivers and establish themselves there. The Greeks, however, had no thought of violating their oaths, and no wish save to return to their own land with what speed they could. They crossed the river, therefore, trusting in the good faith of the Persians, and proceeded with Tissaphernes and his army to the point where the Greater Zab (Zapatas) joins the Tigris.

Here they halted for three days, and Clearchus, hoping that the feelings of mutual distrust which had become more and more apparent, might be dispelled by a frank discussion, sought an interview with Tissaphernes. The latter met his overtures with a great show of friendliness, and promised that, if Clearchus would bring his generals and captains to a conference, he would disclose the names of those who were acting treasonably toward the Greeks, and seeking to promote ill-feeling.

To this Clearchus assented, feeling certain in his own mind that Menon was the slanderer, and eager that the strife for supremacy between Menon and himself should be brought to an end by the death of his rival. He seems to have entertained no thought of treachery, and on returning to the camp, after having spent the night as the guest of Tissaphernes, urged that all the generals and captains should go to the proposed conference. Many protested against this, and pointed out the imprudence of putting all the commanding officers in the power of Tissaphernes, but Clearchus was insistent, and at last won his point, at least to the extent that four generals besides himself—Proxenus, Menon, Agias, and Socrates—with twenty captains should accept the invitation of Tissaphernes.

They went, therefore, and about two hundred of the men followed out of curiosity and to visit the Persian market. The generals were at once invited within, where at a given signal they were seized, while those without were cut down. The prisoners were taken in chains to Babylon, and after a short imprisonment were beheaded,—all, that is, save Menon, who is believed to have sought to win favor for himself by claiming that it was due to him that the plan of entrapping the Greek generals had succeeded. Xenophon is silent as to this, though he tells us that Menon was not beheaded as the others were, but was kept alive for a miserable year and then died in disgrace and torture. Apparently his attempt to win favor succeeded only in winning for him the fierce hatred of Parysatis.

34. REORGANIZATION.—The plight of the Greeks after the seizure of their generals was desperate indeed. All the difficulties that had menaced them after the death of Cyrus menaced them now, magnified and intensified a thousand fold. It was plain by this time that no further dependence could be placed either on Ariaeus or on Tissaphernes, who had broken their most solemn oaths; and left to themselves, as they were, the Greeks had now not even leaders to whom they could look for direction and guidance.

Of the utter despair that possessed the army during the night that followed the seizure of the generals, Xenophon gives a vivid picture in the opening chapter of the third book of the *Anabasis*; and even if we feel forced to assume that he has laid undue stress on the part played by him in the events of that night, it remains clear that through energetic action on the part of the few who had not lost heart the whole army was roused to action. Of these few, Xenophon was certainly one; and we must remember that the situation called not for energy alone and a clear vision of what was needed, but also for the ability to rouse the men from their despair by presenting a line of action to them in convincing and persuasive words. Hence it is in itself entirely credible that it was Xenophon rather than, for instance, Chirisophus, who came forward at this crisis; and we may follow Grote in his verdict that it was well for the army that the inspiration "fell upon one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher."

In any case the army was roused to action; the stragglers were recalled; new generals were chosen to take the places of those who had been seized; and the men were led to realize that their only hope of safety lay in good discipline and in devotion to the common weal. It was voted to burn all the superfluous baggage, that their march might not be impeded by the size of the baggage-train, and to adopt the hollow square as their formation, the train and the light-armed being in the center and the hoplites on all sides of them. Chiriso-

phus, as a Lacedaemonian, was to have the honor of leading the van, while Xenophon and Timasion, the two youngest of the generals, were to guard the rear.

35. FROM THE ZAB TO THE LAND OF THE CARDŪCHI.—Thus reorganized and inspired with fresh hope and courage, the army crossed the Zab, which was, according to Xenophon, four hundred feet wide, but at which Tissaphernes seems to have made no effort to check their progress. As they proceeded, however, a few hundred of the enemy's horse and light-armed assailed the Greeks in the rear and inflicted some damage. The Greek bowmen and javelin-throwers were unable to reach the foe, being a match for their adversaries neither in skill nor equipment, and being further compelled to shoot at longer range, since they were inside the hollow square. Xenophon attempted to charge the enemy with some of the hoplites who formed the rear of the square, but could accomplish nothing. He did no damage to the enemy and was himself compelled to bring his men back to the main body under fire. The first day was therefore a discouraging one; but that night a small body of fifty horse was equipped, and also a troop of slingers two hundred in number. Thereafter they met with better success in repelling the enemy, who continually hovered about their flanks, but even so they suffered considerably.

In particular the Greeks found that their formation (the hollow square) could not be maintained in passing over rough country or when rivers were to be crossed. Hence separate companies were formed, which were to fall behind when the way was narrow, and, on the other hand, were to fill up any gap that might be made in their line, adapting their formation to the space to be filled.

After fourteen days of marching, in the course of which they at times suffered severely and were compelled to halt frequently in order to procure supplies and to care for the wounded, the Greeks reached a point where farther progress seemed to be completely blocked. On the left was the Tigris, so deep that the soldiers could find no bottom with their

spears, while high mountains shut them in on the right, and in front lay the rugged and mountainous country of the Cardūchi, a race of bold mountaineers who defied the Great King. Nevertheless the Greeks resolved to fight their way through this inhospitable region, knowing that thus they would reach Armenia, whence, they were told, it would be easy for them to make their way whithersoever they wished.

36. THROUGH THE LAND OF THE CARDŪCHI AND ARMENIA TO TRAPEZUS.—Making their start, therefore, under cover of the darkness the Greeks reached the first of the passes through the Cardūchian mountains before any resistance was undertaken, but as the rear-guard was descending from the pass into the villages beyond, the mountaineers assailed them with vigor. Xenophon even declares that had their foes had time to collect in larger numbers the whole Greek army might well have been destroyed. This was, however, but a foretaste of what was to follow; and the seven days which the Greeks spent in passing through this rugged region, beset by their fierce and determined foes and forced by lack of supplies to march even through heavy snow, were fraught with hardships and dangers beyond all that they had suffered at the hands of Tissaphernes and the Persians. Finally they reached a plain where they found comfortable quarters in villages along the Centrites river, but here again their further progress seemed completely blocked. The river was two hundred feet in width and above their breasts in depth; and, as a new danger not heretofore experienced, Armenian cavalry were seen on the opposite bank ready to thwart any attempt on their part to cross. The Cardūchi, moreover, were seen to be gathering in their rear; so that their situation was critical.

Here again, however, Greek readiness in device, aided, as Xenophon devoutly believed, by the favor of heaven, found a means of coping with their difficulties, and the river was crossed by a clever stratagem. Thus they reached the high and undulating table-land of Armenia, a region of bitter cold—for it was now December. Over this they marched without any serious fighting, although the satrap Tiribazus, despite the

fact that he had made an agreement with them that they would be allowed to pass through the country unmolested, if they did not burn the villages, followed closely after them, waiting for an opportunity for a treacherous attack. If, however, they had little fighting to do, they had to endure and many suffered from frozen extremities and from snow and the severity of the weather. Not only slaves and beasts of burden, but some also of the soldiers perished from cold, and many suffered from frozen extremities and from snow blindness; while at times the scarcity of provisions led to terrible sufferings and exhaustion. After all these hardships Xenophon records a week of feasting amid abundant supplies in Armenian villages, built half underground as at the present day.

Thence through various tribes, Taochi, Chalybes, Phasiāni, Scythēni, sometimes having to fight against stubborn opposition, they made their way by a route that can no longer be determined with certainty, until at length they reached a mountain which offered a view of the sea. In a striking word-picture, Xenophon brings vividly before us the scene as the soldiers pressed forward crying out *θάλαττα θάλαττα*, and embraced one another with tears. For they thought that the sight of the sea meant that their hardships and troubles were over and their safety assured. After six days more of marching through the land of the Macrōnes and Colchi, the latter of whom sought to oppose their progress, they reached the Greek city of Trapezus (Trebizond) on the shores of the Black Sea. Here with thanksgiving they offered to the gods the sacrifices they had vowed, and instituted games in truly Greek fashion.

37. FROM THE TRAPEZUS TO THE BOSPORUS.—At Trapezus the army remained thirty days for much-needed rest and in the hope that sufficient vessels might be collected to make it possible for them to proceed for the rest of the way by sea. Chirisophus was at his own suggestion despatched to Byzantium to seek to obtain transports from the Lacedaemonian admiral Anaxibius. Meanwhile passing merchantmen were

seized, and supplies were procured by pillaging expeditions into the territory of the Colchi and other neighboring tribes.

At length, in despair of obtaining more ships, they determined to set out, putting on board of the vessels they had the sick and wounded with the women and all the baggage, while the able-bodied proceeded by land. Thus a three-days' march brought them to Cerasus, where a halt of ten days was made, and after another journey of ten days they reached Cotyōra. Both of these were Greek cities, like Trapezus colonies of Sinōpe, a powerful city lying farther to the westward. At Cotyōra the governor would not admit them within the walls, and they had to resort to force to find shelter for their sick, although they abstained from further acts of violence. Their stay in this place was a long one (forty-five days), yet still Chirisophus did not appear. Envoys, however, came from Sinōpe, at which city they were promised a friendly welcome.

It was during their stay at Cotyōra that Xenophon seems to have conceived the idea of seizing some non-Greek city with the force now at his command, and of establishing a colony, which would have been certain to become rich and powerful. This plan was unfortunately divulged to the army by the soothsayer Silānus, and led to much bitterness against Xenophon, although he publicly renounced the project and successfully combatted the charges brought against him. It became more and more plain, however, that dissension was rife in the army and it required all of Xenophon's eloquence to restore good discipline. At this time the generals were individually brought to trial for their acts during their term of office.

Shortly after this, sufficient transports having been assembled from Sinōpe and from Heraclēa, a Greek city lying further to the west, the army set sail, and after a voyage of a day and a night reached Sinōpe. Here Chirisophus joined them, having failed utterly in his quest for ships; and here the army resolved to choose a single general in the place of those now in command. The supreme command was offered to Xenophon, but he declined out of deference to Chirisophus

as a Lacedaemonian, and because the omens were unfavorable. Chirisophus was then chosen leader and the army sailed under his command to Heraclēa.

At this point it became clear that the good discipline which had done so much to save them in their day of peril was breaking down, and that many were now actuated by motives of greed and self-interest rather than by loyalty to the common weal. Dissensions broke out in the army which led to a revolt on the part of the Arcadians and Achaeans (who formed more than half of the whole army). These chose commanders of their own, while of the rest about half remained loyal to Chirisophus, while the other half attached themselves to Xenophon. The Arcadian division set out alone, but in attempting to pillage the country of Bithynia, it was surrounded, and would probably have been entirely destroyed had it not been rescued by Xenophon and his men. After this the whole army came together again at Calpē,—a point midway between Heraclēa and Byzantium—and chose Neon as its commander, Chirisophus' command having lasted only a week.

The location of Calpē was so favorable for the foundation of a colony that the soldiers hesitated to take even the ordinary measures for making it defensible, lest Xenophon should seek to make their stay permanent. Finally, however, Cleander, the Lacedaemonian harmost (governor) of Byzantium, came to them, and although through the machinations of the renegade Dexippus serious trouble arose, and it looked for a time as though the Cyrēan troops would find themselves in open war with Sparta, the trouble was adjusted and Cleander was asked to assume the command of the army. Unfavorable omens, however, deterred him from acting as their leader, and he departed alone, promising that he would assist them when they reached Byzantium. The army then set out under its own commanders, and marched through Bithynia until it reached Chrysopolis, directly across the Bosphorus from Byzantium.

37. CONCLUSION.—Here, when they seemed to have passed through all the dangers and hardships that were to befall

them, they were destined to meet again with treachery, this time at the hands of an unworthy Greek.

The Lacedaemonian admiral Anaxibius had been bribed by the satrap Pharnabazus to persuade the Greeks to cross over to the European side of the strait, and brought this about by a false promise that he would provide pay for them. When they had crossed, however, and were within the walls of Byzantium, Anaxibius, instead of providing them with pay, beguiled them outside the walls and bade them get supplies from Thracian villages in the neighborhood. At this the army attempted to re-enter the city but found the gates shut and barred. Incensed at this the soldiers burst down the gates, rushed once more within, and were about to sack the city, when Xenophon in earnest and persuasive words showed them the odium they would bring upon themselves by such a deed, and the inevitable retribution that would be exacted by the all-powerful Spartans. Brought to their senses by this plea, the soldiers withdrew again without the walls, and accepted the offer of an adventurer, Coeratadas, to take them under his command. But the proposal came to nothing, as the resources of Coeratadas proved wholly inadequate.

Meanwhile Anaxibius, having in his turn been deceived by Pharnabazus in the matter of the reward promised him for leading the Greeks from Asia to Europe, sought to avenge himself on the Persian satrap by leading the Greeks back into Asia to make war upon him. But he was thwarted in this plan by the newly-appointed harmost, Aristarchus, who having no thought of allowing Anaxibius to make a private war on Persia, threatened to sink them if they tried to cross.

Thwarted thus again, the army took service under the Thracian prince Seuthes, who promised them liberal pay and in addition special grants to the generals. For two months the army served under him, only to be defrauded of the promised pay, and left once more destitute. At this crisis, however, fortunately for them, Sparta determined upon war with Persia, and had need of troops. The army was led across into Asia and handed over to the Spartan general Thibron,

and Xenophon's story ends with the account of a successful raid upon the estates of a wealthy Persian, whereby much booty was obtained.

IV

MISCELLANEOUS

38. PROMINENT PERSONAGES.—Space may be taken here for a few brief paragraphs regarding individuals prominent in the first four books of Xenophon's story, who, if mentioned, have received but a passing notice in the preceding sections.

(a) **CLEARCHUS:** Of Clearchus, the most prominent and the ablest (II, 2, § 5) of the Greek generals under Cyrus, Xenophon has himself given a sketch in II, 6, §§ 1-15, telling of his warlike character, his defiance of the Spartan ephors, and his banishment from Sparta. He was an experienced campaigner before he took service with Cyrus, and in Xenophon's story exhibits the traits of a typical Spartan. He was a severe disciplinarian (I, 5, § 11, n; II, 3, § 11; II, 6, §§ 9-10), and was feared rather than loved by his men.

During the battle of Cunaxa his undue caution led him to disregard Cyrus' command to charge the Persian center (I, 8, § 13, n.), and may be said to have been the indirect cause of Cyrus' death; while his credulity in trusting the promises of Tissaphernes led directly to the seizure of the Greek generals, himself included. At the same time he seems to have been an able commander, and his loss was a severe blow to the Greeks.

Of the strife between Clearchus and Menon, Xenophon says little (I, 5, §§ 11ff.; II, 5, § 28), and is apparently careful to be just, although his own sympathies are plainly on the side of Clearchus.

(b) **MENON:** Of Menon, too, Xenophon gives a sketch (II, 6, §§ 21-29), and one that is by no means flattering. He seems to have been an unprincipled adventurer, and we may well believe that after Cyrus' death he was ready to secure

advantage for himself by betraying his comrades, although Xenophon is careful not to make direct charges. After the generals were seized there is ground for thinking that he sought to win favor for himself by claiming to have been instrumental in bringing about the success of Tissaphernes' plan, but the result was merely that he was kept alive for a year, and died under torture instead of being beheaded at once as the other generals were (II, 6, § 29). In this scholars generally see the work of Parysatis, whose wrath Menon incurred as being a traitor to Cyrus' cause.

(c) **PROXENUS:** To Proxenus Xenophon devotes what is not merely a biographical sketch, but a tribute of personal affection (II, 6, §§ 16-20). He is in every way an attractive figure—generous, high-minded, and cultivated; he had even studied under the famous Gorgias (II, 6, § 16). It was at his invitation that Xenophon joined the expedition of Cyrus, and allusions to their friendship abound (II, 4, § 15; II, 5, § 37; III, 1, §§ 4, 8, 9; V, 3, § 5).

(d) **CHIRISOPHUS:** Chirisophus, too, is an attractive figure. Sent by the Spartan ephors at the head of a body of seven hundred Lacedaemonian hoplites, he joined Cyrus at Issus (I, 4, § 3). After the seizure of the generals he becomes a central figure (he was himself absent at that time procuring supplies). As a Spartan he was a man of few words, and could not have played the part which Xenophon attributes to himself, and for which persuasive eloquence was indispensable, but he was given the post of honor, commanding the van, and conducted himself in a soldierly manner.

Between Chirisophus and Xenophon a cordial friendship grew up, and the latter defers to him, as to a more experienced commander, on more than one occasion.

From Trapezus, Chirisophus was at his own suggestion sent to Byzantium to endeavor to obtain ships from the Spartan admiral Anaxibius, but was unsuccessful.

When, at Sinōpe, the army determined to choose a single commander, and Xenophon positively declined the appointment, Chirisophus was chosen (VI, 1, § 32). His command

lasted only a week and, worn and disgusted with the dissensions rife in the army, he fell sick and died at Calpē (VI, 4, § 11).

(e) **XENIAS**: Xenias seems to have been a military adventurer. He was, as so many of the Cyrean Greeks, an Arcadian, and having taken service with Cyrus was made commander of the mercenary troops doing garrison duty in the Ionian cities (I, 2, § 1).

At Cyrus' summons he joined him at Sardis with a strong force of four thousand hoplites (I, 2, § 3)—the largest single contingent. At the same time Xenias is an insignificant figure. When the army mutinied at Tarsus and Clearchus declared his resolution to abide by the Greeks, rather than avail himself of the friendship of Cyrus, more than half of Xenias' troops went over to him, and Cyrus allowed Clearchus to retain them. This gave Clearchus a force larger than that of any other general, and when opportunity offered Xenias and another general, Pasion, deserted (I, 4, § 7).

(f) **SOPHAENETUS**: Sophaenetus, of Stymphālus in Arcadia, one of the Greek generals under Cyrus, plays a somewhat prominent part in Xenophon's narrative. He joined Cyrus at Sardis (or at Celaenae; see the note on I, 2, 56), and as a veteran commander (he is twice called *πρεσβύτατος*, V, 3, § 1, and VI, 5, § 13) is often mentioned. It was he, with Cleānor, who went to meet Ariaeus and those with him when they came to the Greek camp after the seizure of the generals (II, 5, § 37), and he was left in command of the camp when the army set out for a night attack upon Tiribazus (IV, 4, § 19). As one of the older men he was among those who sailed from Trapezus, while the main body marched by land (V, 3, § 1). He was fined for neglect of duty (V, 8, § 1).

A history of Cyrus' expedition is attributed to Sophaenetus (see § 13).

(g) **CLEĀNOR**: Cleānor of Orchomenus in Arcadia was chosen general in the place of Agias after the latter had been seized. He is mentioned as the "eldest" in II, 1, § 10 (see the note), and the speeches put into his mouth are marked by

a distinct character. It is he who expostulates with Ariaeus and the other Persians after the seizure of the generals, and expresses the utmost moral indignation (II, 5, § 39), and he enlarges similarly upon the enormity of the Persian treachery in III, 2, §§ 4ff.

(h) **AGASIAS**: Agasias, also of Stymphālus in Arcadia, was one of the Greek captains and was a close friend of Xenophon's (VI, 6, § 11). He is often singled out for special mention as a brave soldier (IV, 1, § 27; IV, 7, § 11; V, 2, § 15; VII, 8, § 19). It was he who urged the choice of Xenophon as commander in chief, declaring that it was absurd always to defer to Lacedaemonians (VI, 1, § 30).

For protecting a soldier of his company who had been unjustly seized by Dexippus, he was involved in serious trouble with the Spartan harmost Cleander, but was set free on the representations of Xenophon (VI, 6, §§ 7ff.).

(i) **CALLIMACHUS, ARISTONYMUS, AND ARISTEAS**: These may be mentioned as like Agasias representative of a group of brave soldiers, each seeking to outdo the others in valor (see IV, 1, §§ 27f.; and IV, 7, §§ 8ff.).

39. **STYLE OF THE ANABASIS**.—"The Anabasis," says Dionysius of Halicarnassus, "what is it but a splendid hymn of praise in honor of the Hellenes who shared in the campaign."*

In this judgment sympathetic readers of the *Anabasis* will concur, and that the work deserves this enthusiastic praise is due not only to the character of the events narrated but also in no small measure to the art of the narrator. Many, to be sure, think only of the barren records of the early chapters of the first book—records which make upon one the impression that Xenophon was merely transcribing entries made in his diary,—as though the recurring *ἐντεῦθεν ἐξελαύνει* were a fair sample of the writer's literary ability,—forgetting that nowhere else in the whole work does this annalistic style reappear. It has indeed become fashionable of recent years not

* Quoted in Dakyns' *Xenophon*, p. xxvi.

only to decry Xenophon as a falsifier in his narrative and as one whose sins against the laws of pure "Attic," both as regards vocabulary and syntax, are manifold, but also as one who can lay claim to no merit as a stylist. Very different was the judgment of the Greeks who came after him—they are never weary of sounding his praises—and very different is the judgment of the Greeks of today. He was called, says Diogenes Laertius, "the Attic Muse"; Plutarch praises the vividness of his description of the battle of Cunaxa as making us almost see the scene with our own eyes; and a similar tribute is paid to Xenophon by Lucian with reference to the Panthea episode in the *Cyropoedia*.

This vividness is perhaps the most noteworthy trait in Xenophon's style. Worthy to be put side by side with the description of the battle in I, 8, are such passages as III, 4, §§ 38ff.; IV, 7, §§ 22ff.; V, 2, §§ 13ff.; and many others.

To produce this effect of vividness, besides the writer's own power of realizing vividly the scenes which he describes, many elements contribute—the frequent use of the historical present, the further treatment of the past as present in the use of the subjunctive instead of the optative in dependent clauses after secondary tenses, the frequent use of deictic pronouns and of graphic phrases such as *ἐνθα δῆ*, the use of dialogue, the insertion of speeches (see the next section), and very strikingly the preference, common to most Greek writers, for direct rather than indirect discourse. This last often leads to sudden shifts from the third person to the second or third, and is very frequent. See *e. g.* I, 3, §§ 14 and 16; IV, 1, § 19; IV, 8, § 4; V, 5, § 24; V, 6, § 19.

Again, while the style of the *Anabasis* is in the main flowing and easy, and while Xenophon is sparing in his use of rhetorical devices and in the employment of metaphors and similes, it would be a mistake to regard him as a careless writer. His style abounds in evidences of conscious art, a few of which may be noticed here.

Very striking is his fondness for what is called *ποικιλία*, or variation of phrase. This is scarcely to be noticed in early

Greek, but in Xenophon it is common. We have *e. g.* *βούλει*, *ἐθέλω*, and *χρῆζει* in immediate succession in III, 4, § 41 (*cf.* II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have *ἄχρι*, *μέχρι*, and *ἔστε*; in I, 9, § 19, *ἐκτῶντο* is immediately followed by *ἐπέπατο*, and in II, 6, § 21, *λαμβάνοι* by *κερδαίνοι*. Sometimes the variation is simply one of form, as when *ἔξει* is immediately followed by *σχῆσαι* in III, 5, § 11, in II, 6, § 9, *ἐνίοτε* by *ἔσθ' ὅτε*, and in III, 1, § 20, *ἦδειν* by *ἦδη*; or of syntax, as when *ἀγάλλομαι* is used first with *ἐπί* and the dat., and then with the simple dat. (II, 6, § 26).

This desire to vary a phrase already used may perhaps be the reason for the choice of an occasional poetic word (as in *οὐ τελέθει τὰ ἱερά*, VI, 6, § 36).

Again, Xenophon is very fond of the figure, anaphora, and frequently begins successive clauses with an identical phrase. Instances abound; *e. g.* *ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ* (I, 3, § 16); *ὀρῶσι μὲν . . . ὀρῶσι δέ . . . ὀρῶσι δέ* (IV, 3, § 7). Sometimes we have a combination of anaphora and varied phrase, as in *ὀκνοίην μὲν . . . φοβοίμην δέ* (I, 3, § 17), or in *ἐπειδὴν δέ . . . ἐπειδὴν δέ . . . ἐπὶ δὲ τῷ τρίτῳ* (II, 2, § 4).

Further, the chiasmic arrangement of words is often sought. Sometimes this is a natural arrangement, when regard is had to emphatic expression, as in II, 4, § 16, *πιστοὶ ὄντες Κύρῳ καὶ ἱμῶν εὖνοι*, but even so it is a conscious, rather than an unconscious, device, and instances occur in rhetorical passages—in the speeches and in the biographical chapter II, 6, oftener than in the narrative itself. Sometimes, too, the chiasmic arrangement is more elaborate; see the notes on II, 6, 5, and III, 1, 93. One especially effective form is called palindromic; see I, 7, § 13 (with the note); I, 10, § 3; II, 4, § 20; II, 5, § 3; IV, 7, § 3.

Other instances of conscious art in the matter of word arrangement, in cases where emphasis is sought, or where reference is had to euphony, alliteration, or to assonance, might easily be cited. Occasionally, too, it is plain that cacophony has been purposely avoided. In III, 1, § 23, *e. g.* *μὲν* is omitted after *ἔχομεν*, because its use would have given

an ill-sounding phrase; and the same grounds may have led to the omission of *ἄν* before *ἀναστρέφουσιν* in II, 5, § 14; similarly we have the infrequent *τὸ ποιούμενον* in I, 10, § 12, because the normal *τὸ γιγνόμενον* would have given an unpleasant assonance with the following *γινώσκειν*. Possibly the choice of the infrequent infinitive construction after *λέγει* in III, 1, § 26, is similarly to be accounted for.

The un-Attic features and the frequent poeticisms in Xenophon's style have often been commented on. They are of interest, when considered in connection with the facts of his life, as showing that he was as pan-Hellenic in his style as in his politics. It should not be forgotten that he lived for years among Asiatic and Peloponnesian Greeks, and that during the formative years of his early life there was no Attic prose literature upon which his style could have been modeled, while there is abundant evidence that he was strongly influenced by the poets, not one of whom wrote pure "Attic."

40. THE SPEECHES IN THE ANABASIS.—The incorporation of speeches in historical narrative was to the Greek not only an effective and dramatic method of vivifying the narrative itself, but was so entirely in accord with the actual political life with which he was acquainted that a history without speeches would have seemed to him at once a tame and lifeless thing and an unnatural thing. It has been left for our modern age to question the right of the historian to avail himself of this device, and to find something of dishonesty in the incorporation of speeches unless he is in possession of an authentic record of the words actually used by the speaker on the particular occasion in question.

The ancients felt far otherwise; and it is impossible rightly to appreciate the art of historical composition in antiquity, or even rightly to weigh the content of the historical narrative, unless we can in a measure approach the problem from the antique point of view.

The first and most essential thing is to realize the value that to the Greeks of old the spoken word possessed, as con-

trasted with the written word. We must allow its due weight to the constant use of oratory in ancient political life, and must remember that there were no journals, no daily papers, indeed scarcely any prose literature, and no reading public until toward the end of the fifth century B. C. It was customary not for poets and orators alone, but for literary artists generally, to publish their works by public readings or recitations, rather than in written form.

Remembering these facts we shall realize that the historian's gift of historic imagination found in the dramatic scenes which form the background of the speeches, and in the speeches themselves, a splendid field for its exercise; and we who read the narrative after the lapse of centuries find our ability to comprehend events and their causes greatly helped by such a method of vivifying the past. Nor must we forget that history-writing is an art; and it may be questioned whether the modern theory of the science of history has not entailed losses which in part offset its gains in scientific accuracy.

Xenophon makes free use of speeches in the *Anabasis*. Some are represented as having been delivered on occasions when he was presumably present, others when he certainly was not present, and under such circumstances that it must have been impossible for him to learn precisely what was said. All must be regarded as free compositions by Xenophon himself rather than as authentic records of what was actually said by the various speakers. At the same time it would be going too far to deny them all historic value. There is also an artistic fitness in the way in which some of the speeches are made to accord with the character of the speaker. Those of Chirisophus, for example, and of Cleānor have a distinct character of their own.

In point of style, the speeches are quite different from the narrative portions of the work, and are at times highly rhetorical (see, e. g., II, 5, §§ 3ff., especially § 9; and IV, 6, §§ 10ff.).

Of especial interest are the speeches put in the mouth of Xenophon himself, as they so admirably illustrate the influ-

ence of his Athenian training and his masterly power in dealing with men. We may refer not only to the speeches in III, 1 and 2, but in particular to that by which Xenophon restrained the angry soldiers in Byzantium (VII, 1, §§ 25-31), and to his striking address to Sautheas (VII, 7, §§ 21-47).

ΞΕΝΟΦΩΝΤΟΣ
ΚΤΡΟΤ ΑΝΑΒΑΣΙΣ

BOOK I

- 1 I. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσ-
βύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος· ἐπεὶ δὲ ἡσθένει
Δαρείος καὶ ὑπώπτευε τελευτήν τοῦ βίου, ἐβούλετο τῷ παῖδε
2 ἀμφοτέρω παρῆναι. ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε·

CHAPTER I

- 1 Δαρείου καὶ Παρυσάτιδος: gen. of source (G. 1130, 2; H. 750; B. 365). This was Darius Nothus (*i. e.* the illegitimate), who came to the throne in 425 B. C. See the Introd., § 22.
- γίνονται: histor. pres. (G. 1252; H. 828; B. 525). This is particularly common with vbs. of relationship (genealogical present).
- παῖδες δύο: δύο more commonly takes the plural than the dual (below τῷ παῖδε, with stress on the idea of *both*, ἀμφοτέρω). There were thirteen children in all, but only two appear in Xenophon's narrative. The following proper names are in apposition with παῖδες (G. 911; H. 623; B. 317). The clauses are, as often, balanced by μὲν and δέ. The former may rarely be translated; the latter means *and* or *but*, as the context determines. Avoid cumbersome phrases such as *on the one hand—on the other*. Greek has a natural love

of balance; English has not. For a sketch of the characters of the two brothers, see the Introd., §§ 24 and 25. Remember this was not Cyrus the Great.

- 2 ἡσθένει: *lay sick*. The tense is durative (G. 1250, 2; H. 829; B. 526).

- 3 ὑπώπτευε: G. 543; H. 362a; *cf.* B. 175. For the meaning, *cf.* Lat. *suspīcor*

τελευτήν τοῦ βίου: the word *θάνατος* is ordinarily avoided; so, too, *τελευτάω* is the common vb. *to die* (*ἀποθνήσκω* denotes a violent death). In compound phrases like this the art. is regularly expressed only with the noun in the gen. Note the possessive force of the art., common in many languages.

- 4 ἀμφοτέρω: the predicate position is regular with pronouns. Here the postponement adds emphasis.

μὲν οὖν, *now*. μὲν simply paves the way for the following δέ.

παρὼν ἐτύγχανε, *happened to be*

5 Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον καὶ τῶν Ἑλλήνων ἔχων ὀπλίτας ἀνέβη

there. The supplementary partic. contains the main idea (G. 1586; H. 984; B. 660 n.).

5 Κύρον: the obj. may be emphasized by being brought to the head of the sentence, the subj. by being postponed.

μεταπέμπεται: another histor. pres. For the voice, see G. 1242, 2; H. 813; B. 504.

ἀρχῆς, province; see the Introd., §§ 17 and 24.

σατράπην, satrap, a Persian word, familiar to the Greeks of Xenophon's day. Herodotus (about half a century earlier) uses *παρχος* as a Greek equivalent. In general, Greek was slow to borrow foreign words, and, as a rule, made borrowed words look like Greek formations. (Cf. *παράδεισος* and *παρασάγγης*, also Persian words.) For the pred. acc., see G. 1077; H. 726; B. 341.

6 ἐποίησε . . . ἀπέδειξε: translate as if plpfs. (H. 837; B. 519, note 1; 528, 1; G. M. T. 58). Greek is less exact than Eng. in the use of past tenses; in expressing future relations far more exact.

καὶ . . . δέ, and . . . also. δέ is connective, καὶ intensive. Cyrus was not only satrap, but a military officer as well, commanding one of the four divisions of the imperial army; see the Introd., § 24. This fact calls for emphatic expression, and is brought into stronger promi-

nence by the abandonment of the relative construction.

πάντων ὅσοι: *ὅσος* is the normal form of the relative when the antecedent is *πᾶς*.

7 ἀθροίζονται: habit. pres.; the review occurred each year. The plain of Castolus was the mustering place for the troops of lower Asia.

ἀναβαίνει . . . ἀνέβη: histor. pres. and aor. side by side, as not infrequently. For the form *ἀνέβη*, see G. 798; 799; H. 489; B. 209; 211. Note the force of *ἀνα*.

8 Κύρος: the art. with proper names may serve (a) to mark the individual as famous; (b) to contrast him with someone else; or (c) it refers back to someone already mentioned.

λαβὼν . . . ἔχων: circumstantial partics. (G. 1563; H. 968b; B. 652). It is a mistake to assume that *with* suffices as a translation. Cyrus took with him (λαβὼν) Tissaphernes, and went up at the head of (ἔχων) his troops. Note the chiasmic order (ἀναβαίνει . . . λαβὼν . . . ἔχων . . . ἀνέβη), often a mere rhetorical device, although at times the most natural arrangement. See the Introd., § 39.

Τισσαφέρην: see the Introd., § 23. Proper names in -ης, of the third decl., often form the acc. in -ην, as if of the first decl.

8 ὡς φθινόν: Cyrus' rapid advance-

3 τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 10 Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται καὶ λαμβάνει Κύρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.

4 Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται

ment had aroused the jealousy of Tissaphernes. Perhaps Cyrus saw this, and took him with him, because he dared not leave him behind—or was he himself deceived?

τῶν Ἑλλήνων: emphatic by position; three hundred Greek hoplites afforded greater protection than many times that number of Orientals. For the equipment of the hoplite, see the Introd., § 28. The gen. τῶν Ἑλλήνων is partitive (G. 1088; H. 729e; B. 355).

9 Ξενίαν: see the Introd., § 38. Of the Greeks deemed worthy of special mention in the *Anabasis* many are Arcadians (cf. VI, 2, § 10). Find Parrhasia on the map.

ἐπεὶ δὲ ἐτελεύτησε: *ἐπεὶ*, with the aor. may generally be rendered by the Eng. plpf.; in temporal clauses the Greek plpf. is exceptional.

10 κατέστη: with *εἰς*, because motion is implied.

11 διαβάλλει: *maligned, falsely accused*; yet it is possible that the charge was true; see the Introd., § 25.

ὡς ἐπιβουλεύει, (saying) that he was plotting against him. The opt. is due to the indirect quotation; see G. 1487; H. 932, 2; B. 673. The histor. pres. is a secondary tense.

12 ὁ δέ: in this phrase, regularly referring to a new subj., the older use of the art. as a demonstrative survives (G. 981; 983; H. 654e; B. 443, 1). In such cases it is best written with the accent.

ὡς ἀποκτενῶν: G. 1563, 4; 1574; H. 969c; 978; B. 653, 5; 656, 3; *ὡς* shows that this was the avowed or assumed purpose of Artaxerxes; *ἄτε*, with the partic., on the other hand, makes a statement for which the writer is responsible (e. g. IV, 2, § 13).

13 ἐξαιτησαμένη . . . ἀποπέμπει, *begged him off (as a favor to herself, mid.) and sent him back*. Greek often uses a partic. and vb., instead of two vbs. coupled by καὶ. It is rich in partics., while Eng. is not. The use of the aor. indicates that the action of the partic. is prior to that of the vb. For the character of Parysatis, see the Introd., § 26.

14 ὁ δέ, i. e., Cyrus, another shift of subject.

ὡς: temporal; cf. Lat. *ut*.

βουλεύεται . . . ἀντ' ἐκείνου, *planned that he might never again be in the power of his brother, but, if possible, might be king in his place*. For the use of the fut. indic. in an obj. clause, see G. 1372; H. 885; B. 593. Such a clause must, of course, take as

- 15 ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας, οὕτω 5 διατιθείς, ἀπεπέμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ.
20 καὶ τῶν παρ' ἐαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν τε

its negative μή, not οὐ; see G. 1610; H. 1021; B. 431, 1 and 4.

- 15 ἣν δύνηται, strictly, *if he should be able*, a fut. condition (G. 1403; H. 898; B. 604). The subjv. is retained, although following a secondary tense (histor. pres.) in virtual indir. disc. (G. 1502; H. 937; B. 677).

- 16 μὲν: balanced by δέ, l. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with δέ, as here, μὲν often marks the dismissal of one topic and the passing on to another.

ὑπῆρχε, *avored, supported*. Observe the force of the prep., *he had her to count upon*.

- 17 βασιλεύοντα: the partic. is a virtual adj.

- 18 ὅστις ἀφικνεῖτο: when a rel. has a general or an indefinite antecedent, it regularly takes the constructions of the general conditional sentence (G. 1429; 1431, 1 and 2; H. 913; 914b; B. 620; 625). The opt. would, therefore, be normal here, but the past indic. (as in the Eng. idiom) is also found; see G. 1432; H. 918; 894c; G. M. T. 535. This is especially common with ὅστις, which is itself indefinite.

τῶν παρὰ βασιλέως: the prepositional phrase, with the art.,

serves as a substantive (G. 952, 1 and 2; H. 666a, 621; B. 451, 1). The phrase is a condensed one; the full form would be, ὅστις δὲ τῶν παρὰ βασιλεῖ ἀφικνεῖτο παρὰ βασιλέως; cf. I, 2, § 18, οἱ ἐκ τῆς ἀγορᾶς. This condensation is regular in Greek. βασιλεὺς normally omits the art., G. 957; H. 660c; B. 446, note.

πάντας: legitimately follows ὅστις, which implies a plural. The relative, after πᾶς, is usually ὅσος. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.

- 19 ὥστε . . . εἶναι: G. 1449, 1450; H. 953; B. 595. With the infin. (tendency) contrast the indic., ἡσθάνετο, below, l. 39 (actual result). οὕτω often leads up to ὥστε.

αὐτῷ: for the case, see G. 1174; H. 765; B. 376.

μᾶλλον φίλους: commoner than the comp. form of this adj., although we have φιλαίτερον, I, 9, § 29; cf. μάλιστα φίλος, VII, 6, § 15.

- 20 καὶ . . . δέ: see above, l. 6. δέ is not usually so far postponed; most frequently it is the second word in its clause. Here the postponement emphasizes the preceding words, and so marks

οἱ ἱκανοὶ εἶησαν καὶ εὐνοικῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα.

*Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν

the contrast, τῶν παρὰ βασιλέως . . . τῶν παρ' ἐαυτῷ.

τῶν βαρβάρων: for the case, see G. 1102; H. 742; B. 356. The subj. of a depend. clause is often brought forward and made the obj. of the main vb. (prolepsis; see H. 878; B. 717, 18). This arrangement, very common in Greek, is infrequent in English, although it occurs in poetry, and in the authorized translation of the New Testament the Greek idiom is sometimes kept (*I knew thee that thou art an hard man*, Matt. XXV: 24).

ὥς . . . εἶησαν . . . ἔχοιεν: for the ordinary syntax of such an obj. clause, cf. ὅπως . . . ἔσται, l. 15, and the note. The subjv. (after secondary tenses the opt.) is also permitted, as in pure final clauses (G. 1374, 1; H. 885b; B. 593, 1). Xenophon allows the use of ὥς, instead of ὅπως (G. M. T. 351, 1 and App. IV); for this there are but few parallels in other Attic authors. He stands alone also (among prose writers) in making free use of ὥς, instead of ἵνα or ὅπως, in final clauses.

πολεμεῖν: dependent on ἱκανοὶ (G. 1526; H. 952; B. 641).

21 εὐνοικῶς ἔχοιεν: ἔχω, with advs., expresses a state or condition, and is best rendered by our vb. *to be*, with an adj.

τὴν δὲ Ἑλληνικὴν δύναμιν: note again the emphatic position.

22 ἡθροίζεν: *he set about collecting*. Note the tense.

ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *with all possible secrecy*. How lit.?

ὅπως λάβοι: G. 1365; H. 881; B. 590. ὅπως is Xenophon's favorite final particle, although ἵνα is freely used, and also ὥς (c. 3. 69). See G. M. T. 312, 3 and App. III.

ὅτι ἀπαρασκευότατον: ὅτι and ὥς are frequently used to intensify the meaning of a superlative (cf., below, ὅτι πλείστους). With ὥς, not ὅτι, the vb. of ability is often expressed (above, l. 22).

24 ὥδε: as a rule, ὥδε looks forward, οὕτως back (G. 1005; H. 696; B. 482). The remainder of the chapter is taken up with the narrative of the various ways in which Cyrus sought to raise troops.

ἐποιεῖτο τὴν συλλογὴν: a frequent periphrasis. ποιῶ (in the passive, γίγνομαι), with the verbal noun, may take the place of almost any vb. Here the use of the mid. emphasizes the activity of the subj.

ὅποσας εἶχε . . . λαμβάνειν, *to the commanders of all the garrisons which he had in the cities he gave orders that they should severally enlist*. More regularly the Greek would be, φυλακῶν ὁπόσων εἶχε (by attraction for ὁπόσας εἶχε, G. 1031; H. 994; B.

25 ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβάνειν
 ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπι-
 βουλευόντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰω-
 νικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασιλέως δεδομέναι,
 τότε δὲ ἀφειστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου· ἐν Μι- 7
 30 λήτῳ δὲ Τισσαφέρνῃς προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομέ-
 νους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ'

484). As it is, the antecedent is incorporated in the rel. clause (G. 1037; H. 995; B. 485). *ὅπως* implies the antecedent *all*; see the note on *πάντας*, l. 18. Distinguish between *φυλακᾶς* (from *φυλακή*) and *φύλακας* (from *φύλαξ*).

25 ἐκάστοις: pred. posit.; see on *ἀμφοτέρω*, l. 4. When it designates individuals, not groups, *ἐκαστος* is regularly in the sing. Here its close association with *φρουράρχοις* justifies the pl.

26 Πελοποννησίους: confessedly the best soldiers among the Greeks; cf. the note on *Ξέναν*, l. 9.

ὡς ἐπιβουλευόντος T., alleging that T. was plotting against their cities. See the note on *ὡς ἀποκτενῶν*, l. 12. For the gen. abs. see G. 1568; H. 970; B. 657.

27 καὶ γάρ, and (with the more plausibility) for; but the ellipsis is often hardly felt.

ἦσαν . . . Τισσαφέρνους, had belonged to T. The impf. stands where English requires the plpf.; see the note on *ἐποίησε*, l. 6. When the impf. is thus used, the idea of duration is often prominent. For the pred. gen., see G. 1094, 1; H. 732a; B. 348, 1.

αἱ Ἰωνικαὶ πόλεις: see the *Introd.*, § 26.

28 τὸ ἀρχαῖον: G. 1060; H. 719; B. 336.

ἐκ βασιλέως, by the king. *ἐκ*, common in Ionic Greek, may be used even in Attic of the agent, considered as the source; cf. *ἀπό*, l. 47.

29 ἀφειστήκεσαν: for the form, see G. 528; H. 359a; B. 172, 2.

πλὴν Μιλήτου: Tissaphernes kept the Milesians in check by a strong fortress which he had built.

30 προαισθόμενος . . . βουλευομένους, perceiving that some were forming this same plan (*προ-*, before their plan was ripe for execution). Observe that the aor. partic. denotes an action prior to that of the principal vb.

τὰ αὐτά (often written ταῦτά): to be distinguished from ταῦτα (G. 399; H. 679; B. 475, 1). The case is acc. of the inner obj. (G. 1054; H. 716b; B. 334). In such phrases the pl. is normal in Greek, although Eng. often requires the sing.

βουλευομένους: partic. in indir. disc. (G. 1588; H. 982; B. 661). The indef. subj. of the partic. is omitted.

31 ἀποστήναι: in appos. with τὰ αὐτά ταῦτα.

τοὺς μὲν . . . τοὺς δέ, some . . .

ἐξέβαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας
 στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν
 καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη
 πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα 35
 8 πέμπων ἡξίου ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις
 μᾶλλον ἢ Τισσαφέρνῃ ἀρχεῖν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν
 αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ
 ᾔσθάνετο, Τισσαφέρνῃ δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ

others. For the art. as a demonstr. see on *ὁ δέ*, l. 12.

ἀπέκτεινε: aor. indic. (G. 672; H. 431; B. 204). This form might be impf., but *ἐξέβαλεν* shows that it is aor. For the latter form, see G. 675; H. 435; B. 207; 208.

32 ὑπολαβὼν . . . συλλέξας . . . ἐπολιόρκει, having taken the exiles under his protection (*ὑπο-*), collected an army and laid siege to. Observe that *φεύγω* supplies a passive to *ἐκβάλλω*; cf. *ἐκπεπτωκότας*, below.

34 κατάγειν, restore. Observe the force of the prep.; cf. *κατέρχομαι*, come back from banishment.

ἐκπεπτωκότας: *ἐκπίπτω* is the normal passive of *ἐκβάλλω*.

αὕτη: attracted to the gender of the pred. noun, a common construction (cf. Lat.). On the other hand the neut. is often kept. Since demonstr. pronouns regularly take the art., the absence of the art. shows that the noun is a part of the pred. and does not go directly with the pronoun.

35 αὐτῷ: dat. of possess. (G. 1173; H. 768; B. 379).

τοῦ ἀθροίζειν, for collecting. The infin. stands as a noun in the gen. (G. 1547; H. 959; B. 639).

Xen. is fond of the articular infin.

36 ἡξίου, urged, asked as his right, a durative tense.

ὦν, inasmuch as he was.

δοθῆναι οἱ: the infin. is the obj. of *ἡξίου* (G. 1518; H. 948; B. 638). *οἱ* is the indir. refl. (G. 987; H. 685; B. 471; 472); i. e., while occurring in a subord. clause, it refers back to the main subj. Though enclitic, it is accented when emphatic (G. 144, 1; H. 263; B. 71, 2).

37 ἄρχειν, continue to rule.

αὐτῶν: for the case, see G. 1109; H. 741; B. 356.

συνέπραττεν αὐτῷ: the dat. is due to the comp. vb. (G. 1179; H. 775; B. 394).

38 ὥστε: see the note on *ὥστε εἶναι*, l. 19.

τὴν πρὸς ἑαυτὸν ἐπιβουλήν: the prep. with its case has the value of an attrib. adj.; see the references cited in the note on *τῶν παρὰ βασιλέως*, l. 18. *πρὸς* is the most personal of the preps. governing the acc.; it may or may not denote hostility; *ἐπὶ* generally does.

39 Τισσαφέρνῃ: emphatic, thought it was against T. that he was warring, etc. For the dat., see

40 στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνους ἐτύγχανεν ἔχων.

"Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ 9 κατ' ἀντιπέρᾳ Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαι-

G. 1177; H. 772; B. 392, 1, with the note. The partic. πολεμούντα is, of course, not due to indir. disc., but the emphasis is best brought out by some such rendering as that given above.

ἀμφί: more commonly εἰς is used in this phrase; e. g. c. 3. 15.

40 δαπανᾶν: infin. in indir. disc. (G. 1522, 1; H. 946; B. 646).

ὥστε . . . πολεμούντων, so that he did not at all (οὐδὲν) object to their being at war. οὐδὲν is the acc. of the inner obj., here, as often, scarcely differing in force from an adv. See the references cited in the note on τὰ αὐτὰ ταῦτα, l. 30.

αὐτῶν πολεμούντων: causal gen. abs.; see on ὡς ἐπιβουλεύοντος, ll. 26 f.

41 καὶ γάρ, and (with more reason) for. See l. 27 and the note.

ἀπέπεμπε, continued to remit; observe the tense. ἀπο- does not merely indicate separation; the revenues belonged to the king; so ἀποδίδωμι, give back what is due, ἀπαιτῶ, ask what is due, etc. Cf. Lat. re-.

δασμοὺς: the tribute was paid not in money only, but in the products of the different provinces, cattle, horses, etc.

42 ἐκ τῶν πόλεων . . . ἔχων, from the cities belonging to T., which he (Cyrus) happened to hold. The

possess. gen. Τισσαφέρνους is incorporated in the rel. clause; see the notes on Τισσαφέρνους ἦσαν, ll. 27 f., and on ὅπως εἶχε φυλακὰς, l. 24. ὧν is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with ἐτύγχανεν, see l. 4 and the note.

43 αὐτῷ: for such dat. consult G. 1157; H. 766; B. 377, note 2.

Χερρονήσῳ: since Χερρόνησος strictly means peninsula, a further designation may be added, although the presumption always is that the Thracian Chersonesus is meant; see the map.

τῇ κατ' ἀντιπέρᾳ Ἀβύδου: it was at Abydus that Xerxes crossed the Hellespont. For the gen., see G. 1148; H. 757; B. 360. Note the third attrib. posit.; the epithet comes in as an afterthought. The student should observe that in all three positions the attrib. is immediately preceded by the art.; see G. 959, 1 and 2; H. 666; 667; 668; B. 452.

44 τόνδε τὸν τρόπον, in the following manner. See the note on ὡδε, l. 24. For the acc. as an adv., cf. τὸ ἀρχαῖον, l. 28, and the note. In the case of this word the dat. of manner and the adv. acc. are indistinguishable in meaning.

στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρα.

Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, 65 ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποιοῦν οὕτως οὗτοι.

1 II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι

meaning, εἰς, expressing the limit of motion, is not used with the sing. of persons. The Pisidians were a hardy tribe, inhabiting the mountainous district south of Cyrus' satrapy (see the map), and enjoyed virtual independence.

65 Στυμφάλιον . . . Ἀχαιόν: find Stymphalus and Achaëa on the map, and consult the note on Ζενίαν, l. 9.

66 ξένους ὄντας καὶ τούτους, who were also guest-friends of his.

CHAPTER II

1 ἐπεὶ δ' . . . ἄνω, but when at length it seemed good to him to proceed inland. Note the force of ἄνω, and cf. ἀναβαίνω, ἀνάβασις (the opposite is κατα-; see the vocab.). This was in the early part of 401 B.C.

τὴν μὲν πρόφασιν . . . ὡς . . . βουλόμενος, he gave out that he wished. Consult the notes on ὡς βουλόμενος, c. 1. 62, and on ἐποιεῖτο τὴν συλλογὴν, c. 1. 24. Observe that the use of μὲν, in this clause, leads one to expect a following clause with δέ, giving the real

ground. This was, however, unnecessary. Well knowing that the Greeks would shrink from the undertaking, if they knew he intended to lead them on so long and so dangerous a journey, Cyrus hides his purpose; but even so starts inland. To the Greeks long journeys by land were always distasteful; they ordinarily traveled by water. Cyrus did not disclose his real purpose until they reached the Euphrates (I, 4, §11), when to turn back was a virtual impossibility. Even as it was they suspected that Cyrus was deceiving them, and mutinied (I, 3, §1), but were induced to proceed by promises of higher pay. The course of the march should be carefully followed on the map.

3 τὸ βαρβαρικόν . . . τὸ Ἑλληνικόν: in such military phrases the neut. sing. is constantly used in a collective sense; no noun need be supplied.

4 ἐνταῦθα: i. e. to Sardis.

καί, also, not and.

παραγγέλλει: common in military writers; cf. pass the word.

- 5 ἦκειν ὅσον ἦν αὐτῷ στρατεύμα, καὶ τῷ Ἀριστίπῳ συναλλα-
γέντι πρὸς τοὺς οἰκοὶ ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στρατεύμα·
καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προειστίηκε τοῦ ἐν ταῖς πόλεσι
ξενικοῦ, ἦκειν παραγγέλλει λαβόντα πλὴν ὅποσοι ἱκανοὶ ἦσαν
τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολι- 2
10 ορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι,
ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο,

λαμβάνει ἦκειν, *to come bringing*.

The partic. is in agreement with Κλεάρχῳ (cf. συναλλαγέντι) below. In such cases it should be noted that, while the vb. calls for a dat., the following infin. implies a subj. acc. The partic. varies in agreement. If it stands near the dat., as here, it may itself be dat.; but it is oftener acc., especially when it stands at a distance from the noun and in close proximity to the infin. See G. 928, 1; H. 941; B. 631, 1, and cf. λαβόντα, below, l. 8, after Ξενία.

5 ὅσον . . . στρατεύμα: the noun is incorporated in the rel. clause; see on ὁπόσας εἶχε, c. 1. 24.

Ἀριστίπῳ: Aristippus appears to have sent Menon in his place; see l. 34.

συναλλαγέντι: for the formation of the pres., see G. 580; H. 397; B. 195, 1.

6 τοὺς οἰκοί: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.

7 Ξενία: he afterward proved a deserter (I, 4, § 7).

αὐτῷ, *under him* (Cyrus). This dat. is often best rendered by the Eng. possess., *was in command of his mercenaries*.

τοῦ ξενικοῦ: see on τὸ βαρβαρικόν, l. 3.

8 πλὴν ὅποσοι . . . φυλάττειν, *save as many as would suffice to defend the citadels*. The antecedent of the rel. is unexpressed, as often; if expressed, it would be τοσούτων. The ancient city regularly consisted of a fortified citadel and the lower town at its base; Mycenae, Corinth, and Athens are examples. Names of cities are often pl., e. g. Ἀθῆναι.

9 φυλάττειν: cf. πολεμεῖν, c. 1. 20, and the note.

δὲ καί, see on καὶ δέ, c. 1. 6.

ἐκάλεσε . . . ἐκέλευσε: note the chiasmic order; see on λαβόν . . . ἔχων, c. 1. 7.

τοὺς Μίλητον πολιορκούντας: the partic., with the art., is often best rendered by a rel. clause.

11 ὑποσχόμενος . . . οἴκαδε: direct, *ἐὰν καλῶς καταπράξω ἐφ' ᾧ στρατεύομαι, οὐ πρόσθεν παύσομαι πρὶν ἂν ὑμᾶς καταγάγω*. For *ἐὰν καταπράξω*, see on ἦν δύνηται, c. 1. 15; for *πρὶν ἂν καταγάγω*, on *πρὶν ἂν συμβουλευσῇται*, c. 1. 58 f. The change to the opt. is due to the quotation after a secondary tense (G. 1487; H. 932, 2; B. 673). Similarly, *στρατεύομαι* might have been changed to *στρατεύοιτο*; but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the

μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ 3
ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα
παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λα-
βὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρό- 15
ξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους,
γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλί-
τας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς
πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας,
τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ 20
ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. οὗτοι μὲν εἰς
Σάρδεις αὐτῷ ἀφίκοντο.

substitution of the past indic. (G. 1501, 1489; H. 936; B. 676). This corresponds to the Eng. idiom. *παύσασθαι* is governed by the vb. of promising, regarded as a vb. of will; hence the infin. is timeless and the neg. is *μὴ*, not *οὐ* (see G. 1496; H. 1024, end; B. 549, note). With vbs. of this class the fut. infin. is commoner; see G. 1286; H. 948a; B. 549, 2, with the note.

ἐφ' ᾧ: the antecedent is omitted, as commonly when it is indef. (G. 1026; 1027; H. 996; B. 486); cf. *πλὴν ὁπόσοι*, c. 1. 8. Trans., *the objects of his expedition*.

12 πρόσθεν . . . πρὶν: see c. 1. 58, and the note.

καταγάγοι: cf. *κατάγειν*, c. 1. 34, and the note.

14 παρήσαν εἰς: see on *παραγενέσθαι*, c. 1. 62. Sardis was the capital of Lydia; see the map.

τοὺς ἐκ τῶν πόλεων: see on *τῶν παρὰ βασιλέως*, c. 1. 18.

15 ὀπλίτας: see the Introd., § 28.

εἰς, *about, to the number of*. It is still a prep., however, and governs the acc.; so does *ἀμφὶ*

(l. 59); *ὡς* (below, l. 18), and *ὅσον* (I, 8, § 6), on the other hand, are advs., and do not govern a case.

17 γυμνήτας: see the Introd., § 28.

19 Μεγαρεὺς: find Megara on the map

20 πελταστὰς: see the Introd., § 28.

ἦν: the vb. agrees with the nearer of two subjs.; see G. 901; H. 607; B. 496, 1.

21 τῶν . . . στρατευομένων: the partic. is impf., not pres.; see G. 1289; H. 856a; B. 542, 1. Render by the Eng. plpf. For the pred. gen., cf. *Τισσαφέρνους*, c. 1. 28 (there possess., here partit.).

οὗτοι μὲν: no connective is needed; see on *τούτῳ*, c. 1. 45. *μὲν* indicates that others came later (consult the note on *μὲν δὲ*, c. 1. 16). The total number of the troops thus far mentioned is 8,100, 7,300 of them hoplites.

22 αὐτῷ, *at his summons*. The translation of such dat. must vary in different connections; see the references given in the note on *αὐτῷ*, c. 1. 43.

Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος 4
εἶναι ἢ ὥς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὥς βασιλέα
25 ἢ ἐδύνατο τάχιστα ἱππέας ἔχων ὥς πεντακοσίους. καὶ βασιλεὺς 5
μὲν δὴ ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσ-
κευάζετο.

Κῦρος δὲ ἔχων οὓς εἶρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ
ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς παρασάγγας εἴκοσι
30 καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο
πλέθρα· γέφυρα δὲ ἐπὶ ἑπτὰ ἐξευγμένη πλοίοις. τούτου 6

23 μείζονα: brought to the head of the clause for emphasis, although belonging to the pred.

24 εἶναι: see the note on δαπανᾶν, c. 1. 40.

ἢ ὥς ἐπὶ, freely, than would be needed against.

ὥς βασιλέα: ὥς, as a prep., denoting the limit, is used only with the acc. of words denoting persons; εἰς may not be used in such cases; see on εἰ Πισίδας, c. 1. 62.

25 ἢ ἐδύνατο τάχιστα, with all possible speed; cf. ὥς μάλιστα ἐδύνατο, c. 1. 22, and Tissaphernes' own statement, II, 3, § 19.

26 μὲν δὴ: see on c. 1. 16.

ἤκουσεν: with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.

28 οὓς εἶρηκα, the forces I have mentioned.

ὠρμάτο: the date, according to accepted chronology, was Mar. 6th, 401 B.C.

29 σταθμούς: acc. of extent (G. 1062; H. 720; B. 338, with the note); so παρασάγγας, also.

παρασάγγας: a Persian word, made to look like Greek; see on σατράπην, c. 1. 5. For the length

of the parasang, see the Introd., § 29.

εἴκοσι καὶ δύο: the καὶ might have been omitted; see G. 382, 1; H. 291b; B. 153.

30 Μαίανδρον: names of rivers stand regularly in the attrib. posit. The tortuous course of this stream has given us our word *meander*.

δύο πλέθρα: in expressions of measure we have either the pred. nom., as here; the gen. of measure (e. g. I. 47); or, less frequently, the adj. (e. g. πλεθριαῖον I. 5, § 4); again εἶρος may stand in the nom., as here, or in the acc. (acc. of specification, G. 1058; H. 718; B. 337). ἐστὶ, when a mere copula, is often omitted.

31 ἐπὶ ἑπτὰ ἐξευγμένη πλοίοις, made of (lit. joined by) seven boats. For the dat., see G. 1181; H. 776; B. 387. ζευγνύναι γέφυραν and ζευγνύναι ποταμόν are both legitimate phrases. Pontoon bridges were very common in antiquity, and are still much used in many countries. Note the force of the perf., expressing a state. For the form, see G. 523; H. 365; B. 178, 1.

διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμόν ἓνα παρασάγγας ὀκτὼ
εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην.
ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων Θετταλὸς ὀπλίτας
ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνι- 35
7 ἄνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρα-
σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην,
μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κῦρῳ βασιλεία ἦν καὶ παρά-
δεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκείνος ἐθήρευνεν ἀπὸ

32 διαβὰς: for the tense, see on ἐξαιτησαμένη, c. 1. 13; for the form, G. 798; 799; H. 489; B. 209; 211.

33 Κολοσσάς: see the map; in Xenophon's time a place of some importance, and even in Christian times the seat of one of the churches of Asia (cf. Paul's epistle). In common with almost all the ancient cities of Asia Minor and Mesopotamia it is now desolate; Smyrna, still an important commercial center, is an isolated exception.

πόλιν οἰκουμένην: the addition of this phrase shows that even in Xenophon's time many of these cities were deserted; he himself mentions instances (e. g. I. 5, § 4). εὐδαίμονα καὶ μεγάλην: a favorite phrase of Xenophon's.

34 ἡμέρας: acc. of duration; cf. the note on σταθμούς, I. 29.

Μένων: apparently sent by Aristippus; see on I. 5. For a sketch of his character, see II, 6, §§ 21-30, and the Introd., § 38.

35 ἔχων: see on c. 1. 7. Cyrus' stay here was probably due to the fact that he was waiting for these troops.

36 ἐνταῦθεν: note the constant omission of the connective with

these demonstr. advs., and consult the note on τούτῳ, c. 1. 45. Regarding the style of this passage, see the Introd., § 39.

38 Κῦρῳ: see on αὐτῷ, c. 1. 35.

βασιλεία: distinct from βασιλεία (c. 1. 10). For the use of the pl., cf. Lat. *aedes*.

ἦν: sing. vb., with neut. pl. subj.; see G. 899, 2; H. 604; B. 498. To this rule Xenophon offers many exceptions, although most of them are easily explainable. For the agreement with the nearer of two subjs., see on ἦν, I. 20.

παράδεισος: another Persian word; see on σατράπην, c. 1. 5. Hunting has always been a favorite pastime with royalty (cf. I. 9, § 6, of Cyrus himself), and the Persian nobles often had game preserves, or parks; cf. I. 4, § 10.

39 ἀγρίων θηρίων: gen. with an adj. expressing fulness (G. 1139; 1140; cf. 1112; H. 753c; 743; B. 357).

ἀπὸ ἵππου, on horseback. The prep. is justified, because, in hunting, the action is exerted from the horse. ἐφ' ἵππου, also a common phrase, merely denotes the position of the rider on his horse.

40 ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους.
διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ
πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαι-
νῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν 8
Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ
45 τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει
εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἔστιν εἴκοσι καὶ
πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν

40 ὅποτε . . . βούλοιτο, *whenever he wished*; a general temporal sentence. See the note on ἀφικνεῖτο, c. 1. 18. Observe that here and in the indir. disc. use, the Greek opt. is regularly to be translated by the Eng. past indic., not by a form with *could* or *would*.

γυμνάσαι . . . ἑαυτὸν: the addition of the reflexive makes the act. vb. a virtual mid., and usually implies that the action in question is regarded as an unusual one; here, however, it is simply a means of including the two ideas, γυμνάσασθαι and γυμνάσαι τοὺς ἵππους, in one phrase.

41 διὰ μέσου . . . τοῦ παραδείσου, *through the middle of the park*. For the position of μέσου, see G. 978; H. 671; B. 454.

42 αὐτοῦ: for the position, see G. 977, 1; H. 673b; B. 457.

εἰσιν ἐκ, *are (in and flow) out from*. With this condensed phrase cf. ὅθεν (= ἐξ οὗ) αἱ πηγαί, below, l. 49. See also the note on τῶν παρὰ βασιλέως, c. 1. 18.

43 ἔστι: for the accent, see G. 144, 5; H. 480, 2; B. 262, 1.

μεγάλου βασιλέως: no art.; see on c. 1. 18.

45 καὶ οὗτος, *this too* (as well as the Meander).

ἐμβάλλει, *empties into*. The vb. is properly trans., but, in this sense, is regularly used without an obj.

47 ποδῶν: pred. gen. of measure; see the note on δύο πλέθρα, ll. 30 f.

λέγεται: the pers. construction in indir. disc. is decidedly preferred in Greek; see G. 1522, 1; H. 944; B. 634. In the pass. λέγω regularly takes the infin.; in the act. almost always ὥς or ὅτι, with a finite vb. (The infin. occurs, however, with the act., III, 1, § 26; V, 4, § 34; and VII, 5, § 13; and is regular when λέγω means *bid*, *move*, etc. The partic. also occurs, I, 3, § 15.)

Μαρσίαν: the story is as follows: Athene once, while playing the flute, chanced to catch sight of the reflection of her face in a pool of water, and, in disgust at her inflated cheeks and consequent disfigurement, flung the reed from her. The satyr Marsyas found it, and, puffed up with pride at the divine music he was able to produce upon it, dared to challenge Apollo to a contest. It was agreed by both that the victor might do what he would with the vanquished. Marsyas was defeated, the Muses

νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ
ἄντρῳ ὅθεν αἱ πηγαί. διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.
9 ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπ- 50
εχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν
Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·
καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους
καὶ πελταστὰς Θράκας ὀκτακοσίους καὶ τοξότας Κρήτας διακο-
σίους. 55 ἅμα δὲ καὶ Σῶσις παρὴν ὁ Συρακόσιος ἔχων ὀπλίτας 55
τριακοσίους, καὶ Σοφαίνετος Ἀρκάδας ἔχων ὀπλίτας χιλίους.

being judges, and, in punishment for his presumption, Apollo tied him to a tree and flayed him alive. Ovid, *Metamorphoses*, VI, 382-97, gives the story in brief. In Eng., see Matthew Arnold's *Empedocles on Etna* (the song of Charicles) and L. Morris's *Epic of Hades*. The legend furnished a favorite theme to ancient artists; the cut reproduces a statue in the Uffizi at Florence.

48 νικήσας ἐρίζοντά οἱ, *having conquered him in a contest*; lit. *contending with him* (Apollo). For the indir. reflexive, see on οἱ, c. 1. 36. The clause well illustrates the advantage Greek has over Eng. in the matter of pronouns.

σοφίας, *skill*, especially, as here, *musical skill*.

δέρμα for the suffix, see G. 837; H. 553, 1; B. 280.

49 ὅθεν: the use of an adv., instead of a prep., with the rel. is common also in Eng. For the omission of εἰσι, see l. 101. Cf., also, the note on εἰσιν ἐκ τῶν βασιλείων, above, l. 42.

50 Ξέρξης: see the *Introd.*, § 20.

τῆς Ἑλλάδος: Ἑλλάς, properly an adj., regularly has the art.

τῇ μάχῃ: i. e. the naval fight at Salamis. The use of the art. marks the battle as famous.

51 λέγεται οἰκοδομῆσαι: the pers. construction again; see on λέγεται ἐκδεῖραι, above, l. 47.

52 ἡμέρας τριάκοντα: this was the longest halt made on the upward march: Cyrus is waiting for reinforcements.

53 Κλέαρχος: re-read § 9 of the preceding chapter.

54 Θράκας . . . Κρήτας: both words are nouns, not adjs.; they are in appos. with πελταστὰς and τοξότας respectively. The Cretans were famous bowmen.

55 Σῶσις: utterly unknown, and not again mentioned.

56 Σοφαίνετος: doubtless an error. A Sophanetus had joined the army at Sardis with a thousand hoplites (above, l. 17). It has been suggested that we should read Ἀγίας, who is mentioned among the generals treacherously seized (II, 5, § 31), and who was also an Arcadian. Others would read Κλεάνωρ, who is prominent in Book II, and who

καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι 10 χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

60 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κερά-

took the place of Agias, after the latter was murdered (III, 1, § 47). A third suggestion is that the name Σοφαίνερος is in its proper place here, and should be omitted from the text in the previous passage, where it might easily have been interpolated.

57 ἐξέτασιν: other reviews are mentioned in § 14 of this chapter, in I, 7, § 1, and in V, 3, § 3. For the use of ποιῶ with a verbal noun, cf. ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

58 ἐγένοντο οἱ σύμπαντες, the whole number amounted to.

μύριοι χίλιοι: note the Greek method of counting, not ἑνδεκα χίλιοι.

59 πελτασταί: the word here includes all light-armed troops.

ἀμφί, about; cf. εἰς, I. 15. Round numbers frequently have the art. (G. 948b; H. 664c), generally with a prep., as here. The actual totals, from the numbers given, are hoplites 10,600, light-armed 2,300.

60 ἐντεῦθεν: i. e. from Celaenae.

εἰς Πέλτας: Peltæ was northwest of Celaenae; see the map. For a possible reason for this change in the direction of the march, see the Introd., § 29.

62 τὰ Λύκαια ἔθυσσε, celebrated (with sacrifice) the Lycaea, i. e. the festival of Ζεὺς Λύκαιος; see the vocab. Find Mt. Lycæus on the map. Xenias, though absent, remembers the annual rite. Primitive worship often centers about mountain-tops; cf. the "high places" of the Bible. τὰ Λύκαια is the inner obj. of the vb. (cognate acc.); see on τὰ αὐτὰ ταῦτα, c. 1. 30.

ἀγῶνα: athletic contests formed an important part of Greek festivals.

ἔθηκε: for the form, see G. 670; H. 432; B. 205.

63 ἦσαν: the vb. is attracted to the number of the pred.; see G. 904; H. 610; B. 501; the neut. pl. subj. normally takes a sing. vb.; see on ἦν, I. 38.

στλεγγίδες, strigils; see the vocab. After exercising, naked, or nearly so, in the dust of the palaestra, the Greek athlete must have needed something of this sort, especially as the body was rubbed with oil before the contest.

64 Κεράμων ἀγοράν: cf. Newmarket, as the name of a town.

μῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 65
11 ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καύστρου πεδῖον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς 70 τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικίων βασιλέως παρὰ Κύρον·

65 ἐσχάτην πρὸς, the last in the direction of.

67 Καύστρου πεδῖον: practically one word; cf. Eng. names of towns ending in -field.

68 πλέον: here indeclinable, as often.

τριῶν μηνῶν: for the case, see c. 1. 55 and the note. Three months' pay for 12,000 men (they were receiving a daric a month, I, 3, § 21) would amount to nearly \$200,000, without allowing for the higher pay of the officers; see the Introd., § 28.

69 ἐπὶ τὰς θύρας: more than to the door of his tent. In oriental countries the gate of the palace is often the place where the king dispenses justice and where suppliants throng; the phrase, αἱ βασιλέως θύραι, therefore, often denotes the king's court (I, 9, § 3; II, I, § 8); cf. II Sam. XV:2-6; Esther II:19; and our modern phrase, The Sublime Porte, referring to the Turkish government.

ἀπήτουν, they kept demanding it. For the force of the prep., see on ἀπέπεμπε, c. 1. 41.

70 λέγων διῆγε, kept talking of. For the suppl. partic., see on παρὼν ἐτύγχανε, c. 1. 4.

δῆλος ἦν ἀνιώμενος, was evidently distressed; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 661. Cf. the personal construction with ἐλέγετο, below, I. 73.

πρὸς . . . τρόπου, in keeping with Cyrus' character. τοῦ belongs to τρόπου, not to Κύρου.

71 ἔχοντα, if able; the acc., despite the preceding gen., Κύρου; see on λαβόντι, I. 4, adding to the references there given G. 928, 2; B. 631, 1.

μή: for the neg., see c. 1. 57, and the note.

72 Συεννέσιος: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennesis, is Semitic, and was doubtless a title (cf. Pharaoh), but Xenophon uses it as an individual name. Cilicia was a dependency of Persia, but maintained its own court. Syennesis desired, apparently, to win favor both with Cyrus and with the king; he gives effectual aid to Cyrus, yet makes at least a show of obstructing his advance (cf. below, § 21).

τοῦ . . . βασιλέως: in appos. with

καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ 12
τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα
75 φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ
συγγενέσθαι Κύρῳ τῇ Κιλίσσῃ.

Ἐντεῦθεν δὲ ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς 13
Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη
ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας
80 τὸν Σάτυρον θηρεῦσαι οἴῳ κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει 14
σταθμούς δύο παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.
ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα
Κύρου ἐπιδείξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδείξει

Συενέσιος. It is only when designating the king of Persia that βασιλεύς omits the art.

73 ἐλέγετο . . . δοῦναι, *it was rumored that she gave*; but in the Greek the construction is personal; see on λέγεται, l. 47. Below, l. 75, we have ἐλέγετο, with the acc. and infin., a much rarer use.

δ' οὖν, *be that as it may*, a regular formula in passing from rumor to fact; cf. below, § 22.

75 Ἀσπενδίους: consult the map.

78 Θύμβριον: Cyrus has resumed his eastern march; see the map.

ἦν . . . κρήνη . . . καλουμένη: retain the Greek order, and note the effect of the third attrib. position; see on τῇ κατ' ἀντιπέρασ, c. l. 43 f. When a form of εἶμι precedes its subj., it is often best rendered by our English phrase, *there is, there was, etc.*

παρὰ τὴν ὁδόν: motion is implied; hence the acc.; see the note on ὑπὲρ Ἑλλησποντον, c. l. 48, and cf. εἰσιν ἐκ, l. 42.

80 τὸν Σάτυρον: i. e. Silenus.

οἴῳ κεράσας αὐτήν: οἴῳ is dat. of association, rather than dat. of means; see G. 1175; H. 772; B. 392. For the formation of the present, κεράννυμι, see G. 608; 797, 1; H. 402e; B. 196, 5. Having thus caught Silenus, Midas did him no harm, but restored him to Dionysus, who, in return, allowed him to choose his own reward. Midas foolishly chose that whatever he touched might become gold. Of this plague he was finally healed by bathing in the river Pactolus, the sands of which were thereafter rich in gold. See Ovid, *Met.* XI, 90-145, and Saxe's poetical travesty, *The Choice of King Midas*.

81 Τυριάειον: of uncertain situation.

82 δεηθῆναι: with gen. and infin.; see on δείται, c. l. 57 f.

83 ἐπιδείξει: Cyrus' object was not only to please the queen, but also to impress her with the splendor and strength of his Greek troops.

ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
15 ἐκέλευσε δὲ τοὺς Ἑλληνας ὡς νόμος αὐτοῖς εἰς μάχην οὕτω 85
ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχ-
θησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ
οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ
16 δὲ μέσον οἱ ἄλλοι στρατηγοί· ἐθεώρει οὖν ὁ Κύρος πρῶτον
μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ 90
ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ'

84 τῶν Ἑλλήνων . . . τῶν βαρβάρων: the repeated art. marks the two divisions as separate. How many barbarians Cyrus had at this time is not stated; in I, 7, § 10 they are said to number 100,000. Xenophon's interest, and ours, centers in the Greek troops.

85 οὕτω: resuming the ὡς-clause, may be omitted in translating; a demonstr. word is frequently so used after a rel.

86 στήναι: the ingressive force, common in the first aor. (G. 1260; H. 841; B. 529), is marked also in the second aors., ἔστην and ἔσχον.

ἕκαστον: sc. στρατηγόν.

τοὺς ἑαυτοῦ, *his own men*. For the omitted noun, cf. τῶν παρὰ βασιλέως, c. l. 18.

87 ἐπὶ τεττάρων, *four deep*. Cyrus wishes the army to present as impressive an appearance as possible. Arranged in line of battle, four deep, 12,000 men (including the light-armed) would present a front nearly two miles long. Observe, also, that the barbarians march by Cyrus and the queen, but that the Greeks remain in battle array, while Cyrus and the queen drive past their front. On another occasion, when it

was desirable that the Greeks should make an impression by their numbers, Clearchus has them march by, two abreast and with frequent halts, ὥστε τὸ στράτευμα καὶ (even) αὐτοῖς τοῖς Ἑλλησι δοῦναι πᾶμπολυ εἶναι (*seemed to be of vast extent*), καὶ τὸν Πέρσῃ ἐκπεπληχθῆναι (*was filled with amazement*) θεωροῦντα.

εἶχε: for the agreement of the vb. with the nearer subj., see on ἦν, l. 20.

τὸ . . . δεξιόν: no noun need be supplied; see the note on τὸ . . . βαρβαρικόν, l. 3.

88 οἱ σὺν αὐτῷ, *his men*; scarcely different from οἱ ἐκείνου, below. Xen. makes wider use of the prep. σὺν than is permitted in normal Attic prose.

τὸ . . . εὐώνυμον, *the left*; see the vocab. Antique superstition avoided mentioning what was ill-omened, and often substituted a euphemistic term. In soothsaying the left was the side of ill omen; hence the word ἀριστερός was ordinarily avoided. Xen. has it, however, e. g. II, 3, § 11; II, 4, § 28.

89 πρῶτον μὲν: balanced by εἶτα δέ, below, l. 91.

91 τοὺς Ἑλληνας: sc. ἐθεώρει.

ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες
κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς
ἀσπίδας ἐκκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας 17
95 τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἐρ-
μηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προ-
βαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ
ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προ-
βαλλόμενοι τὰ ὅπλα ἐπῆσαν. ἐκ δὲ τούτου θάττον προϊόντων
100 σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις
ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἡ τε 18

93 χαλκᾶ: for the form see G. 310; H. 223; B. 118. Bronze was far more widely used in antiquity than it is now; steel and iron far less widely.

φοινικοῦς: the color of the Spartan uniform, according to Xen., *Rep. Lac.*, 11. 3.

94 ἐκκεκαλυμμένας: note the pred. posit. The shields were ordinarily kept in leathern cases; now they are uncovered and, doubtless, burnished—another touch of the λαμπρότης that impressed Epyaxa.

παρήλασε: for the aor., where the English requires the plpf., see on ἐτελεύτησε, c. 1. 10.

στήσας: first aor., and so trans.; see the vocab.

95 μέσης: for the position, see on μέσον, l. 41.

96 προβαλέσθαι τὰ ὅπλα, to advance arms (in readiness for a charge).

97 ὅλην; for the posit., see G. 979; H. 672c; B. 455.

οἱ δέ, and they. See the note on δ δέ, c. 1. 12.

98 ἐσάλπιγξε: so-called impers. vbs. really contain their own sub-

jects, here ὁ σαλπικτής, which is expressed with the vb. σημαίνω, IV, 3, §§ 29 and 32. See G. 897, 4; H. 602c; B. 305.

99 ἐκ . . . τούτου, upon this. ἐκ often denotes immediate sequence.

θάττον, faster and faster. For the form see G. 357, 1; H. 253 with 74b; B. 134.

προϊόντων: sc. αὐτῶν, gen. abs., despite the following dat. For the omitted subj., see G. 1568, fine print; H. 972a; B. 657, 1, note 1.

100 ἀπὸ τοῦ αὐτομάτου, of their own accord. A prep. with the neut. of an adj. often stands for an adv.; cf. ἐκ τοῦ αὐτομάτου, c. 3. 62.

δρόμος ἐγένετο: see on ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

101 τὰς σκηνάς, the camp, where were not only the quarters of the Greeks and the barbarians, (these were, however, separate), but the market, ἀγορά, of the sutlers as well. For the last, see the *Introd.*, § 28.

τῶν δὲ βαρβάρων: subject. gen., G. 1094, 2; H. 729b; B. 349.

φόβος: forms of εἶμι, when it is a mere copula, may at any time be

Κίλισσα ἔφυγεν ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς κατα-
λιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς
σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ
τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἤσθη τὸν ἐκ 105
τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν.

19 Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσιν εἰς
Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς
ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε
παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπά- 110
20 σαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. ἐντεῦθεν Κύρος τὴν
Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ
συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κύρος
δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτ-

omitted, but such omissions are common only in the third person and are rare in other moods than the indic.

102 οἱ ἐκ τῆς ἀγορᾶς: see on τῶν παρὰ βασιλέως, c. 1. 18.

καταλιπόντες, abandoning, not simply leaving; the prep. is intensive.

103 ἔφυγον: the repetition of the vb. adds to the effect.

ἐπὶ τὰς σκηνάς, to their tents; not, as above, to the camp.

105 τάξιν: even in their charge the Greeks had not broken ranks.

ἐθαύμασε, was seized with wonder. Observe the tense, and see the note on ἡγάσθη, c. 1. 45. So, too, ἤσθη, below.

τὸν . . . φόβον: all that intervenes between the art. and the noun serves as an attrib. of the noun: the terror literally proceeds from the Greeks into the hearts of the barbarians.

108 Ἰκόνιον: familiar from the Book of Acts, e. g. XIII:51.

ἐσχάτην: cf. l. 65, and see the map.

110 διαρπάσαι: infin. of purpose, G. 1532; H. 951; B. 592. Cyrus has now left his own province, and, furthermore, the Lycaonians were rebellious (III, 2, § 23).

111 ὡς: with οὔσαν; see on ὡς ἀποκτενῶν, c. 1. 12.

112 τὴν . . . ὁδόν, by the shortest road; a so-called adv. acc., here plainly a development from the inner obj. (cognate acc.).

113 καὶ αὐτόν, and (Menon) himself. This manoeuvre, by which a considerable force (Menon had 1,500 men, ll. 34 f.) was unexpectedly sent into Cilicia, made Syennesis' preparations for defense futile (assuming that they were seriously meant); see, below, § 21, end. Cyrus himself, with the main army, made a wide detour; see the map. This short road was, presumably, impassable for the baggage train.

- 115 ταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκου-
μένην μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν
βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμε-
νος ἐπιβουλεύειν αὐτῷ.
- 120 Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰς- 21
βολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
στρατεύματι, εἴ τις ἐκώλυνεν. ἐλέγετο δὲ καὶ Συέννεσις εἶναι
ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν
τῷ πεδίῳ. τῇ δὲ ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς

115 Δάνα: see the map.

117 ἐν ᾧ: we should have expected
ἐν αἰς; cf. 61 f. In this phrase
αὐτῷ in the similar ἀφ' οὗ, since
§ 14), the proper form of
χρόνος is ordinarily supplied (ἐν
τούτῳ τῷ χρόνῳ is a common
phrase); but the rel. is certainly
neut. in εἰς ὃ, until.

φοινικιστὴν βασιλειον, either, wear-
er of the royal purple, or, as
a title, dyer of the purple, indi-
cating one set in charge of the
fisheries (the purple dye was ob-
tained from a shell-fish) or the
dye-houses of the king.

118 ἕτερον . . . δυνάστην, another
man of rank among his sub-
ordinates.

119 ἐπιβουλεύειν, of plotting; infin.
in indir. disc., as αἰτιασάμενος im-
plies saying. αὐτοὺς readily sup-
plies itself; and, in general, what
supplies itself may be omitted.

120 ἐπειρῶντο: durative tense of
effort.

εἰσβάλλειν: intrans., as ἐμβάλλει,
above, l. 45.

ἡ δὲ εἰσβολή: a narrow pass be-
tween lofty mountains (7,000 to
8,000 feet in elevation) of the

Taurus range, so completely
commanding the approach to
Asia Minor (Cilicia) from the
S. E. that it was called Κιλικίας
πόλαι.

121 ἀμαξιτός: the army was, of
course, accompanied by an ex-
tensive baggage train; see the
Introd., § 28.

ἰσχυρῶς: often used to intensify
the meaning of an adj. Note
that here its postponement gives
an added force.

ἀμήχανος εἰσελθεῖν στρατεύματι, dif-
ficult for an army to enter.

The adj. governs the dat. and
the infin. as well, G. 1165; 1526;
H. 767; 952; B. 378, 641.

122 εἴ τις ἐκώλυνεν, if anyone tried
to prevent it. For the tense, see
G. 1255; H. 832; B. 527.

ἐλέγετο: again the personal con-
struction; see on λέγεται . . .
ἐκδεῖραι, l. 47.

εἶναι . . . φυλάττων: not a mere
equivalent of φυλάττειν. εἶναι is
a full vb.; progressive forms
are relatively rare in Greek.
Syennesis makes at least a show
of resistance.

124 τῇ δ' ὑστεραίᾳ: ἡμέρα is regular-

- εἷη Συέννεσις τὰ ἄκρα, ἐπεὶ ᾔσθετο ὅτι τὸ Μένωνος στρατε 125
ἤδη ἐν Κιλικίᾳ ἦν εἰσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἦκ
περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λα-
22 κεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη
οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηναὺς οὐ οἱ Κίλικες ἐφύλαττον.
ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίου μέγα καὶ καλόν, ἐπίρρυτον, 130
καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ

ly omitted in this phrase. For
the case, see G. 1192; H. 782;
B. 385.

ἦκεν . . . λέγων: the remainder of
the section is in indir. disc. after
this secondary tense.

λελοιπῶς εἷη: direct λέλοιπε. For
the opt., see on ἐπιβουλεύειν, c.
1. 11; for the form, see G. 733;
H. 457; B. 221, 1.

125 ᾔσθετο: past indicatives, in
subordinate clauses, remain, as a
rule, unchanged; so, below, ἤκουε;
see G. 499; 1482; H. 925bc; B.
675, 1 and 3. Observe that the
clause, ὅτι . . . τῶν ὁρέων, is
quoted after ᾔσθετο, which is
itself in indir. disc. This en-
tails no difficulty.

126 καὶ ὅτι . . . ἤκουε: this clause
is parallel with ἐπεὶ ᾔσθετο, and
gives another reason for the
action of Syennesis in aban-
doning the pass. What follows
is quoted after ἤκουε, the prin-
cipal vb. being ἔχοντα, despite
the involved order (direct, Ταμῶς
ἔχει). Trans.: because he heard
that Tamos was in charge of
triremes belonging to the Lace-
daemonians and to Cyrus him-
self . . . were sailing around
from Ionia to Cilicia. For the
partic. in indir. disc., after ἤκουε,
see G. 1588; H. 982; B. 661.

τριήρεις is brought to the head
of the clause for emphasis: the
possession of ships enabled Cy-
rus to disembark troops and
attack the opposing force both
in front and in the rear.

127 τὰς Λακ. . . καὶ αὐτοῦ Κύρου:
for the order, see on τῇ κατ' ἀντι-
πέρας, c. 1. 44. For Cyrus' rela-
tions with the Lacedaemonians,
see the Introd., § 26.

128 δ' οὖν: cf. l. 73, and the
note.

129 οὐδενὸς κωλύοντος, without op-
position. See the note on ἐπι-
βουλεύοντος Τισσαφέρους, c. 1. 26 f.

τὰς σκηναὺς: cf. l. 101, and the
note.

οὐ, where.

ἐφύλαττον, had been keeping guard.

In Greek the plpf. has no very
wide range; here a durative
tense was wanted; cf. ἦσαν,
c. 1. 27.

130 κατέβαινεν: how different in
force from the aor. ἀνέβη, above?

131 δένδρων . . . ἀμπέλων: gens.
with an adj. of fulness; see on
θηρίων, l. 39. σύμπλεων itself is
not gen., but acc. sing., G. 305;
306; H. 227; B. 119; cf. 92.

πολύ: agreeing only with the
nearest noun, but to be taken,
also, with the others, G. 923;
H. 620a; B. 421.

σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.
 ὄρος δ' αὐτὸ περιείχεν ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης
 εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθ- 23
 135 μούς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοῦς, τῆς
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, οὗ ἦν τὰ Συεννέσιος
 βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ῥεῖ
 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην τὴν πόλιν 24
 ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ
 140 τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ
 τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25
 ραις εἰς Ταρσοῦς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὸ

132 φέρει: pres. of lasting truth;
 cf. ἀθροίζονται, of habitual action,
 c. 1. 7.

πυρούς καὶ κριθὰς: both words are
 regularly used in the pl.

133 αὐτό: i. e. τὸ πεδίου.

ἐκ θαλάττης εἰς θάλατταν: see the
 map.

134 ἤλασε: Xen. prefers the com-
 pound, ἐξελαύνω, as a rule.

135 Ταρσοῦς: familiar as the birth-
 place of St. Paul. Ancient
 cities often had plural names
 ('Αθῆναι, Σάρδεις, and, below, Σόλοι
 and Ἰσσοί), but, in this case,
 the sing., Ταρσός, is also found.
 Plural names may be due to the
 upper and lower city; cf. the
 note on ἀκροπόλεις, l. 9.

137 μέσον: used as a noun (G. 932.1;
 H. 621b; B. 424) with τῆς πόλεως
 depending on it, as a partit. gen.
 (gen. of the whole) (G. 1088; H.
 729e; B. 354, 355, last example).

138 ὄνομα . . . εὖρος: accs. of speci-
 fication (G. 1058; H. 718; B. 337).

εὖρος δύο πλέθρων: see the note on
 δύο πλέθρα, ll. 30 f. δύο is fre-
 quently treated as indeclinable.

139 ἐξέλιπον εἰς, had abandoned
 (and fled) to, a condensed phrase;
 cf. εἰσιν ἐκ, l. 42.

οἱ ἐνοικοῦντες, the inhabitants. A
 partic. with the art. is often
 equivalent to a noun, G. 1560;
 H. 966; B. 650, 1.

140 πλὴν: here a conjunc. οὐκ
 ἐξέλιπον is, therefore, to be under-
 stood. As a prep. πλὴν governs
 the gen. (see c. 1. 29) although
 there the gen. (antecedent to a
 rel.) is omitted.

οἱ τὰ καπηλεία ἔχοντες: these men
 were willing to take chances,
 hoping for business.

παρὰ τὴν θάλατταν: for the acc. cf.
 ὑπὲρ Ἑλλησποντον, c. 1. 48. Find
 Soli and Issi on the map.

142 προτέρα . . . ἡμέραις, five days
 before Cyrus. For the adj.,
 where Eng. uses the adv., see
 G. 926; H. 619; B. 425; for the
 gen. Κύρου G. 1153; H. 755; B.
 363; and for the dat., ἡμέραις, G.
 1184; H. 781; B. 388.

143 τῇ ὑπερβολῇ . . . τῇ εἰς τὸ πεδίου:
 the formal attrib. position; see
 on τῇ κατ' ἀντιπέρασ, c. 1. 43 f. For

πεδίου δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπόλοντο· οἱ μὲν
 ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ 145
 ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα
 οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν
 26 οὗτοι ἑκατὸν ὀπλίται. οἱ δ' ἄλλοι ἐπεὶ ἤκου, τὴν τε πόλιν
 τοὺς Ταρσοῦς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν
 ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δ' ἐπεὶ 150
 εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς
 ἑαυτόν· ὃ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς

the use of a prep. with its case
 as an attrib., see on πρὸς ἑαυτόν,
 c. 1. 38.

144 οἱ μὲν . . . οἱ δέ: see on τοὺς μὲν
 . . . τοὺς δέ, c. 1. 31. No connec-
 tive is needed, as the clause ex-
 plains the preceding one; see on
 Κλέαρχος, c. 1. 44.

145 ἀρπάζοντάς τι κατακοπῆναι,
 that, while engaged in some act
 of plunder, they had been cut to
 pieces. τι is the inner obj. of
 ἀρπάζοντας; see on τὰ αὐτὰ ταῦτα,
 c. 1. 30. αὐτούς, subj. of κατακοπῆ-
 ναι, supplies itself; see on l. 119.
 οἱ δέ: sc. ἔφασαν αὐτούς.

146 καὶ οὐ, and not, following a
 positive clause, but, below, οὐδέ,
 continuing the neg. οὐδέ, when
 there is no preceding neg.,
 means not even.

τὸ ἄλλο στράτευμα, the rest of the
 army: see the vocab. So, below,
 οἱ ἄλλοι, the rest, i. e. of Menon's
 force.

147 εἶτα, then, resuming the par-
 tics.; cf. οὕτω, resuming ὥς, l. 85.
 δ' οὖν: cf. l. 73, and the note.

148 ἑκατόν: ordinarily a single λόχος
 numbered 100 men (IV, 8, § 15).

οἱ δ' ἄλλοι: emphasized by being
 placed before ἐπεὶ; so Κύρος, l. 150.
 πόλιν . . . Ταρσοῦς: apposition.

151 μετεπέμπετο: note the durative
 tense. For the voice, see on c. 1. 5.
 Here the force of the vb. is
 strengthened by the addition of
 πρὸς ἑαυτόν.

152 ὃ δ' . . . ἤθελε, but he declared
 that he had never before come
 into the power of anyone
 mightier than himself, and now
 he refused to come into Cyrus'
 power. Syennesis said οὐκ ἦλθον,
 which is thrown into the infin.
 after ἔφη (cf. ἐπιβουλεύειν, l. 119,
 and the note). In such cases
 the neg., which belongs prop-
 erly with the principal vb.,
 is expressed with the vb. of
 saying (οὐκ ἔφη ἐλθεῖν, instead of
 ἔφη οὐκ ἐλθεῖν: cf. Lat. nego).
 The neg. here is οὐτε, not οὐκ,
 because ἔφη is made parallel
 with ἤθελε, although the paral-
 lelism (neither . . . nor) should
 not be kept in translating. οὐδενὶ
 is used, not τινί, because it fol-
 lows a neg.; see G. 1619; H. 1030;
 B. 433. For the dat., see G. 1175;
 1177; H. 772a; B. 392; and cf. εἰς
 λόγους σοι ἐλθεῖν, II, 5, § 4. ἐθέλω,
 with the neg., often means refuse.
 For the case of ἑαυτοῦ, see Κύρου,
 l. 142, and the note. With Κύρω,
 εἰς χεῖρας is to be supplied.

χείρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἠθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστευς ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε- 27
 155 γέγοντο ἀλλήλοις, Σύνενοις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι διαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, 160 ἣν πού ἐντυγχάνωσιν ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινεν ὁ Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· 1 οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτεον γὰρ

153 πρὶν: see c. 1. 58, and the note. All temporal partic., when referring to definite past time, take, of course, the indic. For the subjv., with πρὶν, see συμβουλευσῆται, c. 1. 59, and the note; for the opt., καταγάγοι, l. 12. Observe that πρὶν, until, regularly follows a neg.

154 ἔπεισε . . . ἔλαβε: a rapid shift of subj., common in Greek.

155 χρήματα πολλὰ: cf. l. 73.

156 εἰς: cf. c. 1. 50.

Κύρος δέ: sc. ἔδωκε.

παρὰ βασιλεῖ, at court. παρὰ, with the dat. of persons, regularly denotes, not nearness only, but characteristic locality—the place where the person in question properly is. Cyrus here usurps royal prerogatives; his gifts are such as the king alone could rightly bestow (Xen. Cyropaedia, VIII, 2, 8).

157 χρυσοῦν: for the decl., see on χαλκᾶ, l. 93.

158 στολὴν: "raiment" formed no small item in the wealth of the Oriental; cf. III, 1, § 19 and Joshua, VII: 21.

159 τὴν χώραν . . . διαρπάζεσθαι, that his country should no longer be

pillaged (διήρπασαν, above, l. 149). The clause supplies another obj. to ἔδωκε, as does also the following infin. clause, τὰ δὲ . . . ἀπολαμβάνειν. For the neg. μηκέτι, see on μὴ . . . καταλῦσαι, c. 1. 58.

160 ἣν πού ἐντυγχάνωσιν, wherever they should find them. For the subjv., cf. ἣν δύνηται, c. 1. 15, and the note. The conditional with an indef. adv. is often tantamount to a rel.

ἀπολαμβάνειν: force of the prep.? See on ἀπέπεμπε, c. 1. 41.

CHAPTER III

1 εἴκοσιν: a long stay, due to the mutiny.

2 οὐκ ἔφασαν ἰέναι, declared they would not go. They said, οὐκ ἔμεινεν (εἶμι is a fut., G. 1257; H. 477a; B. 524 note), but, in the infin. phrase, the neg. is expressed with the vb. of saying, see on οὔτε ἔφη, c. 2. 152. The pron. subj. of the infin., is regularly omitted when it is the same as the subj. of the vb. upon which the infin. depends (G. 895, 2; H. 940; B. 630); cf. μισθωθῆναι, below.

τοῦ πρόσω, forward, a local gen. (partit.); see G. 1138· H. 760a; B. 358.

ἤδη ἐπὶ βασιλεῖα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δ' αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιν- 5
 2 το προίεναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων. εἰτα δὲ ἔλεξε τοιάδε. 10

ὑπώπτεον: see on ὑπώπτευε, c. 1. 3. ἰέναι is here a pres.

3 ἤδη, by this time. They were far past Pisidia (see the map), and had been three months on the march.

μισθωθῆναι: direct, οὐκ ἐμισθώθημεν. Note the order of the words.

ἐπὶ τούτῳ: for this, on this basis. ἐπὶ with the dat. is regular in contracts.

4 πρῶτος: adj., not adv.; Clearchus was the first to. πρῶτον, the adv., would merely contrast ἐβιάζετο with some subsequent act on his part; see G. 926; H. 619b; B. 425.

ἐβιάζετο: for the force of the tense, cf. ἐκώλυεν, c. 2. 122, and the note. This act was characteristic of Clearchus; see the Intro., § 38.

5 ἔβαλλον: βάλλω means pelt, rather than throw; the missile is oftener in the dat. (means) than in the acc. (direct obj.).

ἐπεὶ ἄρξαιντο: cf. ὅποτε βούλοιτο, c. 2. 40, and the note.

3 μικρόν, barely, an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.

μὴ: to be omitted in translating. For its use with an infin., depending on a vb. which itself contains a neg. idea, see G. 1615; H. 1029; B. 434.

καταπετρωθῆναι: for the force of the prep., cf. κατακοπῆναι, c. 2. 145.

7 ἔγνω, saw, came to know. For the form, see G. 799; H. 489, 15; B. 209; cf. 256.

ὅτι οὐ δυνήσεται, that he would not be able. Eng. requires would, although in the Greek the direct form is retained (save for the necessary change of person; direct, οὐ δυνήσομαι). The change to the opt., after a secondary tense (see on ἐπιβουλεύοι, c. 1. 11), is never obligatory and is less common in the fut. than in other tenses.

8 συνήγαγεν: for the form, see G. 536; H. 436; B. 208, 1.

πρῶτον μὲν . . . εἰτα δέ: cf. c. 2. 89-91.

9 ἐδάκρυε: the Greeks, like most southern peoples, were much more frank than we in emotional expression. These were, however, "crocodile tears."

πολὺν χρόνον: see the note on ἡμέρας, c. 2. 34.

ἐστῶς: a perfect (G. 508; H. 336; B. 258). For its force, see on ἐξευγμένη, c. 2. 31. For the accent, see G. 117; H. 105; B. 65, 2.

Trans., stood and wept. [tense. ὁρῶντες, as they looked; note the 10 ἔλεξε: somewhat more formal than the commoner ἔλεγε.

τοιάδε, about as follows; cf. the

"Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς 3
παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κύρος ἐγένετο καὶ με φεύ-
γοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε
δαρικούς· οὐδ' ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ
15 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν πρὸς 4
τοὺς Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην
μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους
ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλλήνας τὴν γῆν. ἐπειδὴ δὲ Κύ-
ρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοῖν

note on ὦδε, c. 1. 24. Xen. may not have heard the speech himself, but he could hardly have failed to learn what was said. This is not, then, one of the cases in which, for the sake of dramatic effect, the antique historian has permitted the insertion of an imaginary speech. See the *Introd.*, § 40.

11 ἄνδρες στρατιῶται, *Fellow soldiers.* Ἄνδρες is regularly added to such vocatives. In comedy we have even *ἄνδρες ἰχθῦες*, and in Lucian, *ἄνδρες θεοί*. The familiar phrase in the Book of Acts, *Men and brethren*, is a mistranslation of *ἄνδρες ἀδελφοί*.

μὴ θαυμάζετε: for prohibitions, see G. 1346; H. 874; B. 584.

12 πράγμασιν: dat. of cause; see G. 1181; H. 776; 778; B. 391.

ξένος: cf. c. 1. 53, and the note.

ἐγένετο, *became*, not *was*.

φεύγοντα: see the *Introd.*, § 38, and c. 1. 45. Note the emphasis given to this word by its position.

13 τά τε ἄλλα . . . καὶ, *honored me in other things and (in particular).* Very commonly, after a form of ἄλλος with τε, καὶ introduces some fact singled out for

special mention. τά . . . ἄλλα is, of course, the inner obj.

ἔδωκε: cf. c. 1. 46.

14 οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *did not store up for my own personal use.*

οὐδέ, *nor*, when a neg. precedes; elsewhere *not even*.

15 καθηδυνάθησα: the prep. implies waste.

ἔδαπάνων: note the change to the durative tense in passing from the neg. to the positive statement. The neg. has a strong preference for the aor.

16 ἐτιμωρούμην: sc. αὐτούς.

17 ἐξελαύνων, here lit., *driving out*.

βουλομένους (with αὐτούς), *because they wished*.

18 ἀφαιρεῖσθαι . . . γῆν, *to rob the Greeks dwelling there of their land.* For the two accs., see G. 1069; H. 724; B. 340. This vb. may also take an acc. and a gen. (separation), as in IV, 4, 12; see G. 1118; H. 748a; B. 362 note.

19 ἵνα . . . ὑπ' ἐκείνου, *in order that, should he have any need of me, I might help him, in return for the good I had received at*

ε αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσ- 20
θε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου
φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν εἶναι. εἰ
μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν
ὑμῖν ὅ,τι ἂν δέῃ πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὥς ἐγὼ Ἑλ-
ληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλλήνας 25
6 τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέ-
λετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ,τι ἂν δέῃ πείσομαι.
νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμά-
χους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν δὲ

his hands. For the final clause, see on ὅπως λάβοι, c. 1. 22 f.; for εἰ τι δέοιτο, representing ἂν τι δέηται, after the opt. final clause, as though quoted after a secondary tense, see G. 1503; H. 937; B. 677; and, for the form ὠφελοῖν, G. 737; H. 374a, end; B. 199, 1. ἀνθ' ὧν stands for ἀντὶ τούτων ἃ, the antecedent being omitted and the rel. attracted to the case it would have had, if expressed; see the notes on ἐφ' ἃ, c. 2. 11, and on ὁπῶς εἶχε φυλακὰς, c. 1. 24. ὑπ' ἐκείνου is used because εὖ ἔπαθον is a virtual passive; see G. 1241; H. 820; B. 513. ἐκείνου is more emphatic than αὐτοῦ.

20 ὑμεῖς: emphatic, as personal pronouns always are when expressed in the nom.; see G. 985; H. 677; B. 467. Observe this in what follows.

21 ἀνάγκη . . . μοι, *I must.* ἐστὶ is usually omitted in this phrase. For μοι, with the following acc., προδόντα, see the note on λαβόντι ἤκειν, c. 2. 4 f.

τῇ . . . χρῆσθαι, *to enjoy the friendship of Cyrus.* The dat., with χρῶμαι, is dat. of means; see G. 1183; H. 777; B. 387 note.

22 εἰ, *whether*, introducing an indir. ques.; see G. 1605; H. 1016; B. 578.

23 δ' οὖν: cf. c. 2. 73.

σύν: cf. c. 2. 88, and the note.

24 ὅ,τι ἂν δέῃ, *whatever may be necessary.* The rel. is conditional; hence the subj. with ἂν; see G. 1434; H. 916; B. 620; 623; cf. the note on ὅστις ἀφικνεῖτο, c. 1. 18.

οὐποτε . . . οὐδεὶς, *never shall anyone say.* For the repeated neg., see on οὐδενί, c. 2. 152. In a neg. sentence indef. words regularly become neg.

ὥς . . . εἰλόμην: quoted, but, after the primary tense, there is no change of mood.

25 εἰς, *into the country of*; see the note on c. 1. 62.

26 ἐμοί: indir. obj. (G. 1159; 1160; H. 764, 2; B. 376).

27 σὺν ὑμῖν ἔψομαι: ἔπομαι usually takes the simple dat.

ὅ,τι ἂν δέῃ: see above, l. 24.

28 νομίζω: with acc. and infin., in indir. disc.

29 σὺν ὑμῖν . . . τίμιος, *with you, I think I should be held in honor.* οἶμαι resumes νομίζω, and is expressed again in the next

- 30 ἔρημος ὧν οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.

line. The direct form was *σὺν ὑμῖν τίμος ἂν εἴην* (potential opt., for which see G. 1327 ff.; H. 872; B. 563). Here *σὺν ὑμῖν* supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infin. with *ἂν*, see G. 1494; H. 964; B. 671. Observe that *ἂν*, like *οὐ* (see the note on *οὐτε* ἔφη, c. 2. 152), although belonging with the infin., is regularly expressed with the vb. of saying. This often causes *ἂν* to stand at the head of the sentence or clause, and so prepares the hearer or reader for the potential idea which is to follow. *ἂν* may then be repeated later on in the sentence (see below). By remembering that *ἂν* may not be used with the pres. indic. the student will be prevented from construing it with the vb. of saying.

ὅπου ἂν ᾖ, wherever I may be, another condit. rel. clause; see on *ὅ,τι ἂν δέη*, l. 24. The subjv. is retained, although the opt. (by assimilation to *ἂν . . . εἴην*, implied in *ἂν εἶναι*) would be more regular. See the note on *ἄ δόλη*, below, § 17, and compare the retention of the subjv. after a secondary tense (see on *ἦν δύνηται*, c. 1. 15).

ὑμῶν δὲ ἔρημος, but bereft of you (G. 1140; H. 753c; B. 362, 2). This like *σὺν ὑμῖν*, above, supplies a protasis for the following potential clause.

30 οὐκ ἂν . . . εἶναι: direct, οὐκ ἂν . . . εἴην, as above.

οὐτ' ἂν . . . ἀλέξασθαι, either to . . . or to. We have *οὐτε . . . οὐτε*, because a neg. precedes (see the note on *οὐδενί*, c. 2. 152). *ἂν*, repeated with both infins., belongs only with *εἶναι*. These infins. are governed by *ἱκανός* (see the note on c. 1. 20). *ἀλέξασθαι* is a poetic vb.; see the *Introd.*, § 39.

31 ἐχθρόν, a personal foe, not merely a man with whom one happens to be at war (*πολέμιος*).

ὥς ἐμοῦ . . . ὑμεῖς, that, therefore, I shall go wherever you go (*ἴητε* is to be supplied with *ὑμεῖς*, another condit. rel. clause). *καὶ* marks the parallelism between *ἐμοῦ* and *ὑμεῖς*. It should not be translated, but the pronouns should be strongly emphasized. The gen. abs., with *ὥς* (see the note on *ὥς ἐπιβουλεύοντος*, c. 1. 26 f.), is here a virtual form of indir. disc. See G. 1593, 2; B. 661, note 4; G. M. T. 918.

32 οὕτω . . . ἔχετε, be of this opinion. *οὕτω* merely resumes the preceding *ὥς*-clause; see the note on *οὕτω ταχθῆναι*, c. 2. 85. In Eng. it is more natural to reverse the order of the clauses, and to translate, simply, *be of this opinion, then, that I, etc. τὴν γνώμην ἔχετε* is tantamount to *γινώσκετε*; see the note on *ἐποιεῖτο τὴν συλλογὴν*, c. 1. 24.

- 7 Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι ἐπῆνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι 35
8 λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετε-
πέμπετο τὸν Κλεάρχον· ὃ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς καταστη-
σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· 40
αὐτὸς δ' οὐκ ἔφη ἰέναι.

33 ταῦτα εἶπεν: normal asyn.; see on Κλεάρχος, c. 1. 44.

οἳ τε: the accent of *οἳ* is due to the following enclitic; see G. 143, 4; H. 115c; B. 70, 3.

οἱ . . . ἐκείνου, his own. How lit.?

34 ταῦτα: despite the principle stated in the note on *ὦδε*, c. 1. 24, *τοῦτο* and *ταῦτα* often look forward to an explanatory clause. The words *ὅτι . . . πορεύεσθαι* are omitted by some editors, as a needless gloss.

οὐ φαίη: for the position of the neg., see on *οὐτε* ἔφη, c. 2. 152.

πορεύεσθαι: direct; *οὐ πορεύομαι*, I am not going. The pres. is freely used for the fut., when the action depends solely on the will of the subj.; this is common also in Eng.

35 πλείους: not acc.; see G. 358; H. 236; B. 121. This episode gives a good idea of the lack of organization among Cyrus' troops, regarded as an army. Discipline, in a sense, there was, but it was coupled with a strong sense of democracy.

36 παρὰ Κλεάρχῳ: for the force of *παρά*, see c. 2. 156, and the note.

37 τούτοις ἀπορῶν: see l. 12, and the note.

μετεπέμπετο: force of the tense? Cf. c. 1. 2, and the note.

38 οὐκ ἤθελε: cf. c. 2. 152, and the note.

λάθρᾳ: with the gen.; see G. 1150; H. 757a eld; B. 418.

39 ἔλεγε, bade; so generally, when (in the act.) it takes the infin. When used as a simple vb. of saying, *λέγω* (in the act.) almost invariably takes *ὅτι* or *ὥς*; see the note on *λέγεται*, c. 2. 47.

ὥς . . . τὸ δέον, assuring him that (ὥς) this would turn out all right. See the note on *ὥς ἐπιβουλεύοντος*, c. 1. 26 f. *τὸ δέον* (partic. of *δέω*) is used as a noun; G. 932, 1; H. 621b; B. 650, 1.

40 μεταπέμπεσθαι: note the durative tense.

41 αὐτός: when the subj. of an infin. is the same as the subj. of the vb. governing it, modifiers of the subj. must be nom., not acc. Here the intensive pron. contrasts the activity of Clearchus with that of Cyrus; direct, *αὐτὸς δ' οὐκ εἶμι*, for my part I will not come (cf. *οὐτε* ἔφη, c. 2. 152, and the note).

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ 9
τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε
τοιάδε. "Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως
45 ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους· οὔτε γὰρ ἡμεῖς
ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος
ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν
οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ 10
μὲν μέγιστον αἰσχυρόμενος ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμέ-
50 νος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομί-

42 θ': i.e. τε.

43 τοὺς προσελθόντας: i.e. the men of Xenias and Pasion; see l. 35.

τῶν ἄλλων: for the gen., see τῶν Ἑλλήνων, c. 1. 8, and the note.

τὸν βουλόμενον, whoever wished (to come).

44 ἄνδρες στρατιῶται: cf. l. 11, and the note.

τὰ μὲν . . . πρὸς ἐκείνους, Cyrus' affairs, you see (δῆ) evidently stand in the same relation to us, as ours to him. τὰ Κύρου needs no noun; πράγματα comes easily to the mind.

δῆλον ὅτι: ἐστίν is regularly omitted, and the phrase (often written as one word, δηλονότι) becomes a virtual adv. For ἔχω with an adv., see on εὐνοικῶς ἔχοιεν, c. 1. 21; for ἐκείνους, instead of αὐτόν, cf. c. 2. 88, and the note.

45 οὔτε . . . ἔτι: equivalent to οὐκέτι, but serving to mark the parallelism of the two neg. clauses. Note the omission of ἐσμέν and ἐστίν.

46 στρατιῶται: no art., soldiers of his.

ἐπεὶ γε: γε regularly emphasizes the preceding word.

47 ἡμῖν, our; see G. 1174; H. 765a;

B. 376; and cf. the note on αὐτῷ, c. 2. 7.

ὅτι . . . νομίζει . . . οἶδα: retain the Greek order in translating. μέντοι is strongly adversative.

48 καὶ μεταπεμπομένου αὐτοῦ, even though he keeps sending. See G. 1573; H. 979; B. 656, 2.

τὸ μὲν μέγιστον, chiefly (continued by ἔπειτα καί, l. 50), an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.

49 αἰσχυρόμενος, from shame. As Greek is far richer in partic. than Eng. (see the note on ἐξαιτησαμένη, c. 1. 13), the translation should vary with the context.

ἑμαυτῷ: with σύνοιδα (cf. conscius, with a dat., in Lat.). It may be omitted in translating, or rendered, e.g., in my heart.

πάντα, utterly, inner obj. of ἐψευσμένος.

ἐψευσμένος: for the form, see G. 523; H. 365; B. 178, 1. The partic. is quoted after σύνοιδα (see the note on ἔχοντα, c. 2. 127). For the case, see on αὐτός, l. 41; although here we might have had the dat., in agreement with ἑμαυτῷ (G. 1590; H. 982a; B. 661 note 2).

50 δεδιὼς, from fear, parallel with αἰσχυρόμενος, above.

11 ζεῖ ὑπ' ἐμοῦ ἡδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ,τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἔως γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ὡς ἀσφαλέστατα μενούμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν. 55
12 δ' ἀνὴρ πολλοῦ μὲν ἄξιος ᾧ ἂν φίλος ᾗ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἰππικὴν καὶ

μὴ . . . ἐπιθῇ: see G. 1378; H. 887; B. 594.

ὧν . . . ἡδικῆσθαι, lit., for the things in which he thinks he has been wronged by me. ὧν stands for τούτων ἃ (cf. l. 20, and the note), ἃ representing the inner obj. of ἡδικῆσθαι, retained in the pass. (G. 1239; H. 725c; B. 512).

51 ἐμοί: emphatic by position; retain the Greek order.

δοκεῖ, it seems, with depend. infin.; but in the Greek the construction is personal, with ὥρα as subj. This is regular in Greek (see the note on λέγεται, c. 2. 47), but is often unnatural in Eng. This infin. is the indir. disc. infin., and has its proper tense value. For the other use of δοκεῖ, see c. 2. 1.

καθεύδειν: with ὥρα; see G. 1521; H. 952; B. 641.

52 ἡμῶν αὐτῶν, ourselves (G. 401; H. 266; B. 141). For the case, see G. 1102; H. 742; B. 356.

ὅ,τι χρὴ ποιεῖν, sc. ἡμᾶς, what we are to do. ὅ,τι is the indir. interrog. (G. 1600; H. 1011; B. 580).

53 ἐκ τούτων, in view of this, not mere sequence.

ἔως, while. For γε, cf. ἐπεὶ γε, above, l. 46, and the note.

αὐτοῦ, here, the adv. of the intensive. Cf. the note on τοῦ πρόσω, l. 2.

σκεπτέον . . . εἶναι: direct, σκεπτέον ἐστίν. For the use of the verbal adj., see G. 1597; H. 990; B. 665.

54 ὅπως μενούμεν: for the obj. clause, after a vb. of striving, see the note on ὅπως ἔσται, c. 1. 15.

ὡς ἀσφαλέστατα: see c. 1. 22 f., and the note.

δοκεῖ, seems best, not seems.

55 ἀπιμεν: a fut.; see l. 2, and the note.

56 ἄνευ . . . οὐδέν, for without these neither general nor private is of any use whatever. οὐδέν, for τι, in a neg. clause; see c. 2. 152, and the note. Neg. words, at the end of a clause, are regularly emphatic.

ὁ δ' ἀνὴρ: i.e. Cyrus.

57 πολλοῦ ἄξιος, valuable. For the gen., see G. 1135; H. 753f; B. 353, 1.

ᾧ ἂν φίλος ᾗ: see the note on ὅ,τι ἂν δέη, l. 24.

ἐχθρὸς . . . πολέμιος: cf. l. 31, and the note.

58 καὶ . . . καὶ . . . καί: the poly-

ναυτικὴν ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ
60 οὐδὲ πόρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὦρα λέγειν
ὅ,τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξον- 13
τες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδει-
κνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ
65 ἀπιέναι. εἰς δὲ δὴ εἶπε προσποιούμενος σπεύδειν ὥς τάχιστα 14
πορεύεσθαι εἰς τὴν Ἑλλάδα στρατηγούς μὲν ἐλέσθαι ἄλλους ὥς
τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει'
ἀγοράζεσθαι.—ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι—

syndeton marks the gravity of the situation.

59 ὁμοίως: intensifies πάντες.

60 δοκοῦμέν: the construction with δοκῶ is nearly always personal. αὐτοῦ: with πόρρῳ, far from him.

See G. 1149; H. 757; B. 362, 3.

ὦρα: see above, l. 51. Note how cleverly Clearchus, who, at the outset, had won the good will of his listeners by his promise to stand by them, now leads them to realize the dangers that threaten them if they break with Cyrus.

62 ἐκ τοῦ αὐτομάτου: cf. c. 2. 100.

λέγοντες: fut. partic. of purpose; see on ὥς ἀποκτενῶν, c. 1. 12. With ἐπιδεικνύντες, below, l. 63, the idea of purpose is less apparent, and the partic. is rather circumstantial.

63 οἱ δὲ καί, and others too.

ἐγκέλευστοι: the verbal adj. in -τος is often equivalent to a perf. pass. partic. (cf. the Lat. partic. in -tus); see G. 776, 2; H. 475, 1; B. 667; hence we have ὑπό, with the gen.

64 οἷα, how utter. οἷος is qualitative, ὅσος quantitative.

εἴη, the opt. is due to the indir. ques.; direct, ποία ἐστί.

καὶ . . . καί, either . . . or.

μένειν . . . ἀπιέναι: with ἀπορία; cf. ὦρα καθεύδειν, l. 51, and the note.

65 εἰς δὲ δὴ εἶπε, and one man, in particular (δὴ), moved.

προσποιούμενος: we are to think of him as really a tool of Clearchus'.

66 ἐλέσθαι: this, with all the following infins. as far as the end of the section (save ἀπάγειν, l. 67), is governed by εἶπε, moved. In this sense εἶπον always takes the infin.

67 εἰ μὴ βούλεται: the direct form is retained. The opt. would have been ambiguous, since it would suggest ἐὰν μὴ βούληται, as the direct form. The speaker means, if he doesn't want to, not, if he shall prove unwilling. Cf. the retention of past indic. in subordinate clauses (see the note on ἦσθετο, c. 2. 125), and consult G. 1499; H. 933a; B. 673.

68 ἡ δ' ἀγορὰ . . . στρατεύματι: a parenthetical statement by the narrator (Xen.) to show how

καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὥς ἀπο-
πλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ 70
φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάτ-
τεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ
ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλα-
βόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.
οὗτος μὲν τοιαῦτα εἶπε.

15 Μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον· Ὡς μὲν στρατη-

absurd the man's proposal was. The Greeks and the barbarians had separate camps. For the ἀγορά, cf. I. 5, § 6, and the Introd., § 28.

69 ἐλθόντας: in agreement with the unexpressed subj. of αἰτεῖν. One readily supplies τινάς.

αἰτεῖν: with two accs.; see c. 1. 55, and the note.

ὥς ἀποπλέοιεν: purpose; see c. 1. 22, and the note.

70 ἐὰν δὲ μὴ διδῶ: this offers a good illustration of the Greek love of directness. The direct form is retained in all of the conditional clauses, and, at the last, we have even a vb. in the first person (ἔχομεν). In all there is but a single opt. How many of the vbs. might have been in that mood?

ὅστις . . . ἀπάξει: a rel. clause of purpose; see G. 1442; H. 911; B. 591. ὅστις is often used where Eng. more easily expresses the indef. idea with the antecedent, some guide who.

71 φιλίας: note the pred. posit., through the country as friendly.

72 τὴν ταχίστην, with all speed, an adv. acc.; see the note on τὸ ἀρχαῖον, c. 1. 28. Cf. τὴν ταχίστην ὁδόν, c. 2. 112.

προκαταληψομένους: cf. λέγοντες, above, l. 62, and the note, and, for the omission of the subj. of the partic., ἐλθόντας, above, l. 69.

τὰ ἄκρα: i.e. the pass through which they had come, or the heights commanding it.

73 ὅπως μὴ . . . καταλαβόντες, that neither Cyrus nor the Cilicians should seize them first. For the partic. with φθάνω, see the note on παρὼν ἐτύγγαεν, c. 1. 4. Note the various ways in which purpose has been expressed in this section.

74 ὧν: the antecedent is οἱ Κίλικες. The gen. goes both with πολλοὺς and with πολλὰ χρήματα) many men and much property); with the former it is partitive, with the latter it is a gen. of possession.

ἔχομεν ἀνηρπακότες, have seized and hold; not a mere periphrastic vb. form; see G. 1262; H. 981a; B. 536, 2. With the use of the first person, the speaker falls into dir. disc.; cf. the note on ἐὰν δὲ μὴ διδῶ, above, l. 70.

75 τοιαῦτα, to this effect.

76 εἶπε τοσοῦτον, said merely this (thus much and no more).

ὥς μὲν . . . λεγέτω, let no one speak of me as intending to assume

γήσουντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐννοῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ δυνάμει εἴλησθε πείσομαι ἢ δυνατόν· μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρ-
80 χεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ 10
τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα
αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου,
ἐπιδεικνὺς δὲ ὡς εὐήθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου φ' λυ-

this command. This, like ὡς ἐμοῦ . . . ὁντος, I. 31 (where see the note), amounts to indir. disc., although λέγω does not take the partic. construction; see G. 1593; B. 661, note 4; and G. M. T. 919. On the analogy of the preceding passage, this may be construed as acc. abs. (G. 1569; 1570; H. 973; 974; B. 658, with the note).

77 στρατηγίαν: cogn. acc. (inner obj.); see the note on τὰ αὐτὰ ταῦτα, c. 1. 30.

πολλὰ . . . δι' ἃ, many reasons why.

78 ποιητέον: sc. ἐστὶ; cf. σκεπτόν I. 53, and the note. Here it may be taken either as personal or impersonal.

ὥς . . . πείσομαι: the vb. of saying must be supplied in positive form.

δυνάμει εἴλησθε: cf. ὅ,τι ἂν δέη, I. 24, and the note. Observe that here the rel. is not attracted to the case of the antecedent.

79 ἢ δυνατόν μάλιστα (sc. ἐστὶ), to the full extent of my power. Cf. ὅ,τι ἀπαρασκευάστον, c. 1. 22 f., and the note.

καὶ ἄρχεσθαι: i. e. be ruled as well as rule.

80 ὥς τις καὶ ἄλλος . . . ἀνθρώπων,

as well as any other man in the world. ἀνθρώπων is partitive gen., with the superlative adv. μάλιστα (most of all men). This addition intensifies the phrase. ὥς τις καὶ ἄλλος, which is itself inclusive; cf. εἰ τις καὶ ἄλλος, I. 4, § 15.

81 ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ: a good example of the figure anaphora; see the Introd., § 39. Similar is ὁκνοῖν μὲν ἂν . . . φοβοίμην δ' ἂν, although there the vb. first used gives place to a stronger synonym.

82 ὥσπερ . . . ποιουμένου, (lit.) as though it were backward that Cyrus was making his march. The stress falls on πάλιν. The text is, however, uncertain. Some insert ἂν, and the corrector of the Paris MS. inserts μή. Note the shift of construction with αἰτεῖν; above we had two accs.

83 ὥς . . . εἴη, how foolish it was. ὥς is how, rather than that, and should generally be translated how in this use.

φ' . . . πράξιν, whose undertaking we are ruining—another shift to direct speech, always easy for the Greek. For the dat. φ', cf. αὐτῷ, c. 2. 7, and the note.

μαινόμεθα τὴν πράξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν δυνάμει Κῦρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκα- 85
17 ταλαβεῖν; ἐγὼ γὰρ ὁκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ
ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν
τῷ ἡγεμόνι δυνάμει δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται
ἐξελεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπὶ Κύρου λαθεῖν
αὐτὸν ἀπελθόν· ὃ οὐ δυνατόν ἐστίν. ἀλλ' ἐγὼ φημι ταῦτα 90
18 μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον

84 εἰ . . . πιστεύσομεν: for the tense, see G. 1391; H. 893c; B. 602 note 2. Note the difference between such a condition and the form with εἰ.

85 τί κωλύει . . . προκαταλαβεῖν, what hinders our bidding Cyrus to seize the heights for us as well? For the constructions with vbs. of hindering, see G. 1549; H. 963; B. 643.

86 ἐγὼ γάρ, for I, certainly. The pron. is strongly emphasized.

ὁκνοῖν ἂν: potential opt., for which the following condit. rel. clause supplies the protasis. Cf. σὺν ὑμῖν . . . ἂν εἶναι, I. 29, and the note. The vb., in such a rel. clause, generally agrees in mood with the subjv. or opt. upon which it depends; see G. 1270, 2; 1436; H. 919a; 917; B. 624; G. M. T. 177, I, a.

87 μὴ . . . καταδύσῃ, lest he may sink us with his triremes (dat. of means). The contrast between πλοῶν (merchantman, transport) and τριήρης or ναῦς (ship of war) is constantly emphasized. Observe that in the clause with μὴ the vb. is not assimilated to the opt. (G. 1270, 2; G. M. T. 180b; and the note on εἴη, II, 4, § 3).

88 δυνάμει δοίη: the mood exactly as in 4 δοίη, above. Again the rel. is not attracted to the case of its antecedent.

ὅθεν, (to a place) whence.

οὐκ ἔσται, it will be impossible—stronger than οὐκ ἂν εἴη.

89 βουλοίμην . . . ἀπελθόν; and I should wish, were I to try to go away (ἀπὶ Κύρου) without Cyrus' consent, to get off without his knowledge—another potent. opt., for which ἀπὶ Κύρου supplies a protasis. ἄκοντος Κύρου is gen. abs. In this construction the partic. ὄντος is almost never omitted, save with words which can, of themselves, be felt as participles. (ἐκὼν, ἄκων, etc.); see G. 1571; H. 972. For the phrase, λαθεῖν . . . ἀπελθόν, cf. τρεφόμενον ἐλάνθανεν, c. 1. 51. Note the shift of tense, ἀπὶ Κύρου . . . ἀπελθόν; and see G. 1586; 1290; H. 856b; B. 543.

90 ὃ: clauses beginning with a rel. are far commoner in Greek and Lat. than in Eng., and are often best rendered by a demonstr. with and or but.

ἐγὼ: again strongly emphatic.

91 δοκεῖ δέ μοι, freely, I recommend. Five following infins. stand as subjs. to δοκεῖ.

ἄνδρας ἐλθόντας . . . ἐρωτᾶν, that

οἵτινες ἐπιτήδαιοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνουν τί βούλεται
 ἡμῖν χρῆσθαι· καὶ εἰ μὲν ἡ πράξις ἢ παραπλησία οἷα περ
 καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἐπεσθαι καὶ ἡμᾶς καὶ μὴ
 95 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ δὲ μείζων
 ἢ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικιν-
 δυνοτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς
 φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ
 πρόθυμοι ἐποίμεθα καὶ ἀπιδόντες ἀσφαλῶς ἂν ἀπιοίμεν· ὅτι
 100 δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
 πρὸς ταῦτα βουλευέσθαι.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπου- 20

suitable men go . . . and ask.
 The student should distinguish
 between αἰτεῖν and ἐρωτᾶν.

92 οἵτινες ἐπιτήδαιοι: *sc. εἰσι.* *ὅστις*
 often serves to characterize.

τί . . . χρῆσθαι, *what use he wishes*
to make of us. τί is the inner
 obj., ἡμῖν, the dat. of means.

93 ἢ: subjv. of εἰμί.

οἷα περ: attracted from the acc.
 (*cf. τί, above*) to the case of the
 unexpressed antecedent. For
 the dat., see G. 1175; H. 773; B.
 392, 2.

94 πρόσθεν: the reference is to
 the expedition mentioned in I,
 1, § 2.

ἐπεσθαι καὶ ἡμᾶς, *that we too follow*
(as well as they).

μή: not οὐ, for the infin. is not in
 indir. disc.

95 κακίους: for the form, *cf. πλείους*,
 l. 35; there nom., here acc.

τούτῳ: *i. e. Κύρῳ.* The dat. is due
 to the compound vb.; *cf. αὐτῷ*,
 c. 1. 37.

τῶν συναναβάντων: for the gen., see
 the note on Κύρον, c. 2. 142.

μείζων: for the form, see G. 361, 4;
 84, 3; H. 253a, 68; B. 134; 39, 2.

96 τῆς πρόσθεν: *πράξεως* supplies
 itself. For the case, *cf. τῶν συ-*
ναναβάντων, above.

ἐπιπονωτέρα: for the form, see G.
 350, end; H. 249; B. 132, 1.

97 ἀξιούν: another subj. of *δοκεῖ*.
 Upon it, in turn, *ἀγειν* and *ἀφιέναι*
 depend. As its subj. we may
 supply *ἄνδρας* (*i. e. the envoys*;
cf. l. 91), or *ἡμᾶς* (*that we de-*
mand, acting through the en-
 voys).

πείσαντα: in agreement with *ἀδρόν*,
i. e. Κύρον, to be supplied as
 subj. of *ἀγειν*. The "persuasion"
 meant is, of course, increase of
 pay.

πρὸς φιλίαν, *in friendship.* The
 prep., with its case, takes the
 place of an adv.; *cf. ἀπὸ τοῦ*
αὐτομάτου, c. 2. 100.

98 ἐπόμενοι . . . ἀπιδόντες: equiva-
 lent to *εἰ ἐποίμεθα . . . εἰ ἀπιοίμεν*.

φίλοι . . . πρόθυμοι: pred. adjs.

100 ἀπαγγεῖλαι: *sc. the envoys.* This

infin. and, finally, *βουλευέσθαι*, are

still subjs. of *δοκεῖ*.

101 πρὸς ταῦτα, *in view of this.*

102 ἔδοξε ταῦτα, *this was deter-*

mined on, a stock legal phrase.

σιν οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. δ' δ' ἀπεκρίνατο
 ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ
 εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βού- 105
 λεσθαι ἐλθεῖν· κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι
 αὐτῷ, ἣν δε φύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα· ἀκού-
 21 σαντες δὲ ταῦτα οἱ αἵρετοὶ ἀγγέλλουσι τοῖς στρατιώταις· τοῖς
 δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἐπεσ-
 θαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμιόλιον 110
 πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρειακά

No connective is, of course,
 needed; *cf. ταῦτα εἶπεν*, l. 33, and
 the note.

103 οἱ ἡρώτων . . . τῇ στρατιᾷ, *who*
asked Cyrus the questions de-
cided on by the army. The vb.
 has both outer and inner obj.

104 ἀκούει: Greek, like Eng., often
 uses the pres. of vbs. of percep-
 tion in cases where the perf.
 would be more logical. After
 the past tense we might, of
 course, have had *ἀκούοι*.

ἐχθρὸν ἄνδρα, *a foe of his.* For
 the difference between *ἐχθρός*
 and *πολέμιος*, see the note on
 l. 31.

105 εἶναι: indir. disc. after *ἀκούει*,
 which oftener takes the partic.,
 as above, c. 2. 127, or *ὅτι*, as
 above, l. 34. With the infin. mere
 hearsay is indicated (G. 1592, 1·
 H. 986).

ἀπέχοντα: with Ἀβροκόμαν.

δώδεκα: an understatement, not
 unnatural under the circum-
 stances. As a matter of fact it
 took them nineteen days to
 reach Thapsacus, where they
 crossed the Euphrates.

ἔφη: resuming ἀπεκρίνατο, but with
 a shift to the infin. construc-

tion. It is expressed again a
 line below.

106 κἂν (*καὶ εἰ*) . . . ἢ, *if he*
should (prove to) be. The direct
 form is retained, as so often, and
 in the next line we have the vb.
 in the first person, as above,
 ll. 83 f.

χρῆζειν: scarcely to be distin-
 guished from the far commoner
βούλεσθαι. Here its use avoids
 the repetition of the same word;
 see the *Introd.*, § 39.

107 πρὸς ταῦτα: *cf. above*, l. 100.

108 αἵρετοί: for the force of the
 suffix -τος, see the note on
ἐγκέλευστοι, l. 63.

τοῖς δέ: see the note on *δὲ*, c. 1. 12.

109 ὅτι ἄγει: pres. indic., as well
 as opts., when quoted after a
 secondary tense, are necessarily
 rendered as past tenses in Eng.

ἐδόκει (*sc. αὐτοῖς*), *they concluded*.
 The tense implies deliberation.

110 προσαιτοῦσι: note the force of
 the prep.

111 δώσειν: indir. disc. after ὑπισ-
 χνεῖται; for the other construc-
 tion, see c. 2. 11, and the note.

οὐ: attracted to the case of its
 omitted antecedent. The gen.
 is due to the fact that ἡμιόλιον

τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν τῷ γε φανερῷ.

IV. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα 1 ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμόν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς 5 δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελο- 1 ποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἡγείτο δ' αὐταῖς Ταμῶς Αἰγύπτιος 10 ἐξ Ἐφέσου, ἔχων ναὺς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει

is felt as a comparative; cf. Κύρου, c. 2. 142, and the note, and G. 1154.

ἔφερον: had been receiving. Cf. ἐφύλαττον, c. 2. 129, and the note.

With this use of φέρω, cf. μισθοφόροι, I, 4, § 3.

δαιμονίου: cf. c. 1. 46, and the note.

112 τοῦ μηνὸς τῷ στρατιώτῃ, per month per man. The art. is distributive, G. 951; H. 657c. For the gen. μηνός, see G. 1136; H. 759; B. 359.

οὐδέ: cf. c. 2. 146, and the note.

113 ἐν τῷ γε φανερῷ: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note. γε implies that there was a secret understanding between Cyrus and some of the Greek leaders. This charge is made in I, 4, § 12.

CHAPTER IV

2 εὖρος . . . πλέθρα: see the note on δύο πλέθρα, c. 2. 30 f.

4 στάδιον: the commonest Greek measure of length (the length of the standard course for the

foot race), roughly two hundred yards. The word makes its plural either regularly (στάδια, I, 8, § 17), or irregularly (στάδιοι, I, 4, § 4).

6 οἰκουμένην, situated.

7 Κύρῳ: cf. αὐτῷ, c. 2. 22, and the note. Many notions often blend in these dats. This is not mere advantage; Cyrus had summoned these ships (§ 5).

παρήσαν: cf. c. 2. 14, and the note. For the mention of the fleet, cf. c. 2. 127.

Πελοποννήσου: on the connection of Sparta with the expedition, see the Introd., § 27.

8 ἐπ' αὐταῖς, in command of them. Contrast ἐπὶ τῶν νεῶν (below, I. 12), on board of.

9 ἡγείτο δ' αὐταῖς, they were conducted by. The dat. (as contrasted with the gen.) shows that he was not their regular commander.

11 ἐπολιόρκει . . . συνεπολέμει: cf. ἔφερον, above, c. 3. 111, and the

3 Κύρῳ πρὸς αὐτόν. παρῇν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμptos ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι Ἕλληνες 15 ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλῖται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4 Ἐντεῦθεν ἐξελαύνει σταθμόν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλί- 20 κων φυλακή, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος

note. For the facts, see c. 32, and the Introd., § 26. The words *ὅτε . . . πρὸς αὐτόν* are by many considered an interpolation.

12 Χειρίσοφος: see the Introd., §§ 27 and 38.

13 μετάπεμptos: see the note on ἐγκέλευστοι, above, c. 3. 63. Here too we have ὑπὸ with the gen., a construction proper only with passives.

14 ὧν: the gen. is normal with vbs. meaning *command, be at the head of, etc.* (cf. c. 1. 37, and the note), but here the denominative force is so strong that the phrase is practically the same as ὧν στρατηγὸς ἦν; see G. 1109; 1110.

παρὰ Κύρῳ, under Cyrus.

ὥρμουν, lay at anchor.

15 σκηνήν: for the case, see Ἑλλήσποντον, c. 1. 48, and the note.

Ἀβροκόμα: a Doric form of the gen. (G. 188, 3; H. 146D). Cf. Συέννεσις (Ionic), c. 2. 72, and the note.

19 πύλας: practically a proper name; hence no art. For a de-

scription of this pass, see the Introd., § 29.

ἦσαν: pl., although the subj. is neut. ταῦτα stands, however, for αὐται (attracted to the gender of the pred. noun; see on αὐτη, c. 1. 34), so this is hardly to be included among Xen.'s exceptions to the rule (see the note on ἦν, c. 2. 38).

20 τὸ μὲν ἔσωθεν: sc. τεῖχος. This is further explained by the addition of the phrase τὸ πρὸ τῆς Κιλικίας, as, below, τὸ δὲ ἔξω is explained by τὸ πρὸ τῆς Συρίας. The formal attrib. posit. lends itself to explicitness. With the use of the adv. in -θεν, cf. the use of ἐκ in, e. g., ἐκ δεξιᾶς, on the right, where the Greek point of view differs from ours.

εἶχε: for the agreement, cf. ἦν, c. 2. 20, and the note. Syennesis was of course not there in person.

21 βασιλέως: emphatic position.

22 μέσον: a noun, as above, c. 2. 137. Upon this word the gen. τούτων depends; cf. below, τὸ μέσον τῶν τευχῶν.

ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν
 στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος
 25 στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ'
 ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστή-
 κεσαν πύλαι. ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς δ
 μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰς τὴν καὶ ἔξω τῶν
 πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς
 30 Συρίαις πύλαις, ὅπερ ᾔετο ποιήσῃν ὁ Κῦρος τὸν Ἀβροκόμαν,
 ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν,
 ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ
 Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὥς ἐλέγετο, τριά-
 κοντα μυριάδας στρατιᾶς.

23 εὖρος πλέθρου: see the note on
 δύο πλέθρα, c. 2. 30.

ἅπαν τὸ μέσον, the whole space
 between.

ἦσαν: attracted to the number of
 the pred. noun, although the
 subj. is sing. Cf. ἦσαν, c. 2. 63,
 and the note.

25 καθήκοντα: with ἦν, but not
 quite equivalent to καθῆκε. The
 partic. has the force of an adj.
 (like στενή); cf. φυλάττων, c. 2. 123,
 and the note.

26 ἡλίβατοι: a poetical word of
 uncertain etymology; see the
 Introd., § 39.

ἀμφοτέροις: for the posit., see c. 1.
 4, and the note.

ἐφειστήκεσαν, had been set (and so
 were) on.

27 ταύτης: retain the Greek order,
 it was because of this pass that.
 Cyrus' preparations had been
 shrewdly planned.

28 εἰς τὴν καὶ ἔξω: Cyrus himself is
 on the Cilician side; he means to
 land troops between the two
 walls (εἰς τὴν), and also on the Syr-
 ian side (ἔξω), so as to be in a

position to attack Abrocomas
 both in front and in the rear.
 For the gen. πυλῶν, see G. 1148;
 H. 757; B. 360.

29 βιασομένους: fut. partic. of
 purpose.

εἰ φυλάττοιεν: cf. εἰ τι δέοιτο, c. 3. 19,
 and the note.

30 ὅπερ: -περ makes the reference
 of the rel. more explicit.

31 ἔχοντα, since he had.

32 ἤκουσε . . . ὄντα: cf. c. 2. 126,
 and the note.

ἀναστρέψας, turning back.

33 ὥς ἐλέγετο: it was doubtless
 impossible for Xen. to get at the
 truth in matters like this, but it
 was easy for the Greek to believe
 in the vast size of the Persian
 armies; cf. I, 7, §§ 11 and 12.
 Probably Abrocomas, like Syen-
 nesis, was waiting to see which
 side was to win before openly
 antagonizing either Cyrus or
 the king.

τριάκοντα . . . στρατιᾶς: cf. I, 10,
 § 1, τέτταρες δ' ἐλέγοντο παρασάγγαι
 εἶναι τῆς ὁδοῦ. With this inver-
 sion of the usual case relation-

6 Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας 35
 πέντε εἰς Μυριάνδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ
 θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες
 7 πολλαί. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς
 καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου
 ἄξια ἐνθέμενοι ἀπέπλευσαν, ὥς μὲν τοῖς πλείστοις ἐδόκουν φιλο- 40
 τιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον
 ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς
 βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς,
 διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν
 ἠῦχοντο ὥς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὄκτιρον εἰ 45
 ἀλώσονται.

8 Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἀπολελοί-
 πασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθων
 ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπε-

ship, contrast the normal gen.
 of measure (e. g., c. 2. 47).

36 οἰκουμένην: here the two mean-
 ings inhabited and situated are
 blended.

37 τὸ χωρίον: the subj., not the
 pred. noun, has the art.; see G.
 956; H. 669; B. 449.

αὐτόθι: an older form of αὐτοῦ,
 there.

ὀλκάδες: cf. πλοῖον, as contrasted
 with ναῦς (c. 3. 87, and the note).

39 ἐμβάντες εἰς: note the preps.,
 and cf. ἐμβάλλει εἰς, c. 2. 45.

τὰ πλείστου ἄξια, their most valu-
 able effects. Cf. c. 3. 57, and the
 note.

40 ὥς μὲν τοῖς πλείστοις: note μὲν;
 others thought differently.

ἐδόκουν: personal, in a case where
 Eng. requires the impersonal
 use; cf. c. 2. 47, and the note.

φιλοτιμηθέντες ὅτι . . . ἔχειν, jealous
 because Cyrus had permitted
 Clearchus to keep, etc. For the

form εἶα, see G. 537; H. 359;
 B. 172, 2.

41 τοὺς . . . ἀπελθόντας, who had
 gone over. For the facts, see
 c. 3. 35.

42 ὥς ἀπιόντας: cf. ὥς ἀποκτενῶν,
 c. 1. 12, and the note. For εἶμι, as
 a fut., see c. 3. 2, and the note.

44 διώκοι, was pursuing; not
 would pursue; direct, διώκει.

45 ἠῦχοντο . . . ληφθῆναι, prayed
 that they might be captured.

εἰ ἀλώσονται, if they were to be
 captured. For the fut., cf. πισ-
 τεύσομεν, c. 3. 84, and the note, and,
 for the implied indir. disc., the
 note on εἰ τι δέοιτο, c. 3. 19. Cyrus'
 severity had already been shown
 (I, 2, § 20); cf., also, the Orontas
 episode in chap. vi, and Xeno-
 phon's own words in I, 9, § 13.

47 γε μέντοι: γε emphasizes the
 preceding word and μέντοι is
 adversative, however.

48 ἀποδεδράκασιν: the word im-

50 φεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλείν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ 55 ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. καὶ ὁ μὲν 8 ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν

plies stealth; it is regularly used of runaway slaves. ἀποφεύγω, on the other hand, implies speed. The two vbs. again occur side by side in II, 2, §13 and II, 5, §7. οἷχονται: a pres., with the force of a perf. (G. 1256; H. 827, end; B. 521, note).

50 τριήρεις . . . πλοῖον: cf. above, c. 3. 87, and the note.

ὥστε: not of actual result; see the note on c. 1. 19.

51 μὰ τοὺς θεοὺς: a neg. oath; see G. 1066; 1067; H. 723; B. 344.

ἔγωγε: emphatic form, regularly used in oaths.

διώξω: more commonly the fut. of this vb. has the middle form.

οὐδ' ἐρεῖ οὐδεὶς: a postponed subj. is regularly to be emphasized. For the double neg., see c. 2. 152, and the note.

52 ἕως . . . ἂν παρῇ τις, so long as one is with me. See the note on ὅστις ἀφικνεῖτο, c. 1. 18, and cf. ἐπειδὰν βούληται, below.

χρώμαι . . . ποιῶ . . . ἀποσυλῶ: quoted after ἐρεῖ ὡς. With χρώμαι supply αὐτοῖς (for the pl. after τις, cf. ὅστις . . . πάντας, c. 1. 18, and the note).

53 καὶ . . . καὶ, both . . . and.

The order of the words brings αὐτοὺς and χρήματα into strong contrast.

54 ἰόντων: imperat., not partic.

κακίους: not acc.; cf. πλείους, c. 3. 35, and the note.

περὶ, toward; so again three lines below.

55 γε: cf. γε μέντοι, above, l. 47, and the note.

τέκνα καὶ γυναῖκας: in this phrase τέκνα commonly stands first (cf. III, 4, §46; V, 3, §1; yet see IV, 1, §8; VII, 4, §5, etc.). It is a word connoting affection. In the enumeration in III, 1, §3, παῖδων comes last.

56 Τράλλεσι: in Caria; see the map.

φρουρούμενα: neut., since the women and children are regarded as chattels.

οὐδέ: see c. 2. 146, and the note.

στερήσονται: fut. mid. as pass. In the act., vbs. of depriving take either two accs. or acc. and gen.; see the note on ἀφαιρῆσθαι, c. 3. 18.

58 εἴ τις καὶ . . . ἦν, freely, even those who had been.

ἀθυμότερος, rather disheartened—a frequent force of comp. adjs.

ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο. 60

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρα-
σάγγας εἴκοσιν ἐπὶ τὸν Χάλου ποταμόν, ὄντα τὸ εὖρος πλέθρου,
πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς
ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων οὐδὲ τὰς περιστερὰς. αἱ δὲ κῶμαι
10 ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναι. ἐντεῦ- 65
θεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς
πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα

59 ἀρετὴν, magnanimity; but it may well have been policy.

ἥδιον . . . προθυμότερον: for these advs., see G. 369; H. 259; B. 138.

61 μετὰ ταῦτα: no connective is needed; see the note on Κλέαρ-
χος, c. 1. 44.

62 εὖρος πλέθρου: see the note on δύο πλέθρα, c. 2. 30 f. We have the opposite construction (of εἶρος), below, l. 67.

63 πλήρη: acc. masc. sing.; see G. 313; H. 230; B. 120.

ἰχθύων: for the case, see θηρίων, c. 2. 39, and the note.

πραέων: for the form, see G. 348; H. 247a; B. 128.

64 ἐνόμιζον: with two accs. (G. 1077; H. 726; B. 341). Both this vb. and the following εἶων might have been in the pres., as the statement is of lasting truth; but the past is equally natural in historical narrative.

οὐκ εἶων, would not suffer. The neg. with the imperf. is to be rendered would not, or could not; it rarely means merely did not. Cf. the note on ἐδαπάνων, c. 3. 15. For the augment of εἶων, see εἶα, above, c. 4. 43.

οὐδὲ τὰς περιστερὰς, or the doves

either, a second obj. to ἀδικεῖν. The words may be an interpolation. Fish were sacred to the Syrian goddess, Derceto, who, the legend said, had been changed into a fish, as her daughter Semiramis had been changed into a dove (Ovid, Met. IV, 44 ff.). Modern travelers speak of this superstition regarding fishes as still surviving in this region.

65 Παρυσάτιδος: cf. Τισσαφέρους, c. 1. 28, and the note.

εἰς ζώνην, for girdle money, as we might say for pin money. The student will easily read the following passage from Plato, χώραν . . . ἣν καλεῖν (ἔφη) τοὺς ἐπι-
χωρίους (the natives) ζώνην τῆς βασιλέως γυναικός· εἶναι δὲ καὶ ἄλλην ἣν αὐτὴ καλεῖσθαι καλύπτραν (veil), καὶ ἄλλους πολλοὺς τόπους (districts) καλοὺς καὶ ἀγαθοὺς εἰς τὸν κόσμον (adornment) ἐξηρημένους τὸν τῆς γυναικός (Alc. I, 123b). See also Cicero, Verr. II, 3, 33, 76: Solere aiunt reges barbaros Persarum ac Syrorum plures uxores habere, his autem uxoribus civitates attribuere hoc modo: Haec civitas mulieri in redimiculum

ἦσαν τὰ Βελέσους βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παρά-
 δεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὦραι φύουσι.
 70 Κύρος δ' αὐτὸν ἐξέκοψεν καὶ τὰ βασιλεία κατέκαυσεν. ἐντεῦ- 11
 θεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν
 Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις
 αὐτόθι ὤκειτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα
 ἔμεινεν ἡμέρας πέντε. καὶ Κύρος μεταπεμψάμενος τοὺς στρα-
 75 τηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα
 μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
 στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. οἱ δὲ ποιήσαντες ἐκκλη- 12
 σίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς
 στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν,

praebat, haec in collum, haec
 in crinis. Cf. Anab. II, 4, § 27.

68 ἦσαν . . . βασιλεία; see the note
 on ἦν, c. 2. 38.

ἄρξαντος: note the tense; a pre-
 vious ruler must be meant, or,
 possibly, Belesys had relin-
 quished his authority and fled
 as Cyrus approached.

Συρίας: for the case, cf. c. 1. 37, and
 the note.

παράδεισος: cf. c. 2. 38, and the note.

69 ἔχων . . . φύουσι: the Greek
 loved the beauty of a rich vege-
 tation; a barren, treeless land
 oppressed him. Herodotus (IV,
 61) speaks of the steppes of
 Scythia as γῆ αἰνῶς ἄξυλος (*ter-
 ribly treeless*). Xenophon's en-
 thusiasm is, therefore, natural.

ὦραι: the art. is often omitted
 with words which denote time
 in a general sense.

70 αὐτόν: i. e. τὸν παράδεισον.

72 σταδίων: see the note on στά-
 διον, l. 4. The word may here
 be due to an error, as the width
 of the river at this place is now
 about 400 ft., i. e., four *plethra*.

73 αὐτόθι: cf. l. 37, and the note.

Θάψακος: see the Introd., § 29.

ὄνομα: here acc., but in I, 5, § 4 it is
 nom. Cf. the two constructions
 of εὖρος (see c. 2. 30, and the note).

75 ἔσοιτο: direct, *ἔσται*. The use
 of the opt. in this tense is always
 due to the law of indir. disc.

βασιλέα: no art., even when used
 with an epithet; see the note on
 c. 2. 43. Observe the prep. used;
 πρὸς is more personal than εἰς.

77 ἀναπείθειν, *try to induce*.

ποιήσαντες ἐκκλησίαν: cf. *συνήγαγεν
 ἐκκλησίαν*, c. 3. 8.

78 ἐχαλέπαινον: perhaps no more
 than *made a show of anger*, for
 they must have seen the truth
 for some time past. Still by this
 attitude they hope to extort
 from Cyrus a promise of higher
 pay; and they are mercenaries,
 after all. For the dat., στρατη-
 γοῖς, see G. 1159; H. 764, 2; B. 376.

79 πάλαι . . . κρύπτειν, *had long
 been hiding*. For the pres.,
 with πάλαι, see G. 1258; H. 826;
 B. 522. Cf. the similar use of
iam dudum, in Latin.

καὶ οὐκ ἔφασαν ἵνα, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ 80
 τοῖς προτέροις μετὰ Κύρου ἀναβάσι, καὶ ταῦτα οὐκ ἐπὶ μάχην
 13 ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρον. ταῦτα οἱ στρα-
 τηγοὶ Κύρῳ ἀπήγγελλον. ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν
 πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν
 ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἑλληνας εἰς Ἰωνίαν πάλιν. 85
 τὸ μὲν δὴ πολλὸν τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρα-
 τιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρα-

εἰδόμενος: concessive, *although
 knowing*.

80 οὐκ ἔφασαν ἵνα: cf. c. 3. 2, and
 the note.

ἐὰν μὴ τις διδῶ: cf. c. 1. 15, and the
 note. *τις* is, of course, Cyrus;
 but they are more concerned
 with the gift than with the
 giver.

χρήματα, *bounty, largess*, not *pay*
 (*μισθός*).

81 τοῖς προτέροις . . . ἀναβάσι, lit.,
the former ones who went up;
 but see c. 3. 95, τῶν πρόσθεν ἀνα-
 βάντων, *those who went up
 before*. There is no real differ-
 ence in meaning. Greek often
 prefers an adj. in cases where
 Eng. calls for an adv.; see the
 note on *προτέρα*, c. 2. 142. The
 reference is, of course, to the
 expedition mentioned in I, 1, § 2.

καὶ ταῦτα, *and that too*.

82 ἰόντων: sc. *ἐκείνων*. The gen.
 abs. frequently stands where we
 might have looked for a case
 in agreement (here *ἰούσι*). The
 partic. is again concessive; κα-
 λῶντος, below, is causal.

83 ὑπέσχετο δώσειν: cf. c. 2. 11, and
 the note.

84 πέντε μνᾶς: not far from \$100.

ἀργυρίου: gen. of material (G. 1085,
 4; H. 729 f.; B. 352, with the
 note).

ἐπὰν . . . ἤκωσι, *when they should
 reach Babylon*. The direct
 form is retained, as so often.
 Cf. *μέχρι ἂν καταστήσῃ*, below.

μισθὸν ἐντελῇ: i. e. the daric and a
 half, already promised (c. 3. 110),
 paid in full even after their
 service was properly over. From
 the Greek point of view this was
 munificence indeed, and doubts
 might easily arise on reflection
 (see I, 7, § 5); but, for the present,
 they are won.

86 τὸ . . . πολὺ, *the greater part*
 (G. 967; H. 665).

μὲν δὲ: cf. c. 1. 16, and the note.

87 πρὶν δῆλον εἶναι: for the con-
 structions of *πρὶν*, see the notes
 on *πρὶν ἂν* . . . *συμβουλευσθαι*, c.
 1. 58 f., and on *πρὶν ἔπεισε*, c. 2.
 154. Cf. this same phrase 7 lines
 below, and also l. 102.

τί: the direct interrogative in an
 indir. quest. (G. 1012; H. 700;
 B. 490); below, in the same con-
 nection, we have the more regu-
 lar *δ,τι*.

88 πότερον . . . ἢ, *whether . . . or*,
 a further explanation of *τί ποιή-*

τευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. "Ανδρες, εἴν μοι 14
 90 πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων
 πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
 ποιῆσαι; νῦν δέεται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα.
 ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν
 πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ.
 95 ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι 15
 ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν
 εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν
 δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοῦμπαλιν,
 ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς
 100 φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέσθε οἶδα ὅτι

σουσιν; see G. 1606; H. 1017;
 B. 579.

οὔ: for the accent, see G. 138, 1;
 H. 112a; B. 69, 1.

89 χωρὶς τῶν ἄλλων: cf. λάθρα, c. 3.
 38, and the note.

90 πεισθῆτε: deponent, not passive,
 hearken to, obey.

οὔτε . . . πονήσαντες, without in-
 curring either toil or danger.

τῶν ἄλλων . . . στρατιωτῶν: the
 gen. is due to the comp. vb.
 (G. 1132; H. 751; B. 370), and
 the meaning is further empha-
 sized by the redundant πλέον
 (which would itself call for a
 gen.; see on Κύρου, c. 2. 142). Cf.
 I, 6, § 5, προτιμηθῆναι μάλιστα τῶν
 Ἑλλήνων. For the fut. mid.,
 used as a pass., cf. στερήσονται,
 I. 56, and the note.

91 τί οὖν . . . ποιῆσαι: a rhetorical
 question.

92 δέεται: with acc. and infin., asks
 that the Greeks follow. The
 construction with gen. and infin.
 (asks of the Greeks that they
 follow) is commoner. See, e. g.,
 c. 2. 82 f., and the note.

93 ἐγώ: strongly emphatic.

χρῆναι: quoted after φημί, and
 itself governing διαβῆναι.

96 ἄρξαντες, because you began.
 For τοῦ διαβαίνειν, see G. 1547; H.
 959; B. 639; for the case, G. 1099;
 H. 738; B. 356.

καὶ ὡς . . . ἀποδώσει, and to you,
 as being the most zealous, Cy-
 rus will feel gratitude and will
 show it. Cf. the Lat. phrases,
gratias habere and *gratias*
referre. ὡς gives us Cyrus'
 thought; so, below, I. 101.

97 ἐπίσταται: sc. χάριν ἀποδοῦναι.

εἴ τις καὶ ἄλλος: cf. c. 3. 80, and the
 note.

98 ἀποψηφίσωνται: for the neg.
 force of the prep., cf. ἀπεγνωκέναι
 (I, 7, § 19) and ἀποδόξῃ (II, 3, § 9).
 ἅπαντες, all alike, i. e., we no less
 than they.

τοῦμπαλιν: by crasis (G. 42; H.
 76; B. 43) for τὸ ἔμπαλιν.

99 ὑμῖν: emphatic.

πιστοτάτοις, as most trustworthy.

100 φρούρια . . . λοχαγίας: desir-
 able positions.

καὶ ἄλλου . . . δέσθε, and what-

16 ὡς φίλοι τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ
 διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ
 ᾔσθετο διαβεβηκότας, ᾔσθη τε καὶ τῷ στρατεύματι πέμψας
 Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ
 καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύρῳ 105
 17 νομίζετε. οἱ μὲν δὲ στρατιῶται ἐν ἐλπίσι μεγάλας ὄντες
 ἠύχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι,
 μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνέϊπετο δὲ καὶ
 τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν
 ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 110
 18 οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς δια-
 βατὸς γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκό-

ever else you may want. Cf.
 ὅτι ἂν δέη, c. 3. 24, and the note.
 ἄλλου is generally explained as
 an instance of inverse attraction
 (G. 1035; H. 1003; B. 484, 2),
 but τεύξεσθε may itself properly
 take a gen. (e. g. I, 9, § 29). Simi-
 larly Κύρου may be taken as de-
 pendent on φίλοι, or as expressing
 the source (with τεύξεσθε).

103 διαβεβηκότας (sc. αὐτοῦς), that
 they had crossed. For the partic.
 in indir. disc., cf. ἔχοντα, c. 2. 127,
 and the note. With the partic.
 αἰσθάνομαι denotes actual percep-
 tion; contrast ᾔσθετο ὅτι, c. 2. 125.
 ᾔσθη: cf. ἠγάσθη, c. 1. 45, and the
 note.

104 Γλοῦν: he was the son of
 Tamos, Cyrus' admiral.

ἐγὼ . . . ὑμᾶς . . . ὑμεῖς ἐμέ: all
 strongly emphatic. For the
 chiasmic order, see the Introd.,
 § 39.

ὅπως . . . ἐπαινέσετε: obj. clause
 after μελήσει; see the note on
 βουλευεται ὅπως . . . ἔσται, c. 1. 14.
 The obj. clause takes the place
 of the usual gen. with the

impers. μέλει (G. 1105; H. 742;
 B. 356). Cf. I, 8, § 13, end.

107 ἠύχοντο . . . εὐτυχῆσαι: c.,
 ἠύχοντο . . . ληφθῆναι, I. 45.

ἐλέγετο πέμψαι: for the pers. con-
 struction, see c. 2. 47, and the
 note.

108 μεγαλοπρεπῶς, in princely
 fashion.

109 ἅπαν: emphatic by postpone-
 ment. They did not propose to
 sever connections with their
 paymaster.

110 τῶν μαστῶν: gen. with the
 comp. ἀνωτέρω. The pl. is used,
 because μαστός does not mean
 breast (i. e. chest), but one of the
 breasts.

ὑπό: a slight personification.

112 γένοιτο, had been, opt. in indir.
 disc.; the aor. instead of the
 plpf., as often.

εἰ μὴ, except.

ἀλλὰ πλοίοις: sc. διαβατὸς γένοιτο.
 A pontoon bridge had been built
 here by Xerxes.

ἃ . . . διαβῆ: a statement added
 by Xen., not, of course, included
 in the quotation. The use of

μας προΐων κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. ἐδόκει δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύ-

115 σοντι.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρα- 19
σάγγας πεντήκοντα· καὶ ἀφικνούνται πρὸς τὸν Ἀράξην ποταμόν.
ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα
ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1
ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας
τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδῖον
ἅπαν ὁμαλὲς ὥσπερ θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ
5 ἄλλο ἐνὴν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώ-
ματα· δένδρον δ' οὐδὲν ἐνὴν, θηρία δὲ παντοῖα, πλείστοι ὄνοι 2

the subj., rather than the opt., in final clauses, after secondary tenses, is a mark of vividness; the past is treated as present.

113 ἐδόκει . . . βασιλεύσονται, it seemed a miracle, and that the river had plainly given way before Cyrus, as before one who was to be king. The river is said to be highest about the end of May and lowest in November. At its lowest there are but two feet of water or even less. It was now about the end of July, so the river might still be flowing somewhat full. This was doubtless the cause of the amazement of the natives, but allowance must be made for oriental exaggeration and flattery. Years later (69 B.C.) Lucullus and his army forded the river as Cyrus did, and Plutarch (*Lucull.* 24) tells a story similar to this. Alexander crossed by means of boats.

118 μεσταί: with the gen., as πλήρης, c. 2. 39.

119 ἐπεσιτίσαντο: for they now enter the desert of Arabia. To-day the region through which they have been passing is also a desert.

CHAPTER V

2 ἔχων, keeping. Cf. the note on c. 1. 8.

3 τόπῳ, region.

πεδῖον ἅπαν ὁμαλές, wholly a level plain. ἅπαντα, in agreement with γῆ, would be more natural to us.

4 ὥσπερ θάλαττα: reference to the sea was always easy to the Greek.

εἰ δέ τι: equivalent to ὅ, τι δέ, whatever.

5 ὕλης, brush, as is plain from what follows.

ἅπαντα ἦσαν: see the note on c. 2. 38. For ἅπαντα, after τι, cf. πάντας, after ὅστις, c. 1. 18.

εὐώδη: commonly the case in waterless districts.

6 δένδρον: note the position, trees there were none. For the

ἄγριοι, πολλαὶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θάπτον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ 10 ἵπποι, ταῦτόν ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῶν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν 3 παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν 15 αἶρουσα, ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν τις ταχὺ

Greek love of trees, see the note on c. 4. 69.

ὄνοι ἄγριοι: still occasionally found in this region.

7 στρουθοὶ αἱ μεγάλαι, ostriches, later called στρουθοκάμηλοι. Note the order; αἱ μεγάλαι comes in as an afterthought, added for the sake of clearness. Without it στρουθοὶ might mean sparrows.

8 οἱ ἱππεῖς: the horsemen mentioned below (§ 13), as forming a part of Clearchus' force, are the only ones mentioned in the enumeration of the Greek troops. See the Introd., § 28.

9 ἐπεὶ τις διώκοι: cf. ὁπότε βοῦλοιτο, c. 2. 40, and the note, and ἐπεὶ πλησιάζοιεν, below.

προδραμόντες ἔστασαν, would run forward and stop. ἔστασαν, though plpf. (G. 508; H. 336; B. 258), has the force of an imperf., since the 2nd perf. of ἵστημι is practically a pres.

πολύ: emphatic by position and by its separation from θάπτον.

11 ταῦτόν: cf. the note on τὰ αὐτά, c. 1. 30, and for the crasis, on τοῦμπαλιν, c. 4. 98. In this form

the final ν often appears (G. 400; H. 265).

ἦν, it was possible; cf. c. 4. 24.

διαστάντες, stationing themselves at intervals. Note the prep., and cf. διαδεχόμενοι, below (by relays).

12 θηρῶν: the opt., as διώκοι and πλησιάζοιεν, above; here conditional, there temporal.

13 τοῖς ἐλαφείοις, venison (sc. κρέας). For the dat., see the note on c. 3. 93.

στρουθόν: note the position; cf. τὰς ὠτίδας, below, l. 16.

15 ἀπέσπα, it drew off (intrans.). τοῖς μὲν . . . χρωμένη, lit. using its feet in running and its wings (raising them) like a sail. Both ποσὶ and πτέρυξιν are dats. of means with χρωμένη; δρόμῳ is dat. of manner, and αἶρουσα (sc. αὐτάς, i. e. τὰς πτέρυγας), also expressing manner, is added for graphic effect. ἰστίῳ naturally stands in the same case as πτέρυξιν. In reality the ostrich merely steadies itself with its wings.

16 ἄν τις . . . ἀνιστῇ, if one start

ἀνιστῇ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἡδιστα ἦν.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν 4
20 Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιεργεῖτο δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ 5
25 ἑξῶν, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπαντα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες

them up suddenly, a pres. general condit.

17 ἔστι: cf. ἦν, above, l. 11, and, for the accent, c. 2. 43, and the note.

18 ἀπαγορεύουσι, give out.

ἦν: the past tense resumes the narrative, after the general statements.

20 πλεθριαῖον: equivalent to πλεθρον; see the note on δύο πλέθρα, c. 2. 30 f. The adj. and the gen. are in many uses very nearly interchangeable.

21 ἐρήμη: of a city, this would naturally mean uninhabited (III, 4, § 10), yet they remain here three days and take in supplies. Perhaps the word means no more than in σταθμοὺς ἐρήμους, l. 2 (here, situated in the desert?), or had the inhabitants fled at Cyrus' approach? This, however, Xen. would surely have stated plainly (cf. c. 2. 139). πόλις ἐρήμη forms one idea, so there is no connective between it and the following adj.

ὄνομα δ' αὐτῇ: sc. ἦν. ὄνομα varies in construction, as εὖρος does.

περιεργεῖτο ὑπό: the act. of this vb. is treated as trans., so the passive construction is legitimate.

22 Μάσκα: see the note on Ἀβροκόμα, c. 4. 15.

23 ἐπεσιτίσαντο: this region is now a desert.

24 ἐνενήκοντα: very rapid marching; cf. below, § 7.

26 ὑπὸ λιμοῦ: preferred to λιμῶ, because of the slight personification.

27 οὐδ' ἄλλο οὐδὲν δένδρον, nor any tree either. For this idiomatic use of ἄλλος, see G. 966, 2; H. 705; B. 492 note 2.

28 ὄνους ἀλέτας, (upper) millstones. ἀλέτας is properly a noun, but it serves as an adj. The lower mill-stone was fixed; the upper one revolved upon it and was often turned by an ass; hence the name.

29 ποιοῦντες, shaping.

6 σῖτον ἔζων. τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι 30 οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὃ δὲ σίγλος δύναται ἔπτ' ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίουσιν οἱ στρατιῶται 7 διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν οὓς πάννυ μακροὺς 35 ἡλυνεν, ὅποτε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις

30 πρίασθαι: sc. σῖτον.

31 εἰ μὴ, save; cf. c. 4. 112.

Λυδίαι: the Lydians were "a nation of shop-keepers." Tradition says that Cyrus the Great forbade them the use of arms and led them to devote themselves to such pursuits as would be least apt to keep alive the warlike spirit; see Herod. I, 155.

βαρβαρικῷ: no noun expressed; cf. c. 2. 3. For the market, cf. c. 3. 68, and the note.

32 ἀλεύρων ἢ ἀλφίτων: gens. of material, G. 1085, 4; H. 729f; B. 352 note. Barley meal, with wine, formed the staple food of the Greek soldier. It was ordinarily much cheaper than wheat flour, but, owing to the famine, now cost as much. The price mentioned (\$0.45 a quart) was fully fifty times the usual price at Athens.

τεττάρων σίγλων: gen. of price, G. 1133; H. 746; B. 353. The σίγλος (cf. shekel) stood in the same relation to the Persian talent that the δραχμή did to the Greek; it was worth about \$0.225.

33 δύναται, amounts to.

34 κρέα οὖν . . . διεγίγνοντο, it was

by eating meat, therefore, that the soldiers got along. The Greek ate but little meat (see above, on ἀλφίτων); to be forced to subsist on meat from lack of grain was accordingly a hardship. Cf. II, 1, § 6 end, and Caesar, Gallic War, VII, 17.

35 ἦν . . . ἡλυνεν, some of these were the longest day's marches Cyrus made (lit. there were of these day's marches some which Cyrus marched very long). For ἦν οὓς, see G. 1029; H. 998; B. 486 note. The rel., of course, takes the case called for by the syntax of the clause in which it stands (here cogn. acc. with ἡλυνεν), and the vb. remains unchanged. This is common with ἔστιν, and εἶναι οἱ (οὓς) also occurs; but ἦν is very rare. μακροὺς is, of course, pred.

36 ὅποτε . . . βούλοιτο: cf. c. 2. 40, and the note. In dry countries one must push on until water is reached—a fact scarcely appreciated in regions where springs and streams abound.

38 καὶ δὴ ποτε: δὴ, as often, singles something out for special mention. Cf. c. 3. 65.

δυσπορεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ
 40 εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ
 βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν
 αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν
 Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὴ
 μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορ-
 45 φυροὺς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἔντο ὥσπερ ἂν
 δράμοι τις ἐπὶ νίκη καὶ μάλα κατὰ πρηνοὺς γηλόφου, ἔχοντες
 τοὺς τε πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι
 δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς
 χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν
 50 θάπτον ἢ ὥς τις ἂν ᾤετο μετεώρους ἐξεκόμεσαν τὰς ἀμάξας. τὸ 9

φανέντος; in agreement with the nearer of the two subjs.

ταῖς ἀμάξαις: for the dat., cf. στρατεύματι, c. 2. 122.

39 σὺν τοῖς . . . εὐδαιμονεστάτοις, with the noblest and wealthiest of his retinue.

40 τοῦ . . . στρατοῦ: partitive gen., with λαβόντας, G. 1097, 1; H. 736; B. 356.

43 συνεπισπεῦσαι: in commands the aor. is more peremptory than the pres.

ἐνθα δὴ . . . θεάσασθαι, then it was that one might behold. . . . δὴ is very commonly used with temporal words. θεάσασθαι is stronger than ἰδεῖν.

44 τῆς εὐταξίας: their (famous) discipline. Cf. τῇ μάχῃ, c. 2. 50.

πορφοροῦς: purple (scarlet) has always been the color of royalty and nobility. For the form of the adj., cf. χαλκᾶ, c. 2. 93.

45 κἀνδύς: these were long, flowing robes which impeded action.

ὅπου ἔτυχεν . . . ἐστηκώς, where each one happened to be standing.

Cf. the note on παρὼν ἐτύγγανε, c. 1. 4. Observe the force of the perf. partic.

ὥσπερ . . . νίκη, as one would run in a race. References to the great games are naturally very common in Greek literature. ἂν δράμοι is a potent. opt., for which ἐπὶ νίκη supplies a protasis; cf. σὺν ὁμῶν, c. 3. 29.

46 καὶ μάλα, very, modifying πράγους. καὶ and μάλα are not to be separated (cf. IV, 1, § 23; IV, 6, § 16).

ἔχοντες, having on.

47 τοὺς τε . . . καὶ τοὺς: the art. as with εὐταξίας, above, l. 44. ἀναξυρίδας is another Persian word; cf. the note on σατράπην, c. 1. 5.

48 στρεπτοὺς . . . ψέλια: both mentioned by Herodotus (IX, 80) as stripped in quantities from the Persian dead at Plataea.

περὶ τοῖς τραχήλοις . . . χερσίν: a purely local use of the prep. περὶ, with the dat., is uncommon in prose.

50 θάπτον . . . ᾤετο, more quickly

δὲ σύμπαν δηλὸς ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ
 διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου
 ἐκαθέζετο, νομίζων, ὅσῳ θάπτον ἔλθοι, τοσούτῳ ἀπαρασκευ-
 αστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον, τοσούτῳ
 πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν 55
 τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ
 ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διес-
 πάσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον
 ἐποιεῖτο.

than one would have thought. For the potential indic., see G. 1335-1337; B. 565. ὡς is redundant and should be omitted in translating.

μετεώρους ἐεκόμεσαν, they lifted up and bore out. For the use of the pred. adj., see G. 972; H. 618; B. 453, 1.

τὸ δὲ σύμπαν, and in general (adv. acc.).

51 δηλὸς . . . σπεύδων, Cyrus showed that he was hastening. δηλὸς, used personally, takes a partic. (cf. c. 2. 70, and the note); used impersonally, it takes ὅτι with a finite vb. (cf. c. 3. 44). It is very unusual to have ὡς expressed with the partic., in the former construction, as here.

πᾶσαν τὴν ὁδόν: acc. of extent.

52 διατρίβων: construed as σπεύδων, above.

ἔπου μὴ, except where. The rel. is often equivalent to a conditional clause (e. g. ὅστις=εἰ τις); so this phrase is equivalent to εἰ μὴ πον. Similarly, l. 4, we had the condit. equivalent to the rel.

53 νομίζων . . . μαχεῖσθαι, thinking that the more quickly he should advance the more unprepared he should find (lit.

fight against) the king. With ὅσῳ . . . τοσούτῳ, cf. quanto . . . tanto, and consult the note on ἡμέραις, c. 2. 142.

55 συναγείρεσθαι, was being collected. Note the change of tense.

βασιλεῖ: dat. of advantage, rather than of the agent.

καὶ συνιδεῖν . . . τὸν νοῦν, and moreover (καὶ) one who gave close attention could see at a glance (συν-). For the dat., see G. 1172; H. 771; B. 382.

56 ἢ βασιλέως ἀρχὴ . . . οὖσα, that the king's empire was. The nom. partic. follows, as though δηλὸς ἦν (cf. l. 51) had preceded, instead of συνιδεῖν ἦν.

πλήθει: G. 1182; H. 780; B. 390.

The word goes both with χώρας (extent) and with ἀνθρώπων (multitude). μήκεσι and τῷ διεσπάσθαι stand in this same construction.

57 τῷ . . . δυνάμεις, in the dispersion of its forces. For the infin. with the art., cf. c. 1. 35, and the note.

58 διὰ ταχέων: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note.

59 ἐποιεῖτο: for the mood, cf. ἐκώλυεν, c. 2. 122; the condition is felt as logical rather than as general.

30 Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθ- 10
μοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ
ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαί-
νοντες ὧδε. διφθέρας ἃς εἶχον στεγάσματα ἐπίμπλασαν χόρτου
κούφου, εἶτα συνήγουν καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης
65 τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια,
οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ
σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε του Μένωνος στρατι- 11
ωτῶν καὶ τῶν του Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ
70 Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρα-

60 τοῦ ποταμοῦ: gen. with *πέραν*,
an improper prep., like *λάθρα*,
c. 3. 38.

61 ὄνομα: nom. or acc.?

62 ἡγόραζον: the supplies al-
ready laid in must have been
nearly, or quite, exhausted.

63 ὧδε: cf. c. 1. 24, and the note.
With what follows cf. II, 4, § 28,
and III, 5, § 9, and the descrip-
tion, in Arrian (*An.* III, 29), of
Alexander's crossing the Oxus.
Inflated skins have long been
used in Eastern countries
(where wood is scarce), as a
means of crossing rivers,
whether singly, as a support for
the individual swimmer, or col-
lectively, as rafts or bridges.
An account of methods, strik-
ingly similar to those described
in the text, in the German army
of our own day, is given in the
Illustrierte Zeitung for 1895, no.
2718 (Vollbrecht).

ἃς εἶχον στεγάσματα, which they
had as (tent-) coverings.

χόρτου: for the case, cf. *θηρίων*,
c. 2. 39.

64 συνέσπων, sewed together.

Arrian uses *συρράψαι*, of the same
act.

ὥς: for ὥστε, a usage rare in most
prose writers, (G. 1456; H. 1054,
1 f.; B. 595; 615). See, further,
the note on c. 1. 19, and, for the
neg., on c. 1. 57.

κάρφης: for the case, see G. 1099;
H. 738; B. 356.

66 τῆς βαλάνου . . . τῆς ἀπὸ τοῦ
φοίνικος, the date. For this the
Greek has no word, hence the
specifying phrase added to *βάλα-
νος* (*nut*). Note the formal attrib.
posit., and the exact use of the
preps. *ἐκ* and *ἀπὸ*. Palm wine is
said still to be much used in
this region; cf. II, 3, § 14, where
it is called simply *οἶνος φοινίκων*.

67 μελίνης: descript. gen. with
σίτον.

τοῦτο: neut., although referring
to *μελίνης*, a construction always
allowable in the case of words
designating things.

68 ἀμφιλεξάντων τι, having had
some quarrel. τι is, of course,
the inner obj.

69 κρίνας . . . ἐνέβαλεν, deciding
that Menon's man was in the

τευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ
12 ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος
ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος
τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος
στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, 75
ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων
τις ὥς εἶδε Κλέαρχον διελαύνοντα, ἔησι τῇ ἀξίνῃ· καὶ οὗτος μὲν
αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς
13 γενομένης. ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ
εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ 80
ἐκέλευσε μῆναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ
λαβὼν τοὺς Θρᾷκας καὶ τοὺς ἱππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρα-

wrong, flogged him. The sing.,
τὸν, implies that the original dis-
pute was between two men only.
The flogging was doubtless done
with the staff (*βακτηρίᾳ*), which
the Spartan commander regu-
larly carried; cf. II, 3, § 11—an-
other instance of the severity of
Clearchus, for which see also II,
6, § 9, and the *Introd.*, § 38. Such
occurrences were not rare: Xeno-
phon was himself accused of
having flogged soldiers; see his
defense in V, 8, § 1.

72 ἡμέρᾳ: dat. of time; see the
note on *ὑστεραίᾳ*, c. 2. 124.

73 διάβασιν: the word, properly
designating the act of crossing,
comes, by an easy extension, to
include the means of crossing
(II, 3, § 10), or as here, the place
of crossing.

74 ἀγοράν: evidently the sutlers,
bringing food across the river
from Charmande, had arranged
a market where they landed.

75 ὀλίγοις: pred., being few, who
were but few.

77 διελαύνοντα, as he rode through

(the camp), a circumstantial
partic.

ἔησι . . . ἀξίνῃ: with vbs. of throw-
ing or pelting the word denoting
the missile is often omitted, or,
if expressed, is, as a rule, not
acc., but dat. (means). The
person or thing pelted is regu-
larly the dir. obj., e. g. c. 3. 5,
which, in the case of *ἔημι*, would
be a gen. See the note on
κάρφης, l. 64.

78 αὐτοῦ: gen. with *ἤμαρτεν*,
classed by some as partitive
(see the references just given),
by others, more correctly, as abl.
(H. 748).

λίθῳ: sc. *ἔησι*.

79 καταφεύγει, fled for refuge
(κατα-).

80 αὐτοῦ, where they were. The
hoplites were to act as a reserve
to be called upon, if needed.
They form in readiness to ad-
vance, the spear grasped in the
right hand and the shield on the
left arm with its base resting on
the left knee.

82 τοὺς Θρᾷκας: mere barbarian

τεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θράκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ
 85 αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος—ἔτυχε γὰρ ὕστερος 14
 προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν—εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὅπλα καὶ ἐδεῖτο τοῦ Κλέαρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινε ὅτι αὐτοῦ ὀλίγου δεή-
 90 σαντος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. ἐν τούτῳ δ' ἐπῆει καὶ Κύρος 15
 καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτά εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ 16

hirelings, not Greeks. There were 800 of them among Clearchus' troops. Some of them desert (II, 2, § 7).

ἱππίας: only here are mounted troops mentioned as forming a part of Cyrus' Greek forces. They, too, desert (II, 2, § 7).

83 πλείους: for the form, see the note on c. 3. 35.

84 ἐκπεπλήχθαι, were filled with terror. The perf., especially of vbs. of emotion, may denote intense action. Observe that the infin. after ὥστε may denote the actual result (G. M. T. 583).

85 οἱ δέ: as if οἱ μὲν had preceded. ἔστασαν, stood riveted to the spot (Dakyns).

86 ὕστερος: cf. προτέρα, c. 2. 142, and the note.

87 τάξις . . . ἱπομένη: sc. ἔτυχε.

οὖν: resumptive, after the parenthetic words.

88 τὸ μέσον: cf. c. 4. 23.

ἔθετο τὰ ὅπλα, halted under arms. This is the commonest meaning of the phrase; for a different one, see below, § 17.

ἔδετο, implored. For the construction, cf. c. 1. 57.

89 αὐτοῦ . . . πάθος, when he (Clearchus) had barely escaped being stoned to death, he (Proxenus) spoke lightly of his experience. ὀλίγου is gen. after δεήσαντος; for the phrase, see the vocab.

90 λέγοι: opt. in a causal sentence; see G. 1506; H. 925b; B. 598, note.

αὐτοῦ refers, with emphasis, to the main subj.

91 τε: thus used, without a balancing τε or καί, τε is rare in prose.

ἐν τούτῳ: cf. c. 2. 117, and the note.

92 τὰ παλτά; the Persian warrior regularly carried two spears.

93 τῶν πιστῶν: "the Faithful" was a title in Persia for the king's counsellors.

ἐλαύνων, riding.

94 οἱ ἄλλοι: in apposition with ὑμεῖς, implied in the vb. Such appositives must take the art., and are often found in connection with vocatives.

Κλέαρχε . . . Πρόξενε: Cyrus

παρόντες Ἕλληνες, οὐκ ἴστε ὅτι ποιεῖτε. εἰ γὰρ τινα ἀλλήλοις 95
 μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκό-
 ψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν
 ἡμετέρων ἐχόντων πάντες οὗτοι οὐς ὁράτε βάρβαροι πολεμιώ-
 17 τεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα
 ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφοτέροι κατὰ 100
 χώραν ἔθεντο τὰ ὅπλα.

1 VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπρος.
 ἠκάξετο δ' εἶναι ὁ στῖβος ὥς δισχιλίῳ ἵππων. οὗτοι προ-
 ὄντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντας
 δὲ Πέρσης ἀνὴρ γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια
 λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ καὶ 5

thinks that the quarrel is between these two. Menon does not appear as an aggressor.

95 εἰ συνάψετε: in conditional clauses implying a warning or a threat, εἰ, with the fut. indic., is regularly preferred to ἐάν, with the subjv.; see G. 1405.

96 ἐν . . . ἡμέρᾳ, in the course of this day, slightly different from the simple dat. of time.

κατακεκόψεσθαι: the fut. perf. stands as a strong fut., with stress on the permanence of the result (and that will be the end of it), G. 1266; H. 855b; B. 538, note.

97 κακῶς . . . ἐχόντων: the gen. abs. supplies a protasis to ἔσονται.

98 οὐς ὁράτε; a direct appeal; there may well have been friction between the two armies.

99 τῶν . . . ὄντων, than those with the king are; see G. 1155; H. 643b; B. 426, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν ἑαυτῷ ἐγένετο, came to his senses.

κατὰ χώραν, in their quarters.

101 ἔθεντο τὰ ὅπλα, grounded their arms; cf. I, 10, § 16.

CHAPTER VI

1 προϊόντων, as they advanced. The subj. of the partic., in this construction, may be omitted, whenever it is readily supplied by the context.

ἐφαίνετο, there kept appearing. For the sing. vb., cf. ἦν, c. 2. 38, and the note.

2 ὥς, about; cf. c. 2. 18.

ἵππων: pred. gen. of possession.

οὗτοι: ἵπποι, of course, implies ἱππεῖς.

προϊόντες, going on in advance of them; slightly different from προϊόντων, above.

3 εἴ τι ἄλλο, whatever else; cf. c. 5. 4, and the note.

4 γένει: dat. of respect; G. 1182; H. 780; B. 390.

τὰ πολέμια, in matters pertaining to war; acc. of respect.

5 λεγόμενος, reckoned.

καὶ πρόσθεν, formerly also (as well as now).

πρόσθεν πολεμήσας, καταλλαγείς δέ. οὗτος Κύρῳ εἶπεν, εἰ 2
 αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας
 ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι
 καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε
 10 δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγ-
 γείλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι,
 καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμό-
 νων. ὁ δ' Ὀρόντας νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἱππέας 3
 γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἱππεῖς ὥς ἂν
 15 δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἱππεύσιν ἐκέλευεν
 ὥς φίλιον αὐτὸν ὑποδέχασθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς
 πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπισ-
 τολὴν δίδωσι πιστῷ ἀνδρί, ὥς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν.
 ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ 4
 20 εἰς τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν
 ἐπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσε πλίτας 5

6 καταλλαγείς: cf. συναλλαγέντι, c. 2. 5.

εἰ . . . δοίῃ: this clause forms part of the quotation, despite its position before ὅτι. It is unusual to have ὅτι so far postponed, although a single word is not infrequently placed before it for emphasis. Cf., however, II, 2, § 20.

8 κατακαίνοι: a poetical vb., used by Xen. alone among Attic prose writers. In his works, however, it is not infrequent. He has the simple καίω (III, 2, § 39). ἂν, expressed with this vb. and with the following εἶναι, is to be supplied also with κωλύσειε and with ποιήσειεν. In general, if expressed with one opt., ἂν may be omitted with others immediately following, in the same construction.

9 τοῦ καίειν ἐπιόντας, from burning

as they advanced. The partic. agrees with the omitted subj. of καίειν. For the infin. with τοῦ, see the note on τοῦ διαβαίνειν, c. 4. 96, and add G. 1549; H. 963, 2; B. 643, 2.

ποιήσειεν . . . αὐτοὺς, would bring it about that they should never be able. The same construction occurs below, c. 6. 34; oftener ὥστε is omitted.

11 ἐδόκει: personal; ταῦτα is subj.

12 τῶν ἡγεμόνων: i. e., of course, from the Persian, not the Greek, commanders.

14 ἤξοι: direct ἤξω; but in δύνηται the mood of dir. disc. is retained.

ὥς ἂν . . . πλείστους: cf. c. 1. 22, and the note.

15 φράσαι: the subj. is αὐτόν, i. e., βασιλέα. This infin. governs ὑποδέχασθαι.

21 ἐπτά: limiting τοὺς ἀρίστους.

ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν.
 οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

5 Κλέαρχον δὲ καὶ εἶσω παρεκάλεσε σύμβουλον, ὅς γε καὶ
 αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλή- 25
 νων. ἐπεὶ δ' ἐξῆλθεν, ἀπήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ
 6 Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρον
 ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως
 σὺν ὑμῖν βουλευόμενος ὅτι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς
 ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντα τουτοῦ. τοῦτον γὰρ 30
 πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ
 ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν
 ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπο-

Seven was a sacred number among the Persians.

22 θέσθαι τὰ ὄπλα: cf. c. 5. 88, and the note. Cyrus evidently fears trouble, and takes ample precautions. Three thousand Greek hoplites would form a strong guard, and would effectually prevent any attempt at rescue.

24 Κλέαρχον: note the emphatic position and the intensive καί; Clearchus he even invited within, as an adviser.

ὅς γε: causal. The rel. is often equivalent to ὅτι with the demonstr.

25 προτιμηθῆναι . . . τῶν Ἑλλήνων: cf. c. 4. 91, and the note.

26 τὴν κρίσιν: prolepsis; see the note on τῶν βαρβάρων, c. 1. 20.

27 ἔφη: sc. Κλέαρχος.

28 ἄρχειν τοῦ λόγου, opened the debate. ἄρχεσθαι would have meant, began his speech (III, 2, § 7). The infin. is here imperf., G. 1494; H. 853a; B. 671.

ὅπως, in order that; the vb. is πράξω, l. 30.

29 πρὸς, in the sight of.

30 τοῦτο: resuming the preceding rel.; cf. c. 2. 85, and the note.

τουτοῦ: equivalent to a gesture; see G. 412; H. 274; B. 147.

31 ὑπήκοον: Orontas was φρούραρχος in Sardis (see below, l. 33), and, therefore, under Cyrus, as commander-in-chief. On this question, see the Introd., § 24.

32 ταχθεῖς, ordered.

ὡς ἔφη αὐτός, as he himself said. αὐτός in the nom. is always intensive, =ipse, unless immediately preceded by the art. (ὁ αὐτός = idem).

33 αὐτόν: redundant with ὥστε δόξαι αὐτῷ. There is a shift in the construction: αὐτόν is expressed, as though παύσασθαι were to follow (I made him cease); but, instead of this, we have ὥστε δόξαι αὐτῷ (so that he thought it better), whereby αὐτόν is left without grammatical dependence (προσπολεμῶν would require a dat.). The result is that Orontas' act in concluding peace is represented as a voluntary one, not as one forced upon

λεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύ-
 35 σασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ
 Ὀρόντα, ἔστιν ὅ,τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὴ
 ὁ Κῦρος ἠρώτα· Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν
 ὑπ' ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν
 ἐμὴν χώραν ὅ,τι ἐδύνω; ἔφη Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος,
 40 ὁπότ' αὐτὸς ἔγνωσεν τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέ-
 μιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ

him; so that his present defec-
 tion is the more worthy of pun-
 ishment (Rehdantz). For the
 infin. with ὥστε, after ἐποίησα, cf.
 l. 9, and the note.

35 μετὰ ταῦτα: resumptive; the
 preceding vbs. have been intro-
 duced by ἐπεὶ. Now comes the
 apodosis, in the form of a direct
 address to Orontas. ἔφη is, there-
 fore, parenthetic.

36 ἔστιν . . . ἠδίκησα, is there any-
 thing in which I have wronged
 you? ὅ,τι is the inner obj.; cf.
 οὐδὲν, below, l. 45.

ἀπεκρίνατο ὅτι οὐ, he answered, No.
 ὅτι, introducing a direct quota-
 tion, is a somewhat uncommon
 use; see G. 1477.

37 ἠρώτα: the imperf. has to do
 with the course of questioning;
 below, l. 47, we have the aor., of
 a single question.

οὐκοῦν: what answer is expected?
 See the vocab., and G. 1603;
 H. 1015; B. 572, l. 1. The vb. is,
 of course, ἐποίεις, two lines be-
 low.

αὐτὸς σύ: a good instance of the
 adj. force of the pron. In the
 first and second persons both
 prons. (personal and intensive)
 are often expressed; in the

third the person is indicated by
 the vb.

οὐδὲν: inner obj. of ἀδικούμενος,
 which is concessive. Cf. the act.
 construction, ὅ,τι σε ἠδίκησα,
 above, l. 36.

38 εἰς Μυσούς: see the note on εἰς
 Πισίδας, c. 1. 62. For the Mysians,
 cf. III, 2, §§ 23 and 24.

κακῶς ἐποίεις: with a direct obj.;
 see G. 1074; H. 712; B. 330.

39 ὅ,τι ἐδύνω, as far as you were
 able. The inner obj. has passed
 into an acc. of respect.

ἔφη, said, Yes.

40 δύναμιν, weakness. The word is
 relative, and the context deter-
 mines its meaning.

τῆς Ἀρτέμιδος: probably the fa-
 mous Ephesian Artemis; see
 Acts, chap. XIX. The altar has
 always been a place of refuge
 for the fugitive and the sup-
 pliant; but no more may be
 meant than that the oaths men-
 tioned were sworn at Artemis'
 altar.

41 μεταμελεῖν σοι: he said, μετα-
 μελεῖ μοι; cf. the biblical *It re-
 penteth me* (Gen. IV:7), and the
 Lat. use of *paenitet*. μετα-,
 in composition, often implies
 change.

πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὁμολόγει
 8 Ὀρόντας. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ
 τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ
 Ὀρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὅμο- 45
 λογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη
 Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἔτι οὖν ἂν
 γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ
 ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι
 9 δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ 50
 τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ,τι σοι δοκεῖ. Κλέαρχος δὲ

42 καὶ ταῦθ': καὶ is intensive, not
 connective.

43 τὸ τρίτον: adv. acc.

44 ἐπιβουλεύων: with φανερός γέγο-
 νας; cf. δηλὸς ἦν ἀνιῶμενος, c. 2. 70,
 and the note.

45 Ὀρόντα: for the form of the
 gen., cf. Ἀβροκόμα, c. 4. 15, and
 the note.

οὐδὲν ἀδικηθεὶς: Cyrus' question
 supplies the vb.

46 περὶ, toward; cf. c. 4. 54. περὶ
 regularly takes the acc. after
 vbs. of action, the gen. after
 vls. of saying.

γεγενῆσθαι: quoted after ὁμολογεῖς;
 retain the tense. Note that,
 when the subj. of the infin. is
 the same as the subj. of the vb.
 of saying, it is unexpressed, and
 that a pred. noun or adj. is nom.,
 not acc.

ἦ: one of the very few particles
 that may be rendered by *indeed*.
 Note that γάρ often implies
 assent, *yes, for*.

ἀνάγκη: sc. ἐστὶ.

47 ἂν γένοιο: potential opt. No
 protasis is to be supplied.

49 ὅτι: again introducing direct
 quotation; cf. l. 36, and the
 note.

οὐδ' εἰ: a good instance of the
 fondness of the neg. for the
 emphatic position at the head
 of the sentence. Grammatically
 it goes, of course, with δόξαιμι
 (even if . . . I should never seem).

σοί γε: for the force of γε, see
 c. 3. 46, and the note.

50 πρὸς ταῦτα, in the light of these
 statements.

51 τοιαῦτα μὲν . . . τοιαῦτα δέ: the
 figure anaphora; see the Introd.,
 § 39.

πρῶτος: different from πρῶτον;
 see c. 3. 4, and the note.

52 ἀπόφηναι: aor. inv. mid., as is
 shown by the accent. Re-
 member that the 1st aor. infin.
 act. always accents the penult,
 and that the infrequent opt.
 form, ἀποφῆναι (regularly ἀποφῆ-
 νει), has a long ultima (G. 113;
 H. 102b; B. 63).

ὅ,τι . . . δοκεῖ: an indir. quest.,
 since ἀπόφηναι γνώμην implies
 statement.

εἶπε τάδε. Συμβουλευώ ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιέ-
σθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ
55 σχολή ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντάς φίλους εὖ
ποιεῖν. ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10

Μετὰ ταῦτα, ἔφη, κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν
Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς·
εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν
60 οὔπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ

53 συμβουλευώ ἐγώ: the act. is used
of one who gives advice, the mid.
of one who asks it. Note the
emphasis on the pronoun.

ἐκποδὼν ποιέσθαι, to put out of
our way. Note the voice; if
the phrase were pass., γίγνεσθαι
would be used.

54 ὡς: purpose.

τοῦτον: obj. of φυλάττεσθαι; see
the vocab.

55 ἡμῖν: dat. of possessor. Does
the use of the pl. suggest that
Clearchus puts himself on the
same plane with Cyrus?

τὸ . . . εἶναι, as far as this fellow
is concerned. τοῦτον is con-
temptuous, as often. For the
idiomatic infin., see G. 1534,
1535; H. 956a; B. 642. The
whole phrase stands as an acc.
of specification.

ἐθελοντάς: a noun, in appos. with
φίλους; the partic. is differently
accented. Render, *these who
are our friends of their own
choosing*.

εὖ ποιεῖν: cf. *κακῶς ἐποίεις*, above,
l. 38, and the note.

56 ἔφη: sc. Κλέαρχος. The indir.
disc. is resumed, although only
for a line. In the next line ἔφη
is parenthetical, and refers the

narrative to Clearchus, not to
Xen.

57 τῆς ζώνης, by the girdle. For
the case, see G. 1100; H. 738a; B.
356, with note 1. This act was
symbolical among the Persians,
and indicated condemnation. It
sufficed for the king alone to
touch the girdle of the man on
trial before him. Xen., writing
for Greek readers, adds ἐπὶ θανάτῳ
(as a sign of condemnation).

58 ἅπαντες . . . συγγενεῖς, all, even
those of his own kin.

59 οἷς προσετάχθη, who had been
bidden, whose duty it was, an
impers. pass. This construc-
tion, so common in Lat., is
regular in Greek with vbs. of
commanding, and is frequent
also with παρασκευάζω; elsewhere
it is very rare.

60 προσεκύνουν: contrast the fol-
lowing aor., προσεκύνησαν. The
vb. denotes the oriental manner
of saluting a superior by pros-
trating oneself before him; cf.
Dan. II, 46, and elsewhere in the
Old Testament.

καὶ τότε . . . καίπερ, even then
. . . although. καίπερ (although)
takes a partic.; καίτοι (and yet)
a vb. (e.g., c. 4. 55).

11 εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου
σκηπνὴν εἰσήχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ
ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε
οὔδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· ἤκαζον δὲ ἄλλοι
ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη. 65

1 VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς
τρῆς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος
ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ
πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἤξειν
βασιλέα σὺν τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευε Κλέαρ- 5
χον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐωνύμου,
2 αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ

61 ἐπὶ θάνατον: limit of motion;
not as ἐπὶ θανάτῳ, above.

63 οὔτε . . . ἔλεγεν, neither alive
nor dead did anyone ever see
Orontas, nor could anyone say
with knowledge in what manner
he was put to death. For the
accumulation of negatives, cf.
οὐδένι, c. 2. 152, and the note. Ob-
serve, also, the force of the neg.
with the impf. (could not or
would not); see the note on
c. 4. 64. Orontas may have been
buried alive, Herodotus, VII, 114.

64 ἄλλοι ἄλλως: cf. *alii aliter* (H.
704a; B. 492, note 3).

CHAPTER VII

3 ἐξέτασιν ποιεῖται: cf. c. 1. 24, and
the note.

4 νύκτας: pl., as we speak of the
watches of the night.

ἐδόκει, he thought. This use of
δοκῶ is not very common in Attic
Greek.

εἰς . . . ἔω, next morning. See
G. 1207b; H. 796b; B. 405, and
cf. II, 3, 25; III, 1, 3; and IV, 1,
§ 15. These phrases seem often

scarcely to differ from simple
dats. of time. For the acc. ἔω,
see G. 199; H. 161; B. 92, 3.

5 μαχούμενον, to offer battle; see
the note on ἀποκτενῶν, c. 1. 12.

6 κέρως: for the form, see G. 228;
H. 191; B. 115, 10; for the case, G.
1109; H. 741; B. 356. The dat.
also occurs with ἡγεῖσθαι (e.g.,
c. 4. 9; but the gen. prevails in
cases where the individual is at
the head of his own troops—i.e.,
is leader *de iure*, as well as *de
facto*. τὸ δεξιὸν occurs, c. 2. 87,
without any noun; see the note
there. The right wing was the
post of honor and of danger, for
the side unprotected by the
shield was exposed to a flank
attack (see I, 8, § 13).

τοῦ εὐωνύμου: i.e., of the Greek
force. For the word, cf. c. 2. 88,
and the note. The arrangement
here given was followed in the
battle (I, 8, § 4), the barbarians
having their position on the
Greek left.

7 ἅμα . . . ἡμέρῃ, at dawn on the
following day. ἐπιούσῃ is not

ἐπιούσῃ ἡμέρᾳ ἦκον αὐτόμολοι παρὰ μεγάλου βασιλέως στρατιᾶς.

- 10 Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρίημι θαρρύνων τοιάδε. ὦ ἄνδρες Ἕλληνες, οὐκ 3 ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, 15 διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε καὶ ἣς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε 4

usually added to this common phrase, but serves to make it more explicit. For the dat., see G. 1175, 1176; H. 772c; B. 392, 3.

10 τοὺς στρατηγοὺς καὶ λοχαγοὺς: the art., expressed but once, shows that both groups are regarded as forming a single class.

11 συνεβουλεύετο, asked their advice; contrast the act., above, c. 6. 53.

πῶς ἂν . . . ποιοῖτο, how he should conduct the battle, a potential opt., in an indir. quest. ὅπως would have been more normal than πῶς, but the dir. interrog. is often kept; see G. 1600; H. 1011; B. 580. Note the position of ἂν at the head of the clause.

12 τοιάδε, (substantially) as follows.

ὦ ἄνδρες Ἕλληνες: ὦ is commonly expressed with the voc. in Greek. For ἄνδρες, cf. c. 3. 11, and the note. With this word contrast ἀνθρώπων βαρβάρων (so again in § 4), and cf. the words of Herodotus (VII, 210), regarding the Persians at Thermopylae, ὅτι πολλοὶ μὲν ἄνθρωποι εἰεν, ὀλίγοι δὲ ἄνδρες.

13 ἀπορῶν: causal. Trans., it is not because I lack barbarians that I . . . For the gen. ἀνθρώπων, see the note on c. 1. 29.

14 ἀμείνους . . . κρείττους, braver . . . stronger.

15 διὰ τοῦτο: resumes, with emphasis, the causal partic.

ὅπως . . . ἴσασθε, see that ye be. See G. 1352, 1353; H. 885, 886; B. 583 note 3 (cf. 593).

16 ἣς κέκτησθε, which you possess, another case of attraction.

καὶ ἣς . . . εὐδαιμονίζω, and for which I congratulate you. The gen. is causal (G. 1126; H. 774; B. 366). Cyrus uses ἐγὼ with emphasis; all the Persians were accounted the slaves (δοῦλοι) of the king. Cyrus knows to whom he is speaking.

17 ἴσπε: imv., not indic.

ἀντὶ ὧν ἔχω πάντων, in preference to all that I possess. For the incorporation of the antecedent in the rel. clause, see the note on c. 1. 24.

18 εἰς οἶον . . . ἀγῶνα, into what sort of a contest, another indir. quest.

ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν. ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μοι δοκῶ οἶους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τῶν μὲν οἵκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι. 25

- 5 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπεν. Καὶ μὲν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, ἂν δὲ εὖ γένηται τι, οὐ μεμνήσεσθαί σε φασιν. ἔνιοι δὲ οὐδ' εἰ μεμνήῳ τε

20 ἐπίασιν: fut., see the note on ἔναι, c. 3. 2.

ταῦτα: i. e. τὸ πλῆθος καὶ τὴν κραυγὴν. τὰ ἄλλα . . . ἀνθρώπους, for the rest, I think I shall even be ashamed (to see) what sort of men you will find those in our country to be. The indir. quest., οἶους . . . γνώσεσθε, is introduced by αἰσχυνεῖσθαι; ἡμῖν is the ethical dat., and ὄντας is in indir. disc. after γνώσεσθε.

22 ὄντων . . . γενομένων: the gen. abs. in both instances expresses condition. ἀνδρῶν is emphatic, as above.

τῶν ἐμῶν is neut., my affairs.

ἐγὼ . . . ἀπελθεῖν, I (on my part) will cause those of you who wish to return home, to return as objects of envy to those at home. τὸν . . . βουλόμενον is lit. him that wishes, but the pl. is more in harmony with Eng. usage. τοῖς οἴκοι is masc.; the dat. depends upon the adj. ζηλωτὸν.

25 τὰ παρ' ἐμοὶ, freely, what I can offer here. τῶν οἴκοι is here neut., not masc.

26 φυγὰς: an exile from a Greek

state often found an asylum at one of the Persian courts.

πιστός: not here a title, one of "the Faithful" (see c. 5. 93, and the note), but simply trusted by, in contrast with φυγὰς. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.

27 καὶ μὲν, and yet.

28 διὰ τὸ . . . εἶναι, because you are in such a critical position. For the articular infin., see the note on c. 1. 35. ἐν τοιούτῳ is further explained by τοῦ κινδύνου προσιόντος, best taken as gen. abs. (now that the danger is approaching).

29 τι, your affairs; but the vague word is purposely chosen.

μεμνήσεσθαι; a mere fut., since μέμνημαι is a present.

ἔνιοι δέ: sc. φασί.

οὐδ' εἰ . . . ὑπισχνῇ, that, even if you should remember and should wish to, you would not be able to repay all that you promise. For the form μεμνήῳ, see G. 734, 1; H. 465a; B. 227, note. δύνασθαι ἂν represents an original δύναο ἂν.

30 καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ. ἀκούσας
ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ
ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ δύνανται
οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ χειμῶνα· τὰ δ'
ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ
35 φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους
τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω
ᾧ, τι δῶ ἐκάστῳ τῶν φίλων, (ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω
ικανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ

31 ἔστι: not the copula, but a full
vb.; hence the accent (cf. c. 2. 43,
and the note). Trans. with *πρὸς*,
extends to. Note the assevera-
tive force of *μέν*.

ἡμῖν: dat. of advantage, not of
possessor. Note the pl. of ma-
jesty.

32 μέχρι οὐ, to a point where.

33 τὰ δ' . . . πάντα, all that lies
between. For this use of *μέσῳ*,
see c. 4. 23.

34 σατραπεύουσιν, administer as
satraps. In III, 4, § 31 the vb.
(in the meaning, be satrap of)
governs the more regular gen.

35 ἡμεῖς . . . ἡμετέρους: in emphatic
contrast to what precedes.

36 ἐγκρατεῖς ποιῆσαι, to put in con-
trol of. The gen., τούτων, goes
with this phrase, as with a vb.
of ruling.

τοῦτο: when referring to a follow-
ing clause, *τοῦτο* is more common
than *τόδε*, despite the normal
rule (see c. 1. 24, and the note).
μὴ οὐκ ἔχω, that I shall not know
(have). For the double neg.,
see G. 1362, 3; 1364; H. 887, 1033;
B. 594; 432.

37 ὅ, τι δῶ, what to give. The de-
liberative subjv. appears in the

indir. quest. (G. 1358; 1490; H.
866; 3; 932; B. 577; 581). οἷς δῶ,
below, is to be explained in the
same way. That sentence is rel.,
not interrog., but in such cases
the subjv. seems to follow the
analogy of the subjv. in delib-
erative questions; see G. M. T.
572. Others explain the words
as a condit. rel. clause, with *ἂν*
omitted. The rel. and the
interrog. are not always strictly
differentiated in Greek, Lat., or
Eng.

ἂν εὖ γένηται, if all goes well.

38 ὑμῶν δέ: possibly the whole
Greek force is meant, but, more
probably, only the generals and
captains present at the inter-
view. The gen. depends on
ἐκάστῳ, both words being em-
phasized by their separation
from one another.

στέφανον . . . χρυσοῦν: in this
Cyrus is adopting a Greek
custom. Among them crowns
were regularly bestowed as
rewards of extraordinary merit.
The extravagance of Cyrus'
promises is in keeping with his
character as an oriental prince;
yet he was doubtless sincere.

8 χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολλὴν
προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. 40

Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων
Ἑλλήνων τινὲς ἀξιούντες εἰδέναι τί σφίσι εἴσται, εἰς κρατὶ-
σωσιν. δ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

9 παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι,
ἀλλ' ὅπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρ- 45
χος ὠδέ πως ἤρετο τὸν Κῦρον· Οἷε γάρ σοι μαχεῖσθαι, ὦ
Κῦρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου
καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταύτ' (adverb.)
ἐγὼ λήψομαι.

10 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν 50
Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι

39 αὐτοί: see c. 6. 37, and the note.

40 ἐξήγγελλον: i. e. to those who
had not been called in for con-
sultation.

41 εἰσῆσαν: note the tense. If the
following words, οἱ τε στρατηγοί,
are genuine, we must assume
that the generals severally
sought for confirmation of the
promise.

42 τί σφίσι εἴσται: for the indir.
reflexive, cf. οἱ, c. 1. 36, and the
note. Observe, also, that in the
fut. the indic. is regularly re-
tained in an indir. statement or
quest. (also in an obj. clause after
a secondary tense), although the
fut. opt. exists only for the needs
of indir. disc.

44 μάχεσθαι: i. e. in person.

45 ἑαυτῶν: with ὀπισθεν. The re-
flexive is indir.; yet ἑαυτῶν is pre-
ferred to σφῶν, which is rarely
used. According to Plutarch,
Artox. 8, Cyrus' answer was,
τί λέγεις, ὦ Κλέαρχε; σὺ κελεύεις με

τὸν βασιλείας ὀρεγόμενον (reaching
out for) ἀνάξιον εἶναι βασιλείας.

46 οἷε γάρ, why, do you suppose?
To the veteran Clearchus the
mere fact that they have come
so far without opposition is proof
that the king will not dare to
fight.

47 νῆ Δί': for the acc. in an oath,
cf. μὰ τοὺς θεοὺς, c. 4. 51.

48 ἐμὸς δὲ ἀδελφός, and a brother
of mine.

ἀμαχεῖ: emphatic.

ταῦτα: i. e. the realm, described
in § 6, perhaps said with a ges-
ture.

50 ἐξοπλισία, muster under arms,
almost = ἐξετάσει.

ἀριθμὸς ἐγένετο, a numbering was
made (the pass. of ἀριθμὸν ποιεῖν,
c. 2. 57).

51 ἄσπις: i. e. ὀπλῖται. It was as
easy for the Greek to use ἄσπις
in this collective sense, as, e. g.,
ἵππος. So, in Eng., we speak of
so many horse. The totals here

καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων
ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανη-
55 φόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἰππεῖς, ὧν Ἀρτα-
γέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι
ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτταρες, 12
τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβ-
ρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνεήκοντα
60 μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα.
Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης
ἐλαύνων. ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες 13
παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην
οὐ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἠγγελλον.
65 Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα παρασάγγας 14
τρεις συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ
καὶ τῷ βαρβαρικῷ· ὥς γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι

given cause difficulty; see the
Introd., § 28.

52 δέκα μυριάδες: for the method
of counting, regular in Greek,
cf. c. 2. 58, and the note.

53 ἄρματα δρεπανηφόρα: described
in § 10 of the next chapter.

54 ἑκατὸν . . . μυριάδες, probably
the statement is grossly ex-
aggerated (cf. c. 4. 33, and the
note); Xen. gives it as a mere
rumor. Ctesias (see the In-
trod., § 30) fixed the number
as 400,000 (Plutarch, *Artox.*
13).

55 ἄλλοι, besides; cf. c. 5. 27, and
the note.

Ἀρταγέρσης: slain by Cyrus him-
self, c. 8, § 24.

56 αὖ, on their part.

τοῦ: with στρατεύματος, not with
βασιλέως.

58 Ἀβροκόμας: he seems to have

been careful to keep out of
Cyrus' way; cf. c. 4. 31.

61 τῆς μάχης: gen., since ὑστέρησε
implies comparison.

ἡμέραις: cf. c. 2. 143, and the note.

62 ἠγγελλον . . . ἠγγελλον: the ar-
rangement, causing the sentence
to close with a word prominent
at the opening (palindromic
chiasm), throws great stress on
ἠγγελλον (cf. I, 10, § 3). Xen. is
careful to give the source of his
information and to assure us that
it was subsequently corrobo-
rated. Had he Ctesias' counter-
statement in mind (Rehdantz)?

64 ταῦτά: not ταῦτα.

66 συντεταγμένῳ τῷ στρατεύματι:
note that the posit. is pred.
This dat. (of accompaniment) is
especially common in military
writers (G. 1189; 1190; H. 774;
B. 392, 1.

βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν
ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ
τρεις. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα 70
παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἐνθα αἱ διώρυχες,
ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσai· εἰσὶ δὲ τέτταρες, τὸ μὲν
εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεί ἐν αὐταῖς
σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ'
ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν 75
Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου
16 ὥς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν τάφρον βασιλεὺς

68 μέσον: for the position, cf. c. 2.
41, and the note.

τάφρος . . . ὀρυκτὴ: i. e. clearly
artificial; cf., below, II. 77 f., βα-
σιλεὺς ποιεῖ.

69 εὖρος ὀργυιαὶ πέντε: Plutarch
(*Artox.* 7) gives less credible
measurements (depth and width
ten fathoms each).

70 παρετέτατο: for the form, see
G. 647; H. 448ab; B. 224 note.

ἄνω, inland.

δώδεκα παρασάγγας: this agrees
closely with Plutarch's σταδίου
τετρακοσίου.

71 τοῦ Μηδίας τείχος: the wall is
described in II, 4, 12, where see
the note. It seems originally to
have been built from river to
river to protect Babylonia from
northern invaders. By Xen.'s
time the southwestern end, at
least, must have fallen in ruins,
so that this trench was dug to
bar Cyrus' advance.

[ἐνθα . . . ἔπεισιν]: this passage,
which interrupts the narrative,
is probably a note added by
some editor or copyist.

διώρυχες: sc. εἰσὶ.

73 πλεθριαῖαι: adj., corresponding

to the gen. of measure; cf. c. 2.
30, and the note.

74 εἰσβάλλουσι: cf. ἐμβάλλει, c. 2. 45.
διαλείπουσι: for the force of δια-,
cf. διαστάντες, c. 5. 11. With
ἐκάστη, in apposition with the
subj. of a pl. vb., cf. the use of
quisque, in Lat.

76 πάροδος: apparently Cyrus'
rapid advance had prevented the
completion of the trench; the
opposite view—that the passage
was left, in order that Cyrus
might be enticed within—lacks
all probability. Why this posi-
tion, however, was not defended
remains an unanswerable enig-
ma. It would have been impos-
sible for Cyrus to force it; and
he had no supplies. Artaxerxes
and his counselors seem to have
been thoroughly afraid—and
with good reason, as the sequel
showed. Plutarch, *Artox.* 7,
states that the king actually
purposed abandoning the whole
of the western part of his em-
pire; but was dissuaded by
Tiribazus.

77 ὥς, about, cf. c. 2. 18.

ποιεῖ: render by the Eng. plpf.

ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα. ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ
 80 παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ 17
 ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά
 ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κύρος 18
 Σιλανὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρι-
 κοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ πρότερον
 85 θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν,
 Κύρος δ' εἶπεν· Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ
 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθείης, ὑπισχνούμαι σοι
 δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον
 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ 19
 90 Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις
 ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο

and cf. the note on ἐφόλαττον, c. 2 129.

78 μέγας: the position is unusual; is contempt implied (Rehdantz)?
 80 παρήλθε: agreement with the nearer of two subjs. The next vb. is pl.

81 ἀλλ' ὑποχωρούντων, *nay, actually in retreat*. Note the order. It is not strange that Cyrus grew careless.

82 ἦσαν . . . ἵχνη: for the agreement cf. l. 95.

85 θυόμενος: for the difference in meaning between the act. and the mid. of this vb., see the vocab.

εἶπεν, *had said*.

ἡμερῶν: gen. of the time within which; see G. 1136; H. 759; B. 359.

86 ἔτι, *at all*.

εἰ . . . οὐ μαχεῖται: for the type of condition, see the note on εἰ πιστεύσομεν, c. 3. 84. οὐ is used, not μή, because Cyrus is but

echoing Silanus' words, and οὐ μαχεῖται forms a single neg. idea (G. 1383; B. 600 note).

87 ἐὰν δ' ἀληθείης, *if you shall prove to have spoken the truth*.

88 δέκα τάλαντα: equivalent to the 3,000 darics mentioned above. A silver talent, therefore (\$1,080), was worth 300 darics. On this basis the daric was worth only \$3.60, while, by the weight of the gold, it should be \$5.40. This shows that silver was worth half as much again, with reference to gold, as it is in our coinage, and practically three times as much as it is now in fact. The purchasing power of both metals was much greater than now.

ἀπέδωκεν: note the force of the prep. Cyrus is paying a debt.

89 οὐκ ἐκώλυε, *made no attempt to prevent*.

90 ἔδοξε: personal.

91 ἀπεγνωκέναι τοῦ μάχεσθαι, *to have*

20 ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή-
 μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ,
 τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων
 τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων. 95

1 VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλη-
 σίον ἦν ὁ σταθμός· ἐνθα ἔμελλε καταλύειν, ἡνίκα Πατηγύας
 ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον χρηστὸς προφαίνεται ἐλαύνων
 ἀνὰ κράτος ἰδρύνει τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν
 ἐβόα καὶ βαρβαρικῶς καὶ ἐλληνικῶς ὅτι βασιλεὺς σὺν στρατεύ- 5
 ματι πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος. ἐνθα

given up the idea of fighting. For this neg. force of ἀπο-, cf. ἀποψηφίσονται, c. 4. 98; for the infin. with the art., see the note on τοῦ διαβαίνειν, c. 4. 96. The case is here due possibly to the idea of separation; Xen., *Hel-lenica* VII, 5, 7, uses the acc. with this vb.

92 ἡμελημένως: an adv. formed from the partic. ἡμελημένος. This is not uncommon; but the partic., felt as an adj., may even be compared (e. g. ἐρρωμενέστεροι, III, 1, §42). The perf. partic. has an especially strong adjectival value.

94 τὸ δὲ πολὺ: practically = οἱ δὲ πολλοί. For such generalized neuters, see the note on τὸ . . . βαρβαρικόν, c. 2. 3.

ἀνατεταραγμένον, *in a state of complete disorder*.

τῶν ὅπλων: partitive gen. with πολλά.

95 τοῖς στρατιώταις: dat. of advantage; contrast αὐτῷ, above.

ἤγοντο: a common custom. The hoplite's shield, cuirass, and helmet made up a heavy weight. That Cyrus tolerated such laxity at this time shows how com-

pletely confident he was that his cause was already won. Cf. Plutarch, *Artax.* 7. Note again the pl. vb. with neut. pl. subj. Cf. l. 82, and the note on c. 2. 38.

CHAPTER VIII

1 ἀμφὶ ἀγορὰν πλήθουσιν: *i. e.*, about the middle of the morning.

2 σταθμός, *halting-place*.

καταλύειν, *to halt, i. e.* for the morning meal (*ἀριστον*); cf. I, 10, §19.

4 ἀνὰ κράτος, *at full speed*; cf. κατὰ κράτος, below, §19. Save in special uses ἀνά is scarcely used in prose, although compounds are very common.

ἰδρύνει τῷ ἵππῳ, *with his horse bathed in sweat*. The notions of means, manner, and accompaniment are often blended in the dat.

5 ἐβόα: note the tense. Xenophon's description is very graphic.

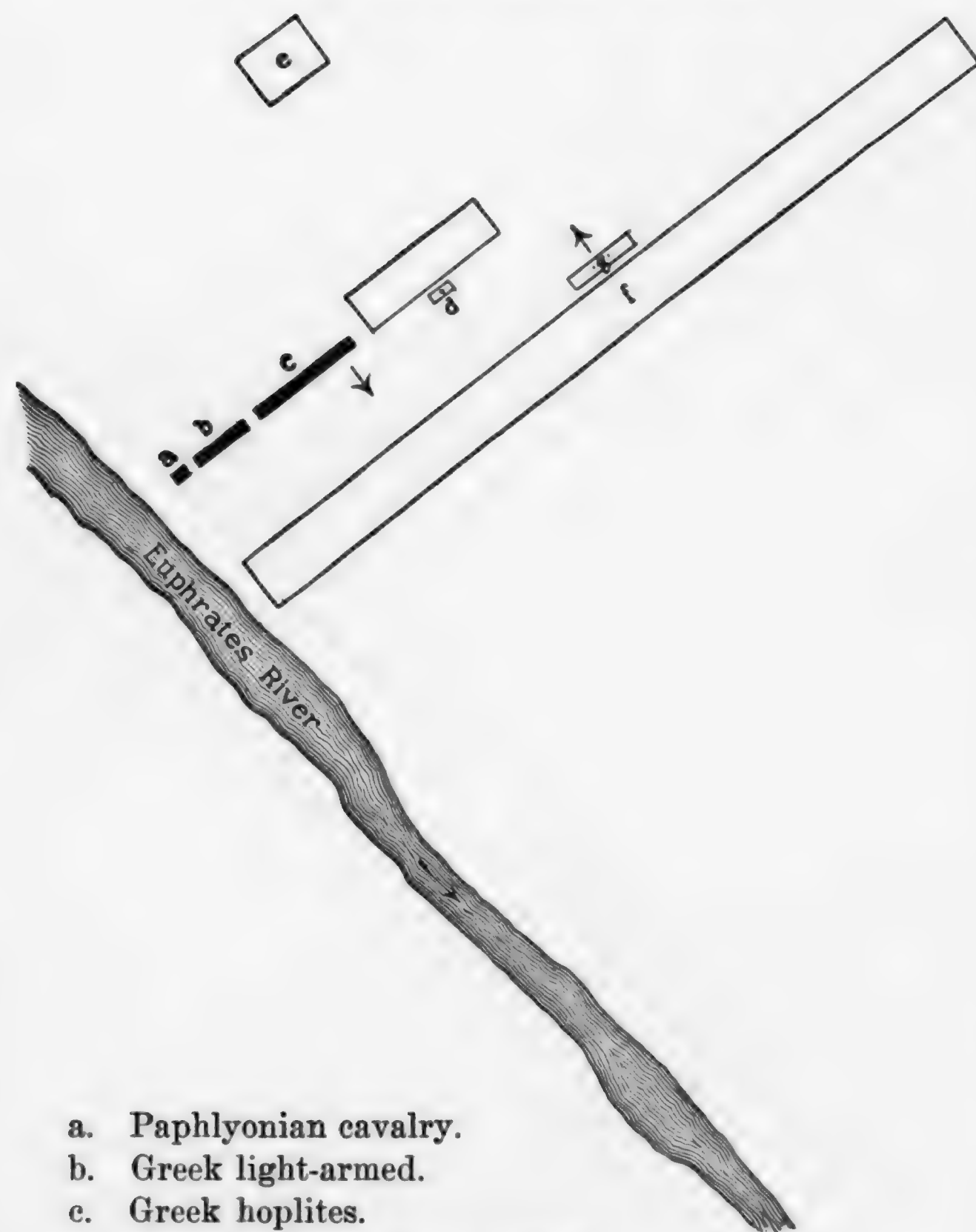
βαρβαρικῶς: *i. e.* in Persian.

6 προσέρχεται: the retention of the indic. adds greatly to the vividness of the passage.

ἐνθα δὲ . . . ἐγένετο, *then indeed ensued a scene of great confusion*. The form, *τάραχος*, is

BATTLE OF CUNAXA

FIRST POSITION OF THE TWO ARMIES

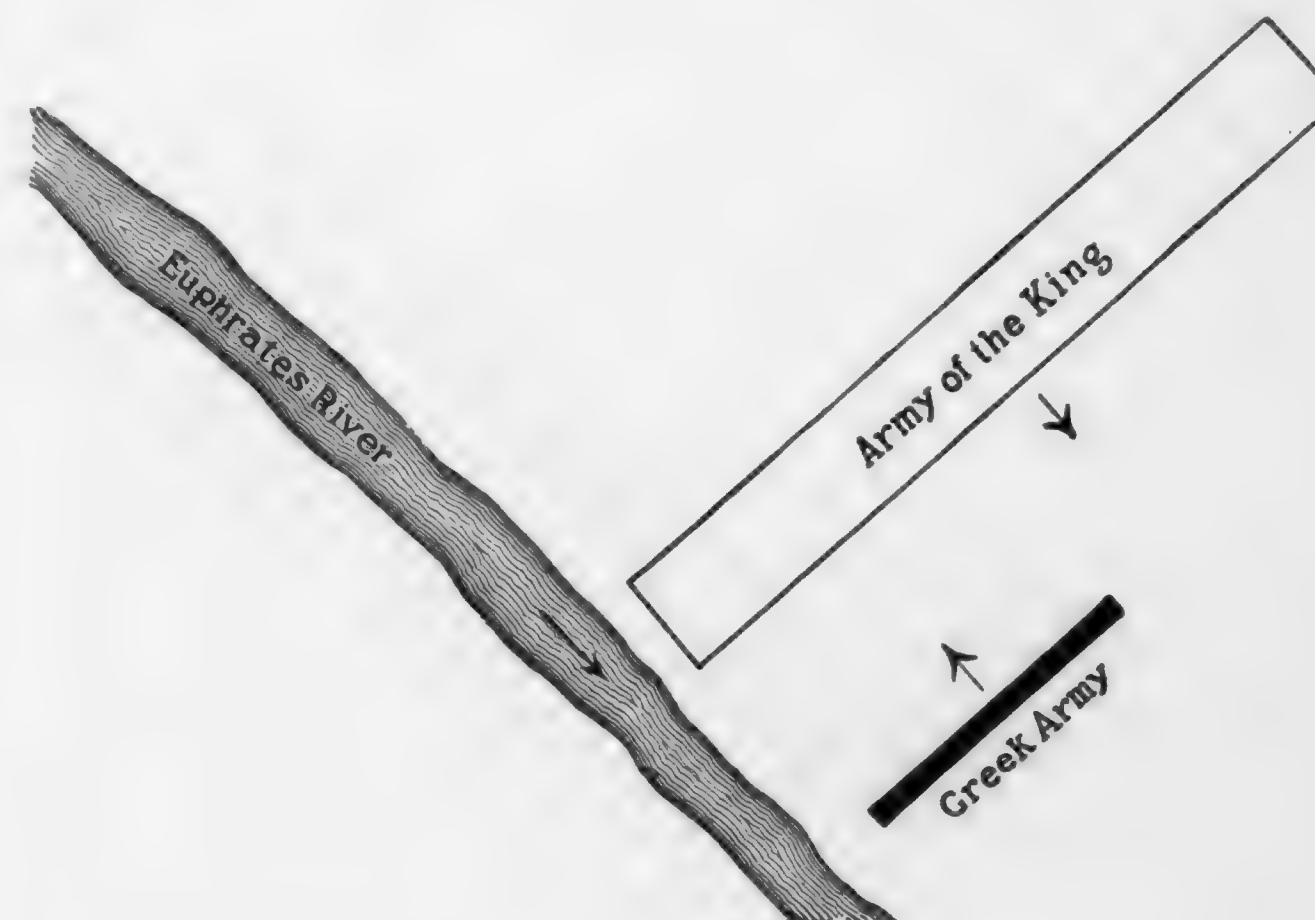


- a. Paphlyonian cavalry.
- b. Greek light-armed.
- c. Greek hoplites.
- d. Cyrus and his native troops.
- e. Cyrus' camp.
- f. Army of Artaxerxes.
- g. Position of Artaxerxes.

BATTLE OF CUNAXA

SECOND POSITION OF THE TWO ARMIES

The Greeks have advanced in pursuit of the Persians, who had fled before them. The king, whose army, save those facing the Greeks, had met with no opposition, proceeded against Cyrus' camp and pillaged it. There he was joined by Tissaphernes, who with his body of horse had ridden through the Greek peltasts. After this the king returned by the same way by which he had advanced,—*i. e.*, outside of what had originally been the left wing of Cyrus' army. The Greeks, seeing his advance, wheeled about in order to meet his attack. They therefore now face up-stream, the river being on their left, as it had before been on their right. Fearing that the king might attack them on the right flank, they were planning to fall back and bring the river in their rear (see the note on c. 10, 41); but the king meanwhile shifted his position, so as to face them.



δὴ πολὺς ταραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες 2
καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· Κῦρος τε κατα- 3
πηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνεδύετο καὶ ἀναβὰς
10 ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις
πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν
ἑαυτοῦ τάξιν ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθί- 4
σταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ
Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δὲ ἄλλοι μετὰ
15 τοῦτον, Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε
τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες 5
εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ

found several times in Xen.; ταραχή is far commoner.

7 αὐτίκα: with ἐπιπεσεῖσθαι, but brought to the head of the clause for emphasis.

ἰδούκουν, they thought; cf. c. 7. 4.

8 σφίσιν: the reflexive is indirect. ἐπιπεσεῖσθαι: the context makes clear what the subj. is. For the form, see G. 666; H. 426; B. 214.

9 τοῦ ἄρματος: the art. with this and with the following nouns is possessive.

10 τὸν ἵππον: Plutarch, *Artox.* 9 (from Ctesias; see the *Introd.*, § 30), describes Cyrus' horse as γενναῖον (*high-bred*), ἀστομον (*hard-mouthed*), and ὕβριστήν (*fiery*); cf. Alexander's *Bucephalus*.

τὰ παλτά: cf. c. 5. 92.

τοῖς τε ἄλλοις . . . ἕκαστον: for ἕκαστον, after a pl., see the note on ἐκάστοις, c. 1. 25; and for the acc., after a dat., on λαβόντι, c. 2. 4.

11 ἐξοπλίζεσθαι: they were unarmed and had broken ranks.

13 τὰ δεξιὰ τοῦ κέρατος, the extreme right; see the plan and the *Introd.*, § 30. The Greeks, as a body, formed the δεξιὸν κέρας of the whole force. With the form κέρατος contrast κέρως, c. 7. 6.

14 ἐχόμενος, next to him (sc. αὐτοῦ, partitive gen.).

15 [καὶ τὸ στράτευμα]: if these words are genuine, they must refer to Menon's own force. The text is, however, uncertain. For ἔσχε we should have expected εἶχε, although the context may perhaps justify the ingressive form.

16 τοῦ Ἑλληνικοῦ: added, because this was not the left of the whole force.

τοῦ δὲ βαρβαρικοῦ: brought by its position into strong contrast with the preceding Ἑλληνικοῦ.

The gen. is partitive with ἵππεῖς.

17 εἰς, to the number of; cf. c. 2. 15.

παρὰ Κλέαρχον: acc., since ἔστησαν expresses motion.

ἐν τῷ δεξιῷ: these troops were, therefore, between Clearchus' hoplites and the river.

Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κύρου 1
ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν, Κῦρος δὲ καὶ ἵππεῖς τούτου 2
ὅσον ἑξακόσιοι (κατὰ τὸ μέσον), ὀπλισμένοι θώραξι μὲν αὐτοῖ 20
καὶ παραμηριδίοις καὶ κράνεσι πάντες πλήν Κύρου. Κῦρος δὲ
7 ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. οἱ δ'
ἵπποι πάντες εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν 25
οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ
νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν
τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ
χαλκός τις ἤστραπτε καὶ λόγχοι καὶ αἱ τάξεις καταφανεῖς
9 ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐώ- 30

18 τῷ εὐώνυμῳ: i. e., of the whole force.

Ἀριαῖός: see the *Introd.*, § 32.

19 καὶ ἵππεῖς τούτου, and horse-
men of his, a body-guard of
horsemen.

20 ὅσον, about; see the note on
c. 2. 15.

<κατὰ τὸ μέσον>: these words
are conjecturally inserted as re-
quired by the sense. We must
supply ἔστησαν.

αὐτοῖ: contrasted with οἱ δ' ἵπποι,
below, l. 22.

21 πλήν Κύρου: this has reference
to the helmet alone, as the con-
text shows. Cyrus was otherwise
fully armed.

22 ψιλὴν: pred. The word is em-
phasized by its position. Plu-
tarch (*Artox.* 11) states that
Cyrus wore the tiara—the badge
of kingly authority.

οἱ δ' ἵπποι: δέ answers to μὲν, above,
l. 20. That cavalry horses
should be protected by armor
is recommended by Xen. in his

treatise *De Re Equestri* XII, 8
(cf., also, *Cyrop.* VI, 4, 1). It
seems not to have been a Greek
custom.

25 ἤδη τε ἦν . . . καί: cf. the open-
ing words of the chapter.

26 δεῖλη, (early) afternoon. In III,
3, § 11, the word means evening.
When doubt might exist in the
mind of the hearer or reader,
the adj. πρωτα (early) might be
added.

ἐγίγνετο, was getting to be.

ἐφάνη, there appeared. Retain the
Greek order in this graphic de-
scription.

27 λευκή: a cloud of dust, seen in
the distance, seems white in the
sunshine.

χρόνῳ . . . πολὺ, and, some time
afterward, a sort of (τις) black-
ness on the plain, extending
over a great distance.

28 καὶ χαλκός τις ἤστραπτε, their
bronze (armor) too (καί) began
to flash here and there (τις).

30 λευκοθώρακες: probably these

νύμου τῶν πολεμίων. Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·
ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδῆρσι
ξυλίναις ἀσπίσιν. Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ'
ἵππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ
35 πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύοντο. πρὸ δὲ αὐτῶν 10
ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα
καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον
ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς δια-
κόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις
40 τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. ὁ μὲντοι Κύρος εἶπεν 11
ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρ-

cuirasses were of linen (IV, 7, §15).

31 Τισσαφέρνης: normal asyndeton.

32 ἐχόμενοι: cf. ἐχόμενος, above, I. 14, and the note.

γερροφόροι: i. e., the Persian infantry. These wicker shields and the wooden Egyptian shields are mentioned (II, 1, §6) as found in great quantities on the battlefield next day.

33 Αἰγύπτιοι: as Egypt was at this time in revolt, these may be assumed to be descendants of the Egyptians whom Cyrus the Great had settled in Persia (Xen., *Cyrop.* VII, 1, 45).

34 πάντες . . . ἐπορεύοντο, all of these were marching nation by nation (a Persian custom), each nation in a solid square. ἕκαστον τὸ ἔθνος is in apposition with οὗτοι.

36 ἄρματα: retain the Greek order, and observe that ἄρματα has no article, while τὰ δὴ δρεπανηφόρα is purposely postponed. For the partic. καλούμενα, cf. c. 2. 79.

διαλείποντα . . . ἀλλήλων, at con-

siderable intervals from one another. See the note on διαστάντες, c. 5. 11.

37 εἶχον: for the pl., cf. c. 7. 95, and the note. With the description here given cf. Xen. *Cyrop.* VI, 1, 29 and 30.

εἰς πλάγιον ἀποτεταμένα, extending out slantwise.

38 ὥς διακόπτειν: ὥς for ὥστε; cf. c. 5. 64, and the note.

39 ὅτῳ ἐντυγχάνοιεν: for ὅτῳ ἂν ἐντυγχάνωσι, after the implied indir. disc. See the note on c. 3. 19.

ἡ δὲ γνώμη . . . διακόψοντα, the purpose was that they should drive through the ranks of the Greeks and cut them down. The partic., ἐλῶντα and διακόψοντα, are in the acc. abs., a construction unusual, save with impers. vbs.

40 ὁ μὲντοι . . . εἶπεν: cf. c. 7. 20. The antecedent is τοῦτο, below.

41 τοῖς Ἑλλησι: dat. with παρεκελεύετο, the obj. of καλέσας being unexpressed. This is regular in Greek.

βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ σιγὴ
ὥς ἀνυστὸν καὶ ἡσυχὴ ἐν ἴσῳ καὶ βραδέως προσῆσαν.

12 Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ
ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν 45
τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς
13 εἶη· κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. ὁρῶν δὲ
ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ
εὐωνύμου βασιλέα—τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε
μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν—ἀλλ' ὁμως 50
ὁ Κλέαρχος οὐκ ἠθέλεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν
κέρας, φοβούμενος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπε-
κρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

42 τοῦτο, in this, acc. of specification.

οὐ γὰρ κραυγὴ: dat. of manner. Cyrus' expectation was, however, a reasonable one and is corroborated by what we are told of the advance of the Persians at Plataea (Herod. IX, 59) and again at Issus and at Arbela. Plutarch (*Artox.* 7) also speaks of the Greek surprise at the orderly advance of the Persians. σιγὴ ὥς ἀνυστόν, as quietly as possible. ἀνυστόν is a poetical equivalent of δυνατόν.

43 ἐν ἴσῳ, in even line; cf. ὁμαλῶς, I. 55.

44 αὐτός, by himself, i. e. unattended. In such cases αὐτός practically=μόνος.

45 ἐβόα, kept crying out to. The vb. is construed as a vb. of commanding.

46 ὅτι . . . εἶη: a causal sentence, with the construction of indir. disc.; cf. c. 5. 90, and the note. The more vivid form of direct speech is at once resumed.

47 πεποίηται: perf. for fut. perf.,

with a distinct gain in vividness; see G. 1264; H. 848; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 380).

ὁρῶν, although he saw; so ἀκούων, below.

48 τὸ μέσον στίφος, the solid body at the centre (i. e. the 6,000, mentioned, c. 7. 55).

Κύρου: cf. Τισσαφέρους, c. 2. 26, and the note.

ὄντα: cf. c. 2. 126, and the note.

49 πλήθει: for the case, see G. 1182; H. 780; B. 390.

50 τοῦ: with εὐωνύμον, not with Κύρου. The former is governed by ἔξω; the latter is possessive.

ἀλλ' ὁμως, despite all this, resuming the concessive partic. above.

51 οὐκ ἠθέλεν, would not. A Greek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

53 ὅτι αὐτῷ μέλει, that he was taking care. Our idiom would more naturally have, he would see; but the Greek is pres., not fut.

ὅπως καλῶς ἔχοι, that all should be

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 14
 55 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνε-
 τάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀπο-
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν 15
 ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὡς συναν-
 60 τῆσαι ἤρετο εἴ τι παραγγέλλοι. ὁ δ' ἐπιστήσας εἶπε καὶ
 λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ.
 ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ 16
 ἤρετο τίς ὁ θόρυβος εἴη. ὁ δὲ εἶπεν ὅτι σύνθημα παρέρχεται

well. For the opt. in the obj. clause, see the note on ὡς εἴσαν, c. 1. 21. Plutarch (*Artax.* 8), after remarking that Clearchus, if inclined to be as cautious as this, ought to have remained at home, adds, ὁ δὲ (i. e. Κλέαρχος) αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν. In this view modern scholars have generally concurred.

54 τὸ μὲν βαρβαρικὸν στράτευμα: i. e. the king's army.

55 ὁμαλῶς: cf. ἐν ἰσῳ, above, l. 43. συνετάττετο, was completing its formation.

56 τῶν ἔτι προσιόντων: the army marched in column, so that the line was long.

οὐ πάνυ πρὸς, at some little distance from.

57 κατεθεᾶτο: attentive observation from a point of outlook (κατα-).

59 Ξενοφῶν Ἀθηναῖος: the first mention of Xen. in the *Anabasis*. For his position in the army, see III, 1, §§ 4 ff., and the *Introd.*, § 4. Note the modest omission of the art. with Ἀθηναῖος.

πελάσας ὡς συναντήσαι, coming up

to meet him. πελάσας is one of Xen.'s poetic words. ὡς stands here for ὥστε, as above, l. 38.

60 εἴ τι παραγγέλλοι, whether he had any commands to give.

ἐπιστήσας, reining in (his horse).

61 τὰ ἱερὰ: omens (according to the old interpretation) drawn from the appearance of the vital organs, while σφάγια were omens drawn from the movements of the victims. It is now held that ἱερὰ was the general term for sacrifice and that σφάγια denoted special or propitiatory sacrifices. The Greek offered sacrifice before all important undertakings; if the omens at the first were unfavorable, he persisted in his sacrifice; see II, 2, § 3, and the note. Observe here the emphatic repetition of καλὰ.

62 ταῦτα . . . λέγων, while saying this; note the tense.

θορύβου . . . ἰόντος: for the case, see G. 1102; H. 742; B. 356. The partic. is not in indir. disc. (G. 1582; 1583; H. 968; B. 661 note 1, end).

63 τίς . . . εἴη: dir. interrog., in an indir. ques. Just below we have

δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο
 ὅ,τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο Ζεὺς σωτὴρ καὶ νίκη. 65
 17 ὁ δὲ Κῦρος ἀκούσας Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.
 ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλαυε.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὴν φάλαγγα
 ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο
 18 ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύναιεν τι 70
 τῆς φάλαγγος, τὸ ὑπολειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα
 ἐφθέγγαντο πάντες οἷον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ
 ἔθειον. λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα

ὅ,τι εἴη. Both forms are common. Note, also, the free use of the indic., instead of the opt., in this section.

64 δεύτερον: the watchword was passed down the line and back again.

ἤδη: brought into prominence by its postponement.

καὶ ὃς, and he (Cyrus). The rel. with demonstrative force is found chiefly in this phrase (G. 1023, 2; H. 655a; B. 144a).

ἐθαύμασε: he himself should have been the one to give it.

66 ἀλλὰ δέχομαι, well, I accept it. τοῦτο ἔστω, so be it. This probably means no more than *be this the watchword*; not as some have assumed, *may victory be ours*.

67 χώραν: cf. c. 5. 101. Where was Cyrus' position?

68 τὴν φάλαγγα: for the form τῷ, as a fem., see G. 388; H. 272a; B. 144.

69 ἐπαιάνιζον: see the *Introd.*, § 30.

ἤρχοντο: these augmented forms are always, in Attic prose, to be referred to ἀρχομαι, never to ἔρχομαι.

70 ἀντίοι: see the note on προτέρα, c. 2. 142.

πορευομένων: sc. αὐτῶν; cf. προϊόντων, c. 2. 99, and the note.

ἐξεκύναιεν . . . φάλαγγος, a part of the phalanx billowed out. The metaphor is graphic, but was natural to the Greek; cf. ὥσπερ θάλαττα, c. 5. 4, and the note.

71 τὸ ὑπολειπόμενον: the neut. is all the more natural, because of the preceding τι. In general, however, such phrases are common; see the note on τὸ βαρβαρικόν, c. 2. 3.

δρόμῳ θεῖν, to charge at double quick. The use of θεῖν is almost limited to this phrase in most prose writers. In Xen. it has a wider range (in IV, 8, § 28 there is no military connotation). The Greeks regularly charged the enemy on the run; see Herodotus' account of Marathon (VI, 112).

72 οἷον, such a shout as, inner obj. Ἐνναλίῳ: an epithet of Ares, the destroyer; cf. V, 2, § 14.

ἐλελίζουσι: the vb. is formed directly from the cry ἐλελεῦ (*hurrah*). This is the case with many vbs. in -ίζω.

73 λέγουσι δὲ τινες: probably an-

ἔδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα 19
 75 ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐν-
 ταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ
 ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. τὰ δ' 20
 ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ
 διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσ-
 80 ταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ
 ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ'
 ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς
 οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ 21
 85 διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ

other interpolated note, not by Xen. On this view *τινες* designates other historians; others consider that Xen. is quoting statements made by certain of the Greeks themselves after the battle, which seems very unlikely. With the whole passage cf. IV, 5, § 18.

74 ἔδούπησαν is a poetic word; Xen. has also the noun *δοῦπος*, II, 2, § 19.

πρὶν δὲ . . . ἐξικνεῖσθαι, freely, before the Greeks were within bow-shot of them. For the syntax of *πρὶν*, see the note on c. 2. 153.

76 κατὰ κράτος: cf. ἀνὰ κράτος, above, l. 4.

ἐβόων: cf. l. 5.

77 θεῖν δρόμῳ: here the phrase implies breaking ranks.

τὰ δ' ἄρματα . . . τὰ μὲν . . . τὰ δέ: partitive apposition (G. 914; H. 624d; B. 319).

78 ἐφέροντο: the vb. often denotes violent, uncontrollable motion; cf. IV, 2, § 3. The pl. vb. (see the note on c. 2. 38) is perhaps to be explained by the assumption

that Xen. thinks of the chariots severally, rather than collectively.

79 κενὰ ἡνιόχων: the gen. as with ἔρημος, c. 3. 30.

ἐπεὶ προΐδοιεν: see the note on ὁπότε βούλοιτο, c. 2. 40.

διίσταντο, opened ranks. Note the prep., and cf. διαλείποντα, above, l. 36.

80 ἔστι δ' ὅστις, there was one man who. The Greek expresses the indefinite idea by the rel.; Eng. by the antecedent. In these phrases the vb. is generally present, even in cases where the past would seem more logical. Cf. the note on *ἦν οὖν*, c. 5. 35. Xen. plainly refers to a single individual; cf. τοῦτον, below.

καί, actually.

81 ἐκπλαγεῖς, scared out of his wits.

οὐδὲ . . . οὐδέ, not even . . . nor.

82 οὐδεὶς οὐδὲν: indef. words assume neg. form in a neg. sentence; see the note on οὐδενί, c. 2. 152.

84 τὸ καθ' αὐτοὺς, those opposite them, another collective neut.

85 ἡδόμενος . . . προσκυνούμενος:

τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειρα-
 μένην ἔχων τὴν τῶν σὺν αὐτῷ ἑξακοσίων ἵππέων τάξιν ἐπεμε-
 λείτο ὅτι ποιήσῃ βασιλεὺς. καὶ γὰρ ᾔδει αὐτόν ὅτι μέσον 22
 ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ-
 βάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες 90
 οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέ-
 ρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθά-
 23 νεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς
 αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.
 ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ 95
 τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

24 Ἐνθα δὴ Κῦρος δέσας μὴ ὀπισθεν γενόμενος κατακόψῃ
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις
 νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς
 ἑξακισχιλίους, καὶ ἀποκτείνει λέγεται αὐτὸς τῇ αὐτοῦ χειρὶ 100

both concessive. For the latter vb., cf. c. 6. 60.

86 οὐδ' ὡς, not even thus, resuming the preceding partic. For the use of *ὡς* (always accented) in the sense of *οὕτως*, see G. 138, 3; H. 120. It survives in prose only after an intensive, καί or οὐδέ (*μηδέ*).

συνεσπειραμένην ἔχων, keeping in close order.

87 ἐπεμελείτο, waited to see, followed by an indir. ques.

88 ᾔδει αὐτόν ὅτι, knew that he. For the prolepsis, see c. 1. 20, and the note.

90 μέσον . . . αὐτῶν, holding the centre of their own force.

91 οὕτω: resumes the partic., and is itself explained by the following condit. clause.

ἣν ἢ: the condit. is general (G. 1393, 1; H. 894; B. 609).

92 καὶ εἴ . . . χρήζοιεν, and, should they wish to give any orders.

Note the change to the ideal form (less vivid fut.).

ἡμίσει . . . χρόνῳ: the dat. of time commonly has the prep.

ἂν . . . αἰσθάνεσθαι: direct, ἂν . . . αἰσθάνοιτο; see the note on ἂν εἶναι, c. 3. 29.

93 καὶ . . . δὴ τότε, and so in this case. *δὴ* often introduces the particular instance of a general truth. Cf. c. 3. 65.

95 αὐτοῦ: with ἔμπροσθεν.

96 ὡς εἰς κύκλωσιν, as if to surround (the enemy). For this movement, see the second position on the plan.

98 τοῖς ἑξακοσίοις: see l. 20.

99 τοὺς ἑξακισχιλίους: see c. 7. 55 f. The words are postponed to emphasize the contrast—six hundred men routed six thousand.

100 αὐτὸς . . . χειρὶ, himself with his own hand. *αὐτός* is redundant but forcible (G. 997; H. 688; B. 473).

Ἄρταγέρσην τὸν ἄρχοντα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, 25
 διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες,
 πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμο-
 τράπεζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθορᾶ βασιλέα καὶ 26
 105 τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν,
 Τὸν ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ
 τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἱατρός, καὶ
 ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν 27
 110 βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ
 ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα
 ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ

101 Ἄρταγέρσην: see Plutarch, *Artax.* 9, for an account of the combat between the two.

102 εἰς τὸ διώκειν, *in pursuit*.

103 πλὴν: the conjunc., not the prep.; see the note on c. 2. 140.

οἱ ὁμοτράπεζοι καλούμενοι, *his table companions, so called*. This was a title of honor among the Persians for the king's most trusted and most devoted followers. They were allowed to dine in the same room with the king, or in one immediately adjoining. No one might sit at the king's own table. In I, 9, 31 they are called *συντράπεζοι*.

104 καθορᾶ, *he caught sight of* (properly used of one looking down [κατα-] from a point of vantage).

105 στῖφος: doubtless the king's ὁμοτράπεζοι, loyally rallying to his defense, although the main body of the 6,000 had fled.

οὐκ ἠνέσχετο, *lost control of himself*. For the double augment, see G. 544; H. 361a; B. 175 note.

107 Κτησίας: see the *Introd.*, § 30. He was for years the Persian court physician. Xen. mentions him only here and below, I. 112.

καὶ ἰᾶσθαι . . . φησι, *and declares that he himself healed the wound*. It is not necessary to assume that the rel. *ὅς* has fallen out after *ἱατρός*. *ἰᾶσθαι*, if right, is the imperf. infin. (G. 1285, 1; H. 853a; B. 671; G. M. T. 119). Some read, on conjecture, *ἰᾶσασθαι*.

109 τις: Mithradates, in Ctesias' account.

110 μαχόμενοι: translate as if gen. abs. The structure of the sentence shifts, so that, instead of the expected vb., we have the indir. ques., ὅποσοι ἀπέθνησκον. Diodorus, perhaps drawing from Ephorus, a historian of the fourth century B. C., states that over 15,000 fell on the side of Artaxerxes, and 3,000 of Cyrus' barbarian troops.

112 ἀπέθνησκον . . . ἀπέθανε: the

αὐτός τε ἀπέθανε καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο 28
 ἐπ' αὐτῷ. Ἄρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων
 θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας 115
 29 ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ μὲν φασὶ βασιλέα
 κελεύσαι τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφά-
 ξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ
 στρεπτὸν δ' ἐφόρει καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι
 Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πισ- 120
 τότητα.

1 IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περσῶν τῶν
 μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν
 ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων

imperf. of the multitude, the aor. of the individual.

113 ἔκειντο: *κείμεαι* is a passive of *τίθημι*: *were laid low*.

114 Ἄρταπάτης: see c. 6. 61.

116 περιπεσεῖν, *to have flung himself about him*.

αὐτῷ: the dat. is due to the compound vb. (G. 1179; H. 775; B. 394); cf. Κύρῳ, below.

117 ἑαυτὸν ἐπισφάξασθαι: the reflexive is redundant with the mid. vb., but serves to emphasize the reflexive idea (cf. αὐτὸς . . . ἑαυτοῦ χειρὶ, I. 100). As a rule, the simple mid. is used of actions that are normal or natural, the act. with the reflexive of actions that are abnormal.

119 ἐφόρει, *wore*. *φορῶ* is the frequentative of *φέρω*.

ὥσπερ . . . Περσῶν: for the dress and decorations of the Persian noble, see I, 2, § 27, and I, 5, § 8.

CHAPTER IX

This chapter is noteworthy as being, perhaps, the oldest bio-

graphical sketch in literature. It is, of course, idealized. Xen. portrays only the favorable sides of his hero's character; yet modern historians have generally followed him. It is striking that Xen. interrupts his account of the battle in order to introduce this sketch. Cf. the biographical sketches in II, 6.

1 ἀνὴρ ὦν, *a man who was*.

Περσῶν: partit. gen. with the following superlatives.

τῶν . . . γενομένων: note the effect of the third attrib. position; see the note on c. 5. 7, and cf. Κύρον τὸν ἀρχαῖον, below.

2 Κύρον τὸν ἀρχαῖον: Cyrus the Great, the founder of the Persian Empire (B.C. 560-529). Of his character and training Xen. gives an account in his *Cyropaedia*.

3 παρὰ: of the agent, like the normal *ὑπό*; cf. *ἐκ*, c. 1. 28, and II, 6, § 1, in an exactly parallel phrase. τῶν . . . γενέσθαι, *who are reputed to have been intimately acquainted with Cyrus*.

ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτ' ἐπαιδεύετο 2
 5 καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα
 κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν 3
 παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν
 μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι
 οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασι- 4
 10 λέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες
 ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι· ἐνθα Κύρος αἰδῆ- 5
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
 πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι,
 ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρινον
 15 δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντί-
 σεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ 6
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι
 φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν,

4 πρῶτον μὲν: continued by ἐπεὶ δέ, in § 6 and again in § 7.

ἔτι παῖς ὢν, *while still a boy*.

5 πάντα, *in everything*. The paronomasia (πάντων πάντα) seems to have been pleasing to the Greek ear; occurrences are common.

7 θύραις: cf. c. 2. 69, and the note.

8 σωφροσύνην: this was the prime virtue in the eyes of the Greek. We have no equivalent word. It may be rendered, in various connections, by *temperance, modesty, self-control*, or even *wisdom*. Note the stress that falls on the obj. because of its position; cf. αἰσχρὸν δ' οὐδέν, below.

9 ἔστι: for the meaning and the accent, see the notes on c. 2. 43 and c. 5. 11. We may question whether this statement is literally true.

τιμωμένους: sc. *τινας*.

11 αἰδημονέστατος: note the em-

phatic position. The word would naturally follow πρῶτον μὲν.

12 τοῖς τε . . . πείθεσθαι, *and to be even (καὶ) more obedient to his elders than his inferiors (were)*. τε, standing alone, without a balancing word (τε, καὶ, οὔτε, or μήτε), is unusual in prose.

14 φιλιππότατος: sc. ἐδόκει εἶναι. χρῆσθαι, *to manage*; sc. ἐδόκει, simply.

ἔκρινον: the indef. third pers.; so, very commonly *φασί*, *they say*.

15 ἔργων: the gen. depends on the following adjs. (G. 1142; H. 754a; B. 351).

16 ἐπεὶ . . . ἔπρεπε, *freely, when he was of the proper age*.

18 ἄρκτον: the word is epicene (G. 158; H. 127).

ἐπιφερομένην: cf. ἐφέροντο, l. 78, and the note.

οὐκ ἔτρεσεν: a poetic vb. in a pregnant sense (*did not flee from*).

ἀλλὰ συμπεσὼν κατεσπάρσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς εἶχεν, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον 20
 μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7 Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, 25
 εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, 8
 μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς

19 συμπεσὼν, *grappling with it (the bear)*. Cf. περιπεσεῖν, l. 116.

τὰ μὲν . . . τέλος δέ: not infrequently some other word than τὰ stands with δέ, balancing τὰ μὲν. τέλος is adv. acc.

20 κατέκανε: for this poetic vb., see the note on c. 6. 8.

καὶ . . . μέντοι, *and yet*; i. e. despite the fact that help had been unnecessary.

21 πολλοῖς . . . ἐποίησεν: see c. 7. 24, and the note.

22 κατεπέμφθη: i. e. down to the coast.

σατράπης, as satrap; see c. 1. 15, and the Introd., § 24.

23 Φρυγίας τῆς μεγάλης: i. e. the Persian province, as contrasted with the region in N. W. Asia Minor, also called Phrygia by the Greeks. Consult the map. Note again the third attributive position.

στρατηγὸς δὲ καί: emphatic; cf. c. 1. 6.

24 πάντων . . . οἷς: in the parallel passage, just cited, we have more exactly πάντων δσολ.

οἷς καθήκει, *whose duty it is*.

25 πρῶτον μὲν: balanced, loosely, by φανερός δέ in l. 36.

ἐπέδειξεν αὐτὸν ὅτι: for the prolepsis see the note on τῶν βαρβάρων, c. 1. 20.

περὶ πλείστου ποιοῖτο, *counted it of the utmost importance*. Cf. περὶ παντός, in l. 57. In these phrases the old sense of *περὶ*, *above*, survives. The following conditions are all general, and would have ἐάν with the subjv. in direct speech. Note the climax: a public contract, a private contract, a mere promise.

26 τῳ: i. e. *τινι*; see G. 416, 1; H. 277; B. 148.

συνθοῖτο: for the form, see G. 741; H. 445b; B. 170, 4; cf. προῖτο (προῖημι) l. 34.

27 καὶ γάρ, *and (this policy had its effect) for*.

ἐπίστευον μὲν . . . ἐπίστευον δ': an instance of anaphora (see the Introd., § 39), a figure much affected in rhetorical passages. The Greek order may be retained, if we render, *he won the confidence of*.

29 μηδὲν ἂν . . . παθεῖν: direct,

30 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9
πόλεις ἐκούσαι Κύρον εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλη-
σίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι ἐφοβούντο
αὐτόν. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε 10
προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους
35 γένοιτο, ἔτι δὲ κάκιον πράξειαν.

Φανερός δ' ἦν καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, 11
νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο
τοσοῦτον χρόνον ζῆν ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποι-

οὐδὲν ἂν . . . πάθοιμι. The change
of the neg. from οὐδὲν to μηδὲν is
due to the vb. of belief, ἐπίστευε;
cf. μὴ παύσασθαι, c. 2. 12.

παρά, contrary to.

31 ἐκούσαι: cf. προτέρα, c. 2. 142,
and the note.

Μιλησίων: by metonymy for the
less personal Μιλήτου. For the
facts, see c. 1. 32 ff., and the In-
trod., § 26.

33 καὶ γὰρ . . . ἔλεγεν, freely, he
showed both by word and deed.

34 προοίτο: see the note on συν-
θοῖτο, above, l. 26. The potential
opt. with the neg. is often the
strongest form of denial.

ἅπαξ: often used with temporal
and conditional particles, like
the Eng. *once*. It is to be dis-
tinguished from the indef. ποτέ,
once upon a time.

οὐδ' εἰ . . . πράξειαν, no, not though
they should become still fewer
(in numbers) and should be in
still greater straits. For this
use of πράττω, see the vocab.
The opts. are due to the condit.,
not to indir. disc. Note the an-
aphora, ἔτι μὲν . . . ἔτι δέ.

36 φανερός δ' ἦν . . . πειρώμενος, it
was plain, also . . . that he en-

deavored. Cf. the use of δηλος,
c. 2. 70, and the note. Greek
strongly prefers personal con-
structions.

εἴ τις . . . ποιήσειεν: a past gen-
eral condition. This, with the
corresponding relative and tem-
poral constructions, is of fre-
quent occurrence in this chapter,
as was to be expected from the
character of the subject-matter.
The student will do well to re-
view the matter in the grammar
(G. 1393, 2; 1431, 2; H. 894, 2;
914B, 2; B. 610; 625). Note the
ease with which ποιῶ takes two
accs., the inner and the outer
obj. (G. 1073; H. 725a; B. 340);
cf. l. 38, where the advs. εὖ and
κακῶς supply the place of one
acc.

37 καὶ εὐχὴν δέ . . . ὡς εὐχοίτο, and
a prayer of his, too, men used to
report, how he prayed. Exactly
similar is Acts 20:35, Remember
the words . . . how he said.

38 τοσοῦτον χρόνον . . . ἔστε, long
enough to. ἔστε, until, is one of
Xen.'s poetic words. It has no
footing in any other prose author
of the classic period. The same
may be said of ἀχρι (II, 3, § 2).

12 οὐντας ἀλεξόμενος. καὶ γὰρ οὐν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ
τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 40
13 ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς
τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλὰ ἀφειδέστατα
πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας
ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώ-
πους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρ- 45
βάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπῃ τις ἤθελεν, ἔχοντι
ὅ,τι προχωροῖν.

ἔως is the normal word, although
μέχρι also occurs, and πρὶν is
regular after real or implied
negatives.

39 ἀλεξόμενος, paying like for like,
another poetic word (see c. 3. 31,
and the note).

πλείστοι δὴ, by far the greatest
number.

αὐτῷ . . . ἐφ' ἡμῶν, to him above
all other men of our time. The
dat. follows προέσθαι, below. ἐνὶ
γε ἀνδρὶ stands in apposition
with αὐτῷ. It adds a superla-
tive force; hence the partit. gen.
τῶν ἐφ' ἡμῶν.

40 χρήματα . . . σώματα: note the
climax.

41 προέσθαι, entrust. Contrast the
meaning, abandon; above, l. 34;
yet note that both usages come
from the same original meaning.

οὐ μὲν δὴ . . . ὡς, not, however,
that any one might say this, that.
In connection with δὴ, μὲν often
retains its original force as a
particle of asseveration (= μὴν).
τοῦτο, in such phrases, regularly
looks forward; cf. c. 7. 36.

42 κακούργους καὶ ἀδίκους: one class,
hence the art. is expressed but
once; cf. c. 7. 10, and the note.

καταγελᾶν: the word implies *with
impunity*; cf. II, 4, § 4.

43 ἦν ἰδεῖν: see c. 4. 24; 5. 11, and
cf. ἐγένετο, below, l. 45.

44 ὁδοὺς: the Persians maintained
a system of roads connecting the
different satrapies, although no
other people in antiquity built
roads as the Romans did. The
Greeks themselves were not
road-builders, using their ships
as a means of communication;
hence Greek writers often re-
mark upon the Persian high-
ways.

ποδῶν: this and the following gens.
depend upon στερομένους. Barba-
rous mutilations have character-
ized oriental methods of punish-
ment in all ages.

46 μηδὲν ἀδικοῦντι: the neg., μηδὲν,
shows that the partic. is con-
ditional.

ὅπῃ τις ἤθελεν, wherever he chose.
Note the indic. ἤθελεν. With
words indefinite in themselves
the indic. is often found, instead
of the subjv. (with ἄν), or the
opt.; see G. 1432; H. 918 (cf.
894c). Cf. ἀφικνεῖτο, c. 1. 18.

47 ὅ,τι προχωροῖν, whatsoever it
was to his interest (to have).

Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὁμολόγητο διαφε- 14
ρόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας
50 καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας
οὐς ἑώρα ἐθελόντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς
κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· ὥστε 15
φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς
δούλους τούτων ἀξίως εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία
55 αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθή-
σεσθαι. εἷς γε μὴν δικαιοσύνην εἰ τις φανερός γένοιτο ἐπιδείκ- 16
νυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρως
ζῆν ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν 17
ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἄλλῃ-

48 τοὺς γε μέντοι . . . τιμᾶν: the emphasis due to the order is best retained by the Eng. periphrasis, *it was, however, the brave that he honored especially*. ὁμολόγητο is personal. It may be rendered by a subordinate clause, *as all men acknowledged*. Note that, when the pres. of a vb. denotes a state, the perf. (or plpf.) is merely intensive.

διαφερόντως: an adv. formed from the partic. See the note on ἡμελημένως, c. 7. 92.

49 πρῶτον μὲν: these words go, in effect, with ἀρχοντας ἐποίει, below, l. 51, and are balanced by ἔπειτα δέ, l. 52. The clause, ἦν . . . πόλεμος, may be made subordinate in translating.

50 καὶ αὐτός, in his own person. In this phrase καὶ is regular, but may rarely be translated.

51 ἑώρα: indic., as ἤθελεν, above.

ἥς . . . χώρας: incorporation; cf. c. 1. 24, and the note.

55 ὅπου . . . οἶοιτο: see the note on εἰ τις . . . ποιήσειεν, l. 36.

Κῦρον: note the force of the proper name used instead of the pronoun.

56 εἷς γε μὴν δικαιοσύνην: with ἐπιδεικνυσθαι (*show himself conspicuous in*), but doubly emphasized by its position and by the parts. Note that the sentence closes with the words τῶν . . . φιλοκερδούντων, thus contrasting the opposite ideas.

φανερός: cf. c. 2. 70, and the note.

57 περὶ παντὸς ἐποιεῖτο: cf. περὶ πλεί-
στου ποιοῖτο, l. 25.

τούτους: after the general τις, as πάντας after ὅστις, c. 1. 18.

πλουσιωτέρως: a rare form of the comp. adv., G. 369; 370, 2; H. 259 with a; B. 138. The text is, however, conjectural.

58 ζῆν: governed by ποιεῖν.

ἐκ τοῦ ἀδίκου: cf. ἐκ τοῦ δικαίου, below, l. 66. ἐκ gives the source, and so, not infrequently, the means. Cf. its use of the agent, c. 1. 28.

59 δικαίως, faithfully.

αὐτῷ: dat. of advantage, not of the agent.

θινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οἱ χρημάτων 60
ἕνεκα πρὸς ἐκείνους ἐπλευσαν, ἔγνωσαν κερδαλεώτερον εἶναι
18 Κύρῳ καλῶς ὑπάρχειν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ
τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε
ἀχάριστον εἶασεν τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπη-
ρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 65

19 Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ
κατασκευάζοντά τε ἥς ἄρχοι χώρας καὶ προσόδους ποιοῦντα,
οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου· ὥστε
καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς
ἦκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλου- 70

καί: singling out an important fact after ἄλλα; cf. c. 3. 13, and the note.

ἀληθινῷ, *worthy of the name*. The Greek army is meant, as is shown by what follows.

60 ἐχρήσατο, *acquired, secured*. The aor. is ingressive; cf. the note on ἡγάσθη, c. 1. 45. Contrast διεχειρίζετο, above.

61 ἐπλευσαν: the means of motion is normally expressed in Greek; hence the frequent use of πλεῖν.

ἔγνωσαν: again ingressive, although second aor.; cf. ἔσχον and ἔστην.

62 ὑπάρχειν, *to serve*.

κατὰ μῆνα, *monthly*.

63 τι: inner obj. of ὑπηρετήσκειν.

οὐδενὶ . . . προθυμίαν, *in the case of no one did he ever allow his zeal to go unrewarded*.

64 κράτιστοι δὴ: cf. πλείστοι δὴ, l. 39.

65 ἐλέχθησαν: personal in Greek, impersonal in Eng. Render, *it was said that Cyrus had*. Κύρῳ is dat. of possessor.

66 ὄντα: partic. in indir. disc.; so the two following parties.

ἐκ τοῦ δικαίου: cf. ἐκ τοῦ ἀδίκου, l. 58. Trans. as an adj. with οἰκονόμον.

67 ἥς ἄρχοι χώρας: incorporation, as above, l. 52, ἥς κατεστρέφετο χώρας, but here the antecedent is attracted to the case of the rel. ἄρχοι follows, of course, the construction of ὀρώη.

68 οὐδένα . . . ἀφείλετο, *he would never deprive him of it*. The ἂν is iterative (G. 1296; H. 835a; B. 568). Note that this gives the aor. the force of an impf.; with an impf. ἂν, in this sense, is sometimes found, but is never necessary. For οὐδένα, after τινα, cf. the note on οὐδενὶ, above, l. 63. Observe that pl. vbs. follow. For the two accs. (χώραν being understood), see G. 1069; H. 724; B. 340. Cf. ἔκρυπτεν, below, l. 70.

69 ἐπέπατο: a poetic vb. used several times by Xen. (again in III, 3, § 18). For the tense, see the note on κέκτησθε, c. 7. 16.

70 οὐ γὰρ φθονῶν . . . πειρώμενος, *for he plainly did not envy . . . but sought*. Distinguish between φαίνεσθαι with the infin. (*seem to*

τούσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνολῆ ὄντας καὶ 20
 ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ,τι τυγχάνοι βουλόμενος κατερ-
 75 γάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι
 θεραπεύειν. καὶ γὰρ αὐτὸ τοῦτο οὐπὲρ αὐτὸς ἔνεκα φίλων 21
 ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς
 τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκαστον
 ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ἀνὴρ ἐλάμ- 22
 80 βανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διε-
 δίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου μάλιστα
 ὀρφή ἕκαστον δεόμενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον 23
 πέμπει τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ

be) and φαίνεσθαι with the partic. (manifestly to be).

73 φίλους: doubly emphasized by its position and by the following parts. It is the obj. of θεραπεύειν, l. 76.

ὅσους: the rel. is conditional; hence the opts.

ὄντας: quoted after γνολῆ.

74 ἱκανοὺς . . . κατεργάζεσθαι, judged to be adequate co-workers in whatever he might wish to accomplish.

75 πρὸς πάντων: πρὸς, of the agent, is rare.

76 αὐτὸ τοῦτο . . . ἐπιθυμοῦντα, the very thing, on account of which he thought he had need of friends, namely, that he might have co-workers, he on his own part (καὶ αὐτός) sought to bring about by being a most energetic co-worker with his friends in whatever he saw that each of them desired. αὐτὸ τοῦτο is obj. acc., but, instead of expressing the governing vb. (e.g. πράττειν or

παρέχειν), the writer substitutes the more explicit phrase, συνεργὸς . . . εἶναι κ. τ. λ. Exactly similar is III, 5, §5. In Eng. the sentence may be rendered as above or αὐτὸ τοῦτο οὐπὲρ . . . ἔνεκα may be rendered, for the very reason for which. In that case ἐπειρᾶτο . . . εἶναι follows naturally. οὐπὲρ is used, not the simple ὅ, because of the preceding intensive, αὐτό. τούτου is governed by συνεργός, ὅτου by ἐπιθυμοῦντα.

79 εἰς γε ἀνὴρ: cf. l. 39, ἐνὶ γε ἀνδρὶ.
 80 πάντων δὴ μάλιστα, above all men.

διδίδου: force of the prep.? Cf. c. 5. 11.

81 ὅτου: i. e. πρὸς τοῦτο ὅτου. The gen. depends on δεόμενον.

83 ὡς . . . ὡς: giving the idea of the sender.

καὶ . . . ἔφασαν, also in the case of these they (i. e. people generally) said that he was wont to say. λέγειν is impf. infin. Cf. ἰᾶσθαι, c. 8. 108, and the note.

τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν
 δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμη- 85
 24 μένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ τὸ μὲν τὰ μεγάλα
 νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ
 δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ
 τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ
 25 εἶναι. Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις 90
 ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπὼ δὴ πολλοῦ χρόνου
 τούτου ἡδίοι οἶνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε καὶ
 δεῖται σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.
 26 πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ
 ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτους ἥσθη 95
 27 Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς
 σπάνιος πάνυ εἴη, αὐτὸς δὲ δύναίτο παρασκευάσασθαι διὰ τὸ
 πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων
 ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις

84 οὐκ ἂν δύναίτο: potential opt.; νομίζοι, opt. in indir. disc.

86 καὶ τὸ μὲν . . . θαυμαστόν, now for him to outdo his friends in conferring great benefits was nothing strange. τὰ μεγάλα is emphasized by its separation from εὖ ποιοῦντα, of which it is the inner obj.

89 τῷ προθυμείσθαι: dat. of respect, as the preceding ἐπιμελείᾳ.

ταῦτα: resuming τὸ . . . περιεῖναι, which, owing to the two explanatory dats., has the effect of a pl. ἀγαστός, used several times by Xen., is rare in Attic Greek.

91 οὐπὼ . . . χρόνου, not for a long time. For the gen., see G. 1136; H. 759; B. 359.

92 τούτου: the gen. follows the comp. ἡδίοι.

ἐπιτύχοι: direct, ἐπέτυχον, as said by Cyrus.

ἔπεμψε: the tense used by the messenger; cf. the epistolary impf. in Lat. With the shift from ἔπεμψε to δεῖται, cf. that from ἥσθη to βούλεται below, l. 96.

93 σὺν οἷς: i. e. σὺν τούτοις οἷς.

95 ἐπιλέγειν, to say (in addition to the gift).

96 τούτων: partit. gen. with γεύσασθαι. Cf. ζώνης, c. 6. 57. To receive gifts from the king's table was accounted a high honor.

97 σπάνιος πάνυ: the adv. gains force by its postponement. Cf. 2. 121.

διὰ τὸ . . . ἔχειν: parallel with ἐπιμέλειαν. Cf. above, l. 89. The matter of supplies was carefully attended to by Persian military officials.

99 ἄγουσιν: partic., in agreement with ἵπποις. σώματα is its obj. Observe that ἑαυτῶν refers to

- 100 ἐμβάλλειν τούτον τὸν χιλόν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους
ἄγωσιν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσ- 28
θαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖη οὗς
τιμᾶ. ὥστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων
πεφιλησθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον δὲ
105 τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει 29
πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὲ ὃν
ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν ἦρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·
παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπειδὴ πολέ-
μοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ
110 ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν
τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν 30
τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς
καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους.

φίλους, but ἑαυτοῦ, two lines below,
to Cyrus. The context makes
the reference of a reflexive clear.
101 ὄψεσθαι: the infin. after μέλλω
is most commonly fut., although
the pres. also occurs and, very
rarely, the aor. Save for this
use, the fut. infin. is found chief-
ly in indir. disc.
102 ἐσπουδαιολογεῖτο = σπουδῇ διελέ-
γετο. The word is a rare one,
occurring in Xen. alone of clas-
sic writers (Rehd.).
οὗς τιμᾶ: more definite than οὗς
τιμᾶ. In rel. clauses in which
the direct form has the indic.,
not ἄν with the subjv., the change
to the opt. is avoided.
104 Ἑλλήνων . . . βαρβάρων: both
gens. go with οὐδένα. The sepa-
ration adds emphasis.
τεκμήριον . . . τόδε: ἐστὶ is regu-
larly omitted with this word.
Note the exact use of the prons.
105 δούλου ὄντος, *slave though he*
was. See the note on c. 7. 16.

106 οὗτος δὲ: contemptuous. For
the facts, see c. 6. 18.
107 οἱ: indir. reflexive, see c. 1. 36,
and the note. It is governed by
πιστόν.
αὐτόν: here resuming the preced-
ing rel. For this οὗτος is the usual
word. It was perhaps avoided
here, because it occurs just
above, designating the main subj.
φιλαίτερον: G. 352; H. 250b; cf. B.
132. 2. The form is a rare one.
We have μάλλον φίλους, c. 1. 19.
109 ὑπ' αὐτοῦ: i. e. the king.
110 ἀγαπώμενοι, *beloved*, and there-
fore *honored*.
ὄντες: equivalent to εἰ εἰεν.
ἄν . . . τυγχάνειν: direct, ἄν τυγχα-
νοίμεθα.
111 τὸ . . . γενόμενον, *that which*
happened. With τεκμήριον, ἐστὶ
is again omitted.
113 τοὺς: expressed but once with
the three adjs., since they desig-
nate a single class. Cf. φίλοι καὶ
συντράπεζοι, ll. 114 f.

- 31 ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συν-
τράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος 115
δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων·
ὥς δ' ᾔσθετο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα
πάν οὐ ἡγεῖτο.
1 X. Ἐνταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ
δεξιὰ. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διώκων εἰσπίπτει εἰς τὸ
Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται
ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν
ᾧρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 5
2 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι

114 συντράπεζοι: cf. ὁμοτράπεζοι, c. 8.
103.
115 πλὴν: how different from πλὴν,
above, l. 106.
116 τεταγμένος . . . εὐωνύμῳ: see the
plan, facing p. 76. For the use
of the partic., cf. παρὼν ἐτύγχανε,
c. 1. 4.
τοῦ ἱππικοῦ: gen. with ἄρχων. Ari-
aeus is elsewhere spoken of as
commanding the whole of Cy-
rus' barbarian force. We can
hardly assume that all were
mounted.
118 οὐ ἡγεῖτο: for the force of the
gen., as contrasted with the dat.,
after ἡγούμεναι, see c. 4. 9 and the
note.

CHAPTER X

1 ἐνταῦθα: the adv. resumes the
narrative interrupted by c. 9.
ἀποτέμνεται: according to Persian
custom; yet to the Greeks it
seemed wanton barbarity. Cf.
III, 1, § 17.
2 [καὶ οἱ σὺν αὐτῷ]: these words
may be an interpolation. If gen-
uine, they are to be regarded as
parenthetic, since both vb. and

partic. are in the sing., agreeing
with βασιλεὺς.

3 Κύρειον: equivalent to Κύρον. The
use of the adj. instead of the
gen. is common in poetry, but, in
the case of proper names, is very
rare in prose. It occurs also
in English poets (Tennyson, *A*
Niobe's Daughter).

οἱ μὲν μετὰ Ἀριαίου: in the Greek
of Xen.'s day such a phrase in-
cluded the individual (*Ariæus*
and his men); later it became a
somewhat pompous phrase for
the individual alone. Above, l. 2,
and below, l. 6, we have βασιλεὺς
δὲ καὶ οἱ σὺν αὐτῷ, where the indi-
vidual is brought into greater
prominence.

4 ἔνθεν ᾧρμητο: i. e. on that morn-
ing. Some temporal adv. may
have fallen out.

5 τῆς ὁδοῦ: for the case, see the
note on στρατιᾶς, c. 4. 34. The
clause affords a good instance of
the Greek fondness for personal
constructions.

6 διαρπάζουσι . . . λαμβάνει: the
former vb. expresses an act of
the whole force, the latter an act

καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν
 λεγομένην εἶναι λαμβάνει. ἡ δὲ Μιλησία ληφθεῖσα ὑπὸ τῶν 3
 ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον
 10 ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον·
 οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰλλα ὅποσα
 ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.
 ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριά- 4
 15 κοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, οἱ δ' ἀρπά-
 ζοντες ὡς ἤδη πάντα νικῶντες.

Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ 5
 στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε
 Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς τὸ

of the king's, i. e. one done at his bidding; hence the change of number.

τά τε ἄλλα . . . καί: a common phrase, throwing strong emphasis on the second member. Similarly ἄλλως τε καὶ means, especially. See c. 3. 12, and the note.

7 τὴν Φωκαΐδα: alluded to as one well known. She is said to have been called Milto, from her rosy cheeks (ἡ μίλτος = red ochre), but Cyrus called her Aspasia, after the famous consort of Pericles (Plut. Artox. 26; Pericles 24; Aelian, *Varia Historia* XII, 1). σοφὴν: not witty; Aelian speaks of her intelligence (σύνεσις) and states that Cyrus often turned to her for counsel.

9 γυμνή: i. e. without her outer garment, which was doubtless torn from her in her struggles to free herself.

πρὸς τῶν Ἑλλήνων, towards the Greeks (cf. II, 2, § 4). Others regard the gen. as partitive and

supply τούτους or τινάς; but such omission could scarcely be paralleled.

11 οἱ δὲ καὶ αὐτῶν: this balances πολλοὺς μὲν, with a shift of construction.

12 οὐ μὴν ἔφυγόν γε: spoken with the pride of a Greek. μὴν should always be felt as a particle of asseveration.

ταύτην: i. e. τὴν Μιλησίαν.

ὅποσα: the antecedent is πάντα, postponed for emphasis.

13 ἐγένοντο: the pl. is here due to the vicinity of ἄνθρωποι.

ἔσωσαν: repeated to emphasize the achievement of this handful of Greeks. See also the note on ἡγγελλον, c. 7. 62.

14 διέσχον: cf. διεχέτην, c. 8. 68.

15 οἱ μὲν διώκοντες: i. e. the Greeks. The order is, therefore, chiasmic.

18 αὖ, on his part.

19 Τισσαφέρνους: for the case, see c. 2. 26. Here the ὅτι-clause supplies the place of the acc.

νικῶεν . . . οἴχονται: the shift of

πρόσθεν οἴχονται διώκοντες, ἔνθα δὲ βασιλεὺς μὲν ἀθροίζει τε 20
 τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρό-
 ξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιεν τινὰς ἢ
 6 πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρῆζοντες. ἐν τούτῳ καὶ
 βασιλεὺς δῆλος ἦν προσίων πάλιν ὡς ἐδόκει ὀπισθεν. καὶ οἱ
 μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος 25
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἀπῆγεν, ἡ δὲ
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπῆγεν, ἀνα-
 λαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολή-
 7 σαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. ὁ γὰρ Τισσα-
 φέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ 20
 τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ
 κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ

mood is virtually a change from indirect to the more vivid direct speech. This is very common. To begin with the indic. and later to change to the opt. is much less so.

21 ὁ δὲ Κλέαρχος: the order is again chiasmic—Greeks, king, king, Clearchus.

22 πλησιαίτατος: for the form, cf. φιλιότερον, c. 9. 107.

εἰ . . . ἢ: an alternative indir. ques. (G. 1606; H. 1017; B. 579). The vbs. in direc. ques. would have been subjvs. (G. 1358; 1490; H. 866, 3; 932, 2; B. 577; 581).

23 ἀρῆζοντες: a poetic vb.

ἐν τούτῳ: is the asyndeton felt?

24 δῆλος ἦν προσίων: cf. c. 2. 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφέντες: wheeling; not simply "about face," but by a counter-march, so that the companies had the same men as before in their front ranks. The Greeks

now face up-stream; see the plan facing p. 76.

ὡς: both with προσιόντος (gen. abs.; sc. αὐτοῦ) in the expectation that, and with δεξόμενοι, with the intention of.

27 παρήλθεν: plpf. in Eng. For the fact, see c. 8. 96.

εὐωνύμου: referring to the original position of the Greeks. See the plan.

ταύτῃ: this postponement of the antecedent, very common in Greek, is rare in Eng.

καὶ . . . καὶ . . . καί: the first two only are co-ordinate.

28 αὐτομολήσαντας: many had doubtless deserted, thinking that Cyrus was victor. Cf. II, 1, § 6.

29 ὁ γὰρ Τ., for, you remember, Tiss.—resuming the narrative of c. 8.

30 δι-, παρὰ, κατὰ: note the prepositions. Where were the Greek peltasts stationed?

32 κατέκανε: see c. 6. 8, and the note. διαστάντες, opening their ranks.

ἡκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελ-
ταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι.

- 35 Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν 8
οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλή-
νων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, 9
ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύ-
40 ξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς
ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν.
ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος 10
εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ
πρῶτον μαχοῦμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε
45 ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺ
προθυμότερον ἢ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ 11

33 Ἀμφιπολίτης: where was Am-
phipolis?

34 γενέσθαι, to have shown him-
self.

35 ὡς . . . ἀπηλλάγη, having come
off with the worst of it. For the
phrase μείον ἔχων, cf. III, 2, § 17;
III, 4, § 18. ἀπαλλάττομαι gener-
ally implies being well rid of a
thing.

πάλιν . . . ἀναστρέφει: he dared
not charge the Greeks again.
Note the emphatic position of
οὐκ.

37 ὁμοῦ δὴ: sarcastic.

38 τὸ εὐώνυμον: see the note on c. 2.
88.

39 ἔδεισαν: ingressive aor.

προσάγοιεν . . . κατακόψειαν: see
the references cited in the note
on μὴ ἐπιθῇ, c. 3. 50. περιπτύσσω is
a poetic vb. So, too, ἀναπτύσσω,
below.

41 ἀναπτύσσειν: what the proposed
manoeuvre was cannot be deter-
mined with certainty. The most

plausible view is that the Greeks,
menaced with an attack upon
their right flank, purposed to
wheel so that their line should
be parallel to the river instead
of at right angles to it. The vb.
ἀναπτύσσειν (fold back) admits of
this view, and the phrase ποιή-
σασθαι ὅπισθεν τὸν ποταμόν distinct-
ly favors it. Others, understand-
ing the vb. to mean *fold out*,
unfold, assume an extension of
the wing; and still others imagine
that the wing alone wheeled,
not the whole line, so that the
Greek front presented the ap-
pearance of two sides of a hollow
square. The following phrase
ἐν ᾧ . . . ἐβουλεύοντο has led
many to the belief that the pro-
jected manoeuvre was not car-
ried out.

45 ὄντας . . . παρατεταγμένους: par-
ties, in indir. disc.

46 ἐδέχοντο: note the tense: *they*
could not bring themselves to.

- ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης
12 τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης
γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν
οὐκέτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον 50
μὴ γινώσκειν. καὶ τὸ βασίλειον σημεῖον ὄραν ἔφασαν αἰετόν
13 τινα χρυσοῦν ἐπὶ πέλτῃ ἀνατεταμένον. ἐπεὶ δὲ καὶ ἐνταῦθ'
ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ
μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν
14 ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος 55
οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στρά-

47 ἐκ πλέονος, when at a greater
distance.

κώμης τινός: perhaps Cunaxa; see
Plut. Artox. 8.

49 ἀνεστράφησαν, rallied; note the
prep.

οἱ ἀμφὶ βασιλέα: according to Dio-
dorus (XIV, 23), Tissaphernes
was their leader.

50 τῶν δ' ἱππέων: a slight shift of
construction, permissible also in
Eng.

ὥστε . . . γινώσκειν: see the note
on c. 1. 19. Tendency may include
result, and when ὥστε takes the
infin. there is no indication that
the result does not follow. When
used with the indic., however,
there is positive indication that
it does.

τὸ ποιούμενον, what was going on.
As a rule, γίγνεσθαι supplies the
pass. to ποιῶ, ποιῆσθαι being used
strictly of what is put into poetry.

51 ἔφασαν: does this indicate that
Xen. was not with the main
body? Cf. II, 1, § 14.

52 τινα, a sort of. Cf. μελανία τις,
c. 8. 27. The Persian standard is
again described by Xen. in
Cyp. VII, 1, 4, as ἀετὸς χρυσοῦς

ἐπὶ δόρατος μακροῦ ἀνατεταμένους.
From this it would appear that
πέλτῃ here means, not a *target*,
but a *lance*; and in the Greek
lexicographers it is glossed by
δόρυ, ἀκόντιον, and λόγχη. But
these may be mere guesses from
this passage. (Does ἐπὶ πελτῇ
mean *against a background in*
the shape of a shield? [Smith].)
A bas-relief, representing such
a standard, has been found at
Kuyunjik, the ancient Nineveh.
See, further, Curtius, III, 3, 16.
ἀνατεταμένον: Curtius has *pinnas*
extendenti.

ἐνταῦθ': loosely used of the limit,
as *there* in Eng.

53 δὴ: contemptuous again.

54 ἄλλοι ἄλλοθεν: the Greek, as
often, expresses the "whence"
idea. In Eng. we prefer to state
the direction. For the phrase,
see the note on ἄλλοι ἄλλως, c. 6. 64.

ἐψιλοῦτο: the tense paints the
progress of the action; contrast
ἀπεχώρησαν, below.

56 ἀνεβίβαζεν: apparently intrans.,
but the obj. supplies itself.

ὑπ' αὐτόν, at its foot. στήσας and
στάς must be distinguished.

τευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον
καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι.
καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ 15
60 κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο.

Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνε- 16
παύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρήει· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνη-
κότα, ἀλλ' ἤκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι
65 προεληλακέναι· καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ 17
σκευοφόρα ἐνταῦθα ἄγουντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-
ξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνούνται ἀμφὶ δορπηστὸν ἐπὶ τὰς
σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. κατα- 18

58 κατιδόντας: καθορᾶν is regularly
used of a scout or lookout. He
looks down from some point of
vantage. Cf. c. 8. 104.

ὑπὲρ, beyond.

τί ἐστιν: τί sums up the preceding
τὰ; it refers to the whole, as τὰ
to the details. The clause is
best construed with κατιδόντας
(prolepsis).

59 ἀνὰ κράτος: see c. 8. 4, and the
note.

60 σχεδὸν . . . ἦν, freely, about
this time. καὶ marks the two
events as parallel.

ἥλιος: with such words the art. is
generally omitted.

61 θέμενοι τὰ ὅπλα: see c. 5. 88 and
the note.

62 φαίνοιτο: opt. in a causal sen-
tence; cf. c. 5. 90. With the
whole cf. II, 1, § 2.

63 τεθνηκότα: indir. disc. In the
perf. and plpf. the simple vb.
is common.

64 ἤκαζον . . . προεληλακέναι, they
fancied that they had either
gone off in pursuit or had

pushed forward to seize some
position. οἴχομαι has, as usual,
the force of a perf.

65 εἰ . . . ἥ: cf. I. 22.

αὐτοῦ, where they were.

66 ἔδοξεν: the asyndeton is strik-
ing here. Cf. its normal use,
e. g. c. 3. 102.

67 ἀμφὶ δορπηστὸν, about supper
time. The phrase is probably
an old one. δεῖπνον was the At-
tic word for the evening meal—
the chief meal of the day. (δόρ-
πον is common in Homer, and
δορπηστός occurs once in Aristoph-
anes *Wasps* 103). In Greece,
as in Europe to-day, there were
but two regular meals daily—
the ἀριστον (déjeuner à la four-
chette), taken a little before
noon, and the δεῖπνον. A barley
cake, dipped in unmixed wine,
was eaten on rising, and sup-
plied the place of the modern
café. On this subject, see Gulick,
Life of the Ancient Greeks 141-
52.

68 ταύτης μὲν: μὲν concludes the

λαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασ-
μένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων 70
καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφόδρα τὸ στρά-
τευμα λάβοι ἔνδεια, διαδιδοίη τοῖς Ἕλλησιν—ἦσαν δ' αὐταὶ
τετρακόσiai ὥς ἐλέγοντο ἅμαξαι—καὶ ταύτας τότε οἱ σὺν βασι-
19 λεί διήρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων·
ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα 75
πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω
διεγένοντο.

episode, as so often. Cf. μὲν δὲ,
c. 1. 16, and μὲν οὖν, below, I. 76.

70 εἴ τι . . . ἦν, whatever there
was to eat or drink. Cf. c. 5.
4f., with the note. σιτίον is
much rarer than σίτος.

τὰς ἀμάξας: obj. of διήρπασαν, I. 74.
After the parenthesis it is re-
sumed by καὶ ταύτας.

μεστὰς, which had been full of;
but the ellipsis of οὕτως, the impf.
partic. (G. 1289; H. 856a; B. 542,
1), is hardly felt.

73 ὥς ἐλέγοντο: a striking instance
of the pers. construction.

74 ἦσαν . . . ἀνάριστοι: an em-
phatic clause. The chiasm
heightens the effect.

75 καταλύσαι: cf. c. 8. 2.

77 διεγένοντο: cf. c. 5. 34, and
the note. μὲν in this clause is
balanced by δέ in II, 1, § 2. The
originally connected narrative
is interrupted by the later
division into books and the
introductory paragraph pre-
fixed to Book II; see the next
note. The part of the work
properly called the *Anabasis*
ends here.

BOOK II

I. [Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ 1
τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ
ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ
ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν
5 οἰόμενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῷ πρόσθεν λόγῳ
δεδήλωται.] ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύ- 2
μαζον ὅτι Κύρος οὔτε ἄλλον πέμπει σηματοῦντα ὅ,τι χρῆ ποιεῖν
οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἅ
εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ πρόσθεν ἕως Κύρῳ
10 συμμείξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνέχοντι ἦλθε 3
Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ

CHAPTER I

The first section gives a recapitulation of Book I and is all but certainly not by Xen. The work was probably not divided into books until the time of the Alexandrian grammarians (third and second centuries B.C.), and the introductions, which are now found prefixed to all the books except the sixth, were probably added at that time or even later. The close connection between I, 10, § 19 and II, 1, § 2 (μὲν—δέ) has been noted above.

3 ὡς, *how*. The five indirect questions in this section are subjs. of δεδήλωται.

5 νικᾶν, *be victorious*, has often the force of a perf., *to have conquered* (G. 1256; H. 827; B. 521).

6 δεδήλωται, *stands recorded*.

7 σηματοῦντα: *purpose*.

ὅ,τι χρῆ ποιεῖν: *direct*, τί χρῆ, a frequent substitute for the deliberative subjv.

8 συσκευασαμένοις: for the case of this and the following partic., see the note on λαβόντι, I, 2, 4 f.

9 εἰς τὸ πρόσθεν: *cf.* I, 10, 19 f. The direction was presumably toward Babylon.

ἕως . . . συμμείξειαν: *direct*, ἕως ἂν συμμειξώμεν.

10 ἤδη . . . ὄντων, *when they were now on the point of starting*, gen. abs. with omitted subj. *Cf.* προΐόντων, I, 2, 99.

ἡλίῳ, *cf.* I, 10, 60, and the note.

11 Τευθρανίας: see the map. This district had been given to Damaratus by Darius.

γεγονὼς ἀπὸ: he may well have been the grandson of Damaratus. For the latter, see the vocab.

Λάκωνος, καὶ Γλοῦς ὁ Ταμῷ. οὗτοι ἔλεγον ὅτι Κύρος μὲν
τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν
ἄλλων βαρβάρων ὅθεν τῇ προτεραιᾷ ὥρμητο, καὶ λέγει ὅτι
ταύτην μὲν τὴν ἡμέραν περιμένοιν αὐτούς, εἰ μέλλοιεν ἦκειν, 15
4 τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. ταῦτα
ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι
βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. Ἀλλ' ὥφελε μὲν
Κύρος ζῆν. ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι
ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁρᾶτε οὐδεὶς ἔτι ἡμῖν μάχεται, 20
καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγ-
γελλόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν
βασίλειον καθιεῖν αὐτόν. τῶν γὰρ μάχην νικόντων καὶ τὸ
5 ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν
αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν. καὶ 25
γὰρ αὐτὸς Μένων ἐβούλετο. ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.

12 Γλοῦς: *cf.* I, 4, 104. He seems suddenly to have changed sides. Ταμῷ: *cf.* I, 4, 9. For the form of the gen., see G. 196; H. 159; B. 92.

ἔλεγον ὅτι: introducing indir. disc. which continues to the end of the section. τέθνηκεν (direct form retained), εἶη and λέγει (with φαίη which resumes it) are quoted after ἔλεγον ὅτι. λέγει ὅτι governs περιμένοιν (direct, περιμένομεν) and ἀπιέναι depends upon φαίη. We have, therefore, double indir. disc.

13 πεφευγὼς: partic., not an opt. with εἶη. Render, *had fled and was*.

σταθμῷ: *cf.* I, 8, 2.

15 μέλλοιεν: *direct*, μέλλουσι.

16 τῇ δὲ ἄλλῃ, *on the next*.

ἀπιέναι: a fut. See on I, 3, 2.

ἐπὶ, *towards*.

17 ἀκούσαντες . . . πυνθανόμενοι: note the chiasm.

18 βαρέως ἔφερον: *cf.* I, 3, 11.

ἀλλ' ὥφελε . . . ζῆν, *Well, would that Cyrus were alive*. See G. 1512; H. 871a; B. 588.

20 ἡμεῖς: said with pride in contrast with the dead Cyrus.

21 εἰ μὴ . . . ἦλθετε, ἐπορευόμεθα ἂν: note the tenses, and see G. 1397; H. 895; B. 606.

22 ἐπαγγελλόμεθα: the mid. marks the act as voluntary.

23 βασίλειον: the adj. and the gen. stand close together; see, however, the note on Κύρειον, I, 10, 3.

καθιεῖν: for the formation of such futures, see G. 665, 3; H. 425; B. 215.

νικόντων: possess. gen. with ἐστί. *Cf.* Τισσαφέρους, I, 1, 28.

25 Χειρίσοφον: see the Introd., § 27. As a representative of the most powerful state in Greece he was wisely chosen.

26 φίλος καὶ ξένος: each word has

Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στράτευμα ὁ ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δὲ ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς
30 φάλαγγος οὐ ἡ μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔψοντες ἡσθιον ἐκείνην τὴν
35 ἡμέραν.

Καὶ ἤδη τε ἦν ἀμφὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ τὴν βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι

its own force. For *ξένος*, see the vocab. and I, 1, 53.

27 οἱ μὲν: a somewhat striking asyndeton.

περιέμενε: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., *loaf around*.

28 σίτον: here *food*, in the broadest sense.

ὅπως ἐδύνατο, *as best it could*. *ὅπως* is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.

κόπτοντες: pl., because *στράτευμα* implies *στρατιῶται*.

τοὺς βοῦς καὶ ὄνους: the art. expressed but once; cf. I, 7, 10, and the note.

29 ξύλοις, *as fuel*, in appos. with *οἰστοῖς*, *γέρροις*, and *ἀσπίσι*, all of which are governed by *ἐχρῶντο*, the intervening clauses being parenthetical.

31 ἠνάγκαζον: trans. as if in plpf. *ἐκβάλλειν*: i. e. out of their quivers. *αὐτομολοῦντας*: cf. I, 7, 62.

33 ἦσαν φέρεσθαι: a somewhat rare use of the infin., in prose, at least; but one showing clearly its dat. force. See G. M. T. 772c. For the omitted *οὔσαι* with *ἔρημοι*, cf. I, 10, 70.

34 κρέα, *bits of meat*. The obj. is, as usual, expressed with but one of the two governing words (*ἔψοντες ἡσθιον*).

36 καὶ ἤδη τε ἦν: cf. I, 8, 1.

παρὰ βασιλέως: the others, Glus and Tamos, had come from Ariaeus, whom the Greeks considered their friend.

37 οἱ μὲν ἄλλοι: in appos. with *κήρυκες*. This would naturally be followed by *εἰς δ' αὐτῶν Φαλίνος Ἕλληνα*, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. *Artox.* 13) that he himself was a member of the embassy.

39 ἐντίμως ἔχων: equivalent to *ἐντίμος ὦν*; cf. *εὐνοϊκῶς ἔχοιεν*, I, 1, 21. *προσεποιεῖτο*: Xen. seems to believe him an impostor.

8 τῶν ἀμφὶ τάξεις τε καὶ ὅπλομαχίαν. οὗτοι δὲ προσελθόντες 40 καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ βασιλέως θύρας
9 εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ 45 Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅτι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 50

10 Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ ὁ Ἀρκᾶς πρεσβύτατος ὦν ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν· Πρόξενος

40 τῶν ἀμφὶ τάξεις: for the gen., see G. 1142; H. 754a; B. 351. *ἐπιστήμων* is used especially of scientific knowledge.

41 λέγουσιν ὅτι: the histor. pres. is a secondary tense, yet none of the following vbs. have been changed to the opt. The message is more peremptory in the direct form.

43 βασιλέως θύρας: cf. I, 2, 69, and the note.

44 ἂν τι . . . ἀγαθόν, *whatever favor they could*. See the note on *εἰ δέ τι*, I, 5, 4.

45 βαρέως, *with anger*, rather than *with heavy hearts*.

46 τοσοῦτον, (*only*) *thus much*, an example of Spartan brevity. Cf. I, 3, 76.

τῶν νικῶντων: cf. I, 1, 28.

47 ἀλλά: with this Clearchus turns from the envoys to the Greeks. Xen. gives his words in direct form, *ἔφη* (*said he*) being parenthetical.

48 κάλλιστόν τε καὶ ἄριστον, *most*

to your honor and to your advantage.

49 αὐτίκα, *presently*. The scant deference Clearchus shows to the envoys was politic. He was a wily Greek (cf. §§ 16, 17, and 23; II, 3, § 9; and II, 4, § 26), yet in the end he was completely hoodwinked by Tiss.

50 ἐξηρημένα, *which had been taken out (from the victim)*. The inspection of the entrails, especially the nobler organs, was considered of great importance.

θυόμενος: cf. I, 7, 85, and the note.

51 Κλεάνωρ: see the Introd., § 38. *πρεσβύτατος* must have reference to honor and influence rather than to age, as in V, 3, § 1 Philisus and Sophaenetes are called the oldest. Cleanor is often brought into prominence. For precedence given to age, cf. III, 1, § 34, and Xenophon's words regarding himself, III, 1, § 25 end.

52 ὅτι . . . παραδοίησαν, *that they*

δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς
κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν
55 γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ
πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν
αὐτῷ ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς 11
νικᾶν ἡγείται, ἐπεὶ Κῦρον ἀπέκτεινε. τίς γὰρ αὐτῷ ἔτι τῆς
ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν
60 μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλήθος
ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι
ὑμῖν δύναισθε ἂν ἀποκτεῖναι. μετὰ τοῦτον Θεόπομπος Ἀθη-
ναῖος εἶπεν· ὦ Φαλῖνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἔστιν 12
ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες
65 οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ
τῶν σωμάτων στερηθῆναι. μὴ οὖν οἴου τὰ μόνα ἀγαθὰ ἡμῖν
ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων
ἀγαθῶν μαχοῦμεθα. ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ 13
εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ

would die before they would
give up their arms. *ἂν* goes
with both vbs.

Πρόξενος: Xenophon's friend. See
the Introd., §38, and III, 1,
§§4-10.

53 ὡς κρατῶν: gives the view of
the king, not that of the Greeks;
so, below, ὡς διὰ φιλίαν δῶρα, as
gifts, alleging that he is our
friend.

56 πείσας: contrasted with ὡς κρα-
τῶν.

ἐὰν . . . χαρίσωνται, if they grant
him this favor. With the whole
sentence cf. I, 7, 42.

58 αὐτῷ: dat. after the vb. of con-
tending (G. 1177; H. 772; B.
376).

59 ἀρχῆς: G. 1128; H. 739a; B. 366.
ἑαυτοῦ: cf. νικῶντων, I. 46.

ἔχων: causal, as δυνάμενος, below.

60 μέσῃ: for the position, see I, 2,
41, and the note.

61 ὅσον . . . ἀποκτεῖναι, so great
that, even if he should put them
in your power, you would not
be able to slay them.

62 Θεόπομπος: mentioned only
here. The inferior MSS. give
Ξενοφῶν; yet see the note on
ἔφασαν, below, I. 72.

63 ὡς σὺ ὀράς, as you can see for
yourself.

64 εἰ μὴ, except. Cf. I, 4, 112.

ἔχοντες: equivalent to εἰ ἔχοιμεν;
cf. παραδόντες, below.

65 ἂν: with χρῆσθαι; similarly the
next *ἂν* goes with στερηθῆναι.
Consult the note on I, 3, 29.

67 παραδώσειν: sc. ἡμᾶς, easily sup-
plied from the preceding ἡμῖν.

68 ἐγέλασε, burst into a laugh, an
ingressive aor.

ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε τὴν ὑμετέραν ἀρετὴν 70
14 περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δέ τινας
ἔφασαν λέγειν ὑπομαλακίζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο
καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιοντο, εἰ βούλοιτο φίλος
γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἔπ' Αἴγυπτον
στρατεύειν, συγκαταστρέφαιντ' ἂν αὐτῷ. 75

15 Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκρι-
μένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε,
16 ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ τί λέγεις. ὁ δ' εἶπεν· Ἐγώ
σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες·
σύ τε γὰρ Ἕλληνα εἰ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὀράς· ἐν 80
τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν

69 ἀλλά, well.

φιλοσόφῳ: i. e. one trained in ar-
gument, but unfitted for action.

70 ἀχάριστα: ironical, as we might
say, You argue very prettily.

ἴσθι . . . ὢν, know that you are.
See G. 1588; H. 982 B. 661.

71 περιγενέσθαι ἂν, could (possibly)
get the better of. Cf. I, 1, 56,
and the notes.

72 ἔφασαν: Xen. again appears to
give the narrative at second
hand; cf. I, 8, 73.

λέγειν: imperf. infin., as I, 8, 107.

ὑπομαλακίζομένους: force of the
prep.?

74 ἄλλο τι: inner obj. for any-
thing else.

οἶμαι: for this form, see the vocab.

75 συγκαταστρέφαιντο: instead of
a conclusion that would follow
equally well after either sug-
gestion, we have a special phrase
suited the second one only. Cf.
I, 9, 76 ff., and the note. Egypt,
subdued by Cambyzes, had re-
volted during the reign of Darius
Nothus, and had not yet been
permanently reconquered.

76 ἐν τούτῳ: asyndeton of rapid
narrative; observe that Pha-
linus' answer is not given.

εἰ, whether.

77 ὑπολαβὼν: absolute, as often,
interrupting.

οὗτοι . . . ἄλλος ἄλλα λέγει: partit.
appos. See the note on I, 8, 77.
Here the vb. agrees with ἄλλος;
the opposite agreement is found,
e. g. I, 6, 64.

78 εἰπέ: for the accent, see G. 131,
2; H. 387b; B. 210 note.

λέγεις, have to say, think.

ἐγώ: emphatic, balancing σὺ, above.

79 ἄσμενος: adj., where we use the
adv. Cf. προτέρα, I, 2, 142, and
the note.

οἶμαι: without influence on the
construction. In this use the
form οἶμαι is preferred; elsewhere
οἶομαι.

80 τοσοῦτοι ὄντες ὅσους: stronger
than πάντες ὅσους. Ἕλληνες ἐσμεν
is easily supplied.

81 πράγμασι, troubles, plight.

συμβουλευόμεθα: note the meanings
of the act. and the mid. of this vb.

τί, as to what, indir. ques.

περὶ ὧν λέγεις. σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ,τι σοι 17
δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσῃ εἰς τὸν
ἔπειτα χρόνον ἀεὶ λεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ
85 βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι ξυμβου-
λευομένοις ξυνεβούλευσεν αὐτοῖς τάδε. οἴσθα δὲ ὅτι ἀνάγκη
λέγεσθαι ἐν τῇ Ἑλλάδι ἂν ξυμβουλευέσης. ὁ δὲ Κλέαρχος 18
ταῦτα ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσ-
βεύοντα ξυμβουλευέσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες
90 μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν
δόξαν αὐτοῦ εἶπεν· Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις 19
ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παρα-
διδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς
ἄκοντος βασιλέως, ξυμβουλεύω σφῆζεσθαι ὑμῖν ὅπη δυνατόν.
95 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· 20
παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι
βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ

82 πρὸς θεῶν: he is put upon oath, as it were.

ὅ,τι . . . καὶ ὃ, whatever . . . and a thing which, a shift from the general to the particular.

83 εἰς . . . χρόνον, for all future time.

84 ἀεὶ λεγόμενον, when from time to time told. The text is uncertain.

Φαλῖνος: far more effective than σύ. Xen. is giving the words of the supposed future narrator.

86 τάδε, thus and so. The actual advice is of course not given.

ἀνάγκη: for the omission of ἐστὶ, see I, 3, 21, and the note.

88 ταῦτα ὑπήγετο, sought cunningly (ὑπο-) to draw him on in this. ταῦτα is the inner obj.

καὶ αὐτὸν τὸν . . . πρεσβεύοντα, even the very one who was serving as ambassador.

90 ὑποστρέψας, cunningly evading

him. The metaphor is from wrestling.

παρά, contrary to.

91 τῶν μυρίων ἐλπίδων: the art. marks the numeral as the ordinary or proper one (a round number); it should not be translated.

μία τις, a single one.

92 σωθῆναι: the infin. depends upon ἐλπίς, understood with μία τις. Below we have σωτηρίας in a corresponding phrase.

94 ἄκοντος βασιλέως: cf. I, 3, 89, and the note.

95 μὲν δὴ: the matter is thus dismissed. Note the exact use of ταῦτα and τάδε with the emphatic pronouns σύ and ἡμεῖς. Cf. iste and hic.

97 πλείονος: cf. πολλοῦ, I, 3, 57.

ἂν . . . εἶναι: direct, ἂν εἶμεν; so ἂν πολεμεῖν, below, representing ἂν

ὅπλα ἢ παραδόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν
21 πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλω παραδόντες. ὁ δὲ Φαλῖνος
εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν 100
ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν,
προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἶπατε οὖν καὶ περὶ τούτου
πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν
22 ἀπαγγείλω. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ
τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν 105
ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίθη ὁ Κλέαρχος· Ἦν μὲν
23 μένωμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλεμος. ὁ δὲ
πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγείλω; Κλέαρχος δὲ
ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μένουσιν, ἀπιοῦσι δὲ ἢ
προϊοῦσι πόλεμος. ὅ,τι δὲ ποιήσοι οὐ διεσήμηνε. 110

1 II. Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ
'Αριαίου ἦκον Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε
παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη ὁ Ἀριαῖος εἶναι
Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύ-

πολεμοῦμεν. The partic. ἔχοντες and παραδόντες supply in each case a new protasis.

101 μένουσι: conditional, as προϊοῦσι and ἀπιοῦσι, below.

εἴησαν: direct εἰσί. The pres. often covers the fut.; cf. εἰσιν, two lines below. Do not trans., would be.

102 εἶπατε: in the forms εἶπας and εἶπατε (indic. or imv.) this second aor. often has the first aor. vowel.

103 ὡς πολέμου ὄντος, that there is war. See I, 3, 31, and the note.

104 ἀπαγγείλω: observe that the subjv. question is followed by an imv. answer.

105 καὶ ἡμῖν . . . καὶ βασιλεῖ: a rel. indicating sameness is regularly followed by καί. Often, as here, καί is expressed in both clauses emphasizing the parallelism.

106 ἀπεκρίθη: one of Xen.'s un-

classic forms: ἀπεκρίνατο would be regular. Note the asyndeton; the answer comes quickly.

107 σπονδαί . . . πόλεμος: note the chiasm.

110 ποιήσοι: fut. opts. are always due to indir. disc. (G. 1287; H. 855a; B. 548).

CHAPTER II

2 ἦκον, came back.

αὐτοῦ: the adv. (cf. I, 3, 11), further explained by παρὰ Ἀριαίῳ. For the relations of these two men to one another, see c. 1. 26.

3 ἔλεγον . . . φαίη: the former of these vbs. has, in the act., almost invariably the construction with ὅτι; the latter virtually only the infin.

πολλούς: emphatic position.

4 βελτίους: i. e. in rank; cf. ἀρίστοις,

- 5 οντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μή, αὐριον πρὶ ἀπιέναι φησίν. ὁ δὲ Κλέαρχος 2 εἶπεν· Ἄλλ' οὕτω χρή ποιεῖν· ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴσθε μάλιστα συμφέρειν. ὅ,τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε.
- 10 Μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας στρατηγούς καὶ 3 λοχαγούς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὥς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων δια- 15 βῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς

I, 5, 39. Xen. uses comparative forms both with and without the *v*.

ὅς . . . βασιλεύοντος, *who would not endure his being king*. The influence of *φαίη* extends (exceptionally) even to the subordinate rel. clause. See G. 1524; H. 947; B. 671 note. The direct form was οἱ οὐκ ἂν ἀνάσχοιντο. αὐτοῦ βασιλεύοντος is gen. abs. Cf. αὐτῶν πολεμούντων, I, 1, 40.

5 ἀλλ' εἰ βούλεσθε: a sudden shift to direct speech.

τῆς νυκτός: for the gen. of time, see the note on ἡμερῶν, I, 7, 85.

6 εἰ δὲ μή, *otherwise*. The phrase reverses a preceding assumption of whatever type, positive or negative. Here it is equivalent to ἐὰν δὲ μή ἤκητε, and below, I, 8, it follows ἐὰν with the subj. See G. 1417; H. 906; B. 616, 3.

ἀπιέναι: fut., not pres. Cf. I, 3, 2, and the note.

7 ὥσπερ λέγετε: the ellipsis is easily supplied.

8 πράττετε: the impv. is more vivid than a clause with *χρή*.

ὅποιον . . . τι: τι is often added to indefinite words.

9 ὅ,τι . . . εἶπε: retain the order in translating and remember οὐδέ is more than *not*.

10 δύνοντος: an Ionic form; cf. below, I, 62. The mid. is normal; cf. ἐδύετο, I, 10, 60.

11 ἵεναι: dat. infin. of purpose; cf. φέρεσθαι, c. I, 33.

12 οὐκ ἐγίγνετο, *would not prove favorable, i. e. after repeated trials*. Contrast the aor. in IV, 5, § 8, ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάλματα.

ἄρα, *as I now see*, a constant use with the impf.

13 ἐν μέσῳ, *between*. Cf. I, 7, 34.

Τίγρης: Clearchus must have been misinformed, or he mistakes some canal for the river.

15 πλοῖα: note the emphatic position, and cf. τὰ γὰρ ἐπιτήδεια, below.

οὐ μὲν δὴ: *not that it is*.

16 οἶόν τε: see G. 1024b; H. 1000;

- 4 Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. ὧδε οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν ὅ,τι τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν 20 ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὃ μὲν ἤρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπει- 6 ροὶ ἦσαν. [ἀριθμὸς τῆς ὁδοῦ ἦν ἡλθον ἐξ Ἐφέσου τῆς Ἰωνίας 25 μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.]

B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

ἵεναι: cf. I, 11.

18 σημήνη: the vb. contains its own subj. Cf. ἐσάλπινξε, I, 2, 98.

τῷ κέρατι: an isolated use. Greek military signals were ordinarily given with the σάλπινξ.

ὥς: Clearchus plans to deceive the enemy.

20 τῷ ἡγουμένῳ, *the van*, a collective neut.

21 πρὸς, *on the side of*.

τὰ δὲ ὄπλα = τοὺς ὀπλίτας, as often.

22 ἀπῆλθον . . . ἐποίουν: contrast the tenses.

23 τὸ λοιπόν, *in future*. In this general sense the gen., τοῦ λοιποῦ (e. g. V, 7, § 34), is somewhat commoner. The acc. often means *the rest of*, and may have a dependent gen. (e. g. III, 4, § 16).

ὃ μὲν: i. e. Clearchus; see the *Introd.*, § 38.

24 ἐφρόνει: the vb. is past indic.,

rather than opt., since the narrator looks back over the past.

25 ἀριθμὸς: this section is probably spurious. It reads like an interpolation and its figures do not agree in all particulars with those of Book I.

τῆς Ἰωνίας: a regular use of the gen. with local words.

26 μάχης, *battlefield*; so again below.

τρεῖς καὶ ἐνεήκοντα: eighty-four, according to Book I. Allowance must, of course, be made for the fact that Ephesus, not Sardis, is here taken as the starting-point. From Ephesus to Sardis was, however, only a three days' journey, so that a discrepancy of six σταθμοὶ remains. It will be noted that, if we allow eighteen parasangs for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number according to Book I.

28 ἐλέγοντο: of this Xen. could

30 Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θράξ ἔχων 7
τούς τε ἱππέας τούς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν
Θρακῶν ὡς τριακοσίους ἡτομόλησε πρὸς βασιλέα.

Κλέαρχος δὲ τοῖς ἄλλοις ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ 8
δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀρι-
35 αῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει
θέμενοι τὰ ὄπλα ξυνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλή-
νων παρ' Ἀριαίου· καὶ ὤμοσαν ὅς τε Ἕλληνες καὶ ὁ Ἀριαῖος
καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμ-
40 ἀδόλως. ταῦτα δὲ ὤμοσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ 9
κρίον εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρ-
βαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· 10

speak only from hearsay. Plut. Artox. 8, gives the distance as 500 stadia.

30 ἐντεῦθεν: i. e. from the plundered camp.

31 ἱππέας: see the note on I, 5, 82 f. eis: cf. I, 2, 15, and the note.

35 μέσας νύκτας: for the pl., see I, 7, 4, and the note.

36 θέμενοι τὰ ὄπλα: see I, 5, 88, and the note. The partic. includes the troops, although agreeing with στρατηγοὶ and λοχαγοί.

38 μήτε . . . τε, not . . . but. The parallelism calls for τε . . . τε, even when one clause is neg. In such cases Eng. generally uses the adversative, *but*. Note that vbs. of swearing, although usually taking the construction of indir. disc., have the neg. μή, never οὐ.

39 προσώμοσαν καί, swore in addition that they would also.

40 ἀδόλως, without guile. The word occurs often in treaties; cf. II, 3, § 26.

41 εἰς ἀσπίδα, so that the blood ran into a shield. Cf. eis ποταμόν, IV, 3, § 18. In solemn compacts three gods were often invoked and three victims slain (cf. the *suovetaurilia* of the Romans). The dipping of a weapon in the blood is doubtless symbolic: the one giving the oath invokes a like fate upon himself, if he prove faithless (Vollbrecht). The corrector of the Paris MS. adds a wolf to the list of victims, and, according to Plutarch, the wolf was the proper victim to sacrifice to Ahriman, the power of evil and darkness.

This is the most solemn compact recorded in the *Anabasis*. In most instances the oath and the giving of the hand suffice. (e. g. I, 6, 35, and II, 3, § 28). Perhaps Xen. wished to make the subsequent treachery of Ariaeus appear the more black.

42 ἐγένετο, had been exchanged. γίγνομαι must be translated as

Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν,
εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢ ἡπερ
11 ἦλθομεν ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω. ὁ δὲ 45
εἶπεν· Ἦν μὲν ἦλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπο-
λοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαί-
δεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας
οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι
κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50
12 μέν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς
πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεί-
στον ἀποσπᾶσωμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ
δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμή- 55
σει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως
πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη,
τὴν γνώμην ἔχω ἔγωγε.

13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι

the context demands. It may supply a passive to almost any vb.

43 ἄγε δὴ, come now.

44 ἢ ἡπερ, the same as; sc. ὁδόν.

46 ὑπὸ λιμοῦ: a slight personification, common with this word. Cf. I, 5, 26.

47 ὑπάρχει, have to count upon, more than = ἔστι.

48 σταθμῶν: gen. of time.

ἐγγυτάτω: adv. as an attributive.

49 εἶχομεν, were we able.

50 κατεδαπανήσαμεν: for the force of the prep., cf. καθυπάθησα, I, 3, 15.

μακροτέραν: sc. ὁδόν.

51 ἐπιτηδείων: gen. with a word expressing want.

πορευτέον: verb. adj. in the impersonal construction, with acc. of

the inner obj. (G. 1597; H. 990; B. 665). Trans., *we must make*. Cf. I, 5, 35.

52 ὡς ἂν . . . μακροτάτους, as long as possible.

53 ἅπαξ: cf. I, 9, 34.

54 ἡμερῶν: gen. of measure, with ὁδόν.

οὐκέτι μὴ δύνηται: emphatic neg. of the fut. (G. 1360; H. 1032; B. 569, 2).

57 σπανιεῖ: for the form, cf. καθιεῖν, c. 1. 23.

58 ἔγωγε, I, for my part. Note, also, the emphatic postponement of the word.

59 ἦν . . . δυναμένη, now this was a form of generalship which amounted to nothing else. The resolved vb. form (for ἐδύνατο) brings the partic. into stronger

60 ἡ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα
ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν
ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο
μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δειλὴν ἔδοξαν πολεμίους 14
ὄραν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν
65 ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμά-
ξης πορευόμενος διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν
αὐτῷ. ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμφθέντες 15
σκοποὶ ὅτι οὐχ ἰππεῖς εἶεν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθύς
ἔγνωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεὺς· καὶ
70 γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδαι γὰρ 16
καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ
καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη
φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυσόμενον εἰς τὰς ἐγγυ-
75 τάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο
ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν
ξύλα. οἱ μὲν οὖν πρόωτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, 17
οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὥς ἐτύγχανον ἕκαστοι ηὐλί-

relief. Cf. εἶναι φυλάττων, I, 2,
122 f. For this use of δύναμαι, cf.
I, 5, 33.

ἀποδρᾶναι . . . ἀποφυγεῖν: cf. I, 4, 49.

60 τύχη: almost personified.

62 δύνοντι: cf. I, 10, and the note.

τοῦτο . . . ἐψεύσθησαν: cf. I, 8, 42.

63 δειλὴν: cf. I, 8, 26, and the note.

It was not yet sunset, § 16.

ἔδοξαν, they thought. Cf. I, 7, 4,
and the note.

64 οἱ μὴ ἔτυχον: the neg. shows
that the rel. is indefinite.

65 ἐφ' ἀμάξης: cf. I, 7, 92.

67 ἐν ᾧ: cf. I, 2, 117, and the note.

68 εἶεν . . . νέμοιντο: opt., since λέ-
γοντες takes the time of ἤκον.
For the pl. vb. with neut. pl.
subj., cf. I, 2, 38, and the note.

71 ἦγεν: the obj., τὸ στράτευμα, is
omitted.

72 ἀπειρηκότας, were worn out. Cf.
ἀπαγορεύουσι, I, 5, 18.

73 οὐ μέντοι οὐδὲ ἀπέκλινε, however
he did not even turn aside either.

74 εὐθύωρον, straight on, a poetic
word. The adj. supplies the
place of an inner obj.

75 ἐξ ὧν . . . ξύλα: retain the or-
der, from which there had been
taken . . . even the very timbers.

For the pregnant use of the
prep., cf. παρά, I, 1, 18, and the
note.

77 τρόπῳ τινί, after a fashion.

78 σκοταῖοι: adj. for adv. again.

ηὐλίζοντο: the circumstances ac-
count for the choice of the

ζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε
καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολε- 80
μίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ
18 ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε
στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὥς
ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ
19 τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. προΐούσης μέντοι τῆς νυκτὸς 85
ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦ-
20 πος ἦν οἶον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ
Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄρι-
στον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγὴν κηρύξαντα ὅτι προαγο-
ρεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα 90
21 μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,
ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες
σῶοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ
ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

1 III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,
τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα
παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας
2 ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας,

durative tense. Contrast the
aor. ἐστρατοπεδεύσαντο, I, 77.

81 καὶ ἔφυγον, actually fled.

83 ἐξεπλάγη: cf. ἐκπλαγεῖς, I, 8, 81.

The word is a strong one, and is
further emphasized by its posi-
tion.

86 δοῦπος: a poetic word. Cf.
ἐδοῦπησαν, I, 8, 74.

87 οἶον: masc., not neut. With
εἰκὸς supply ἐστὶ.

89 τῶν τότε: sc. κηρύκων.

90 ὃς ἂν . . . μηνύσῃ: a condit. rel.
clause, forming a part of the
indir. disc. despite its position
before ὅτι. Cf. I, 6, 6 f., and the
note.

τὸν ὄνον: i. e. the generals make

nothing of the matter. A very
similar story is told of the Athe-
nian general Iphicrates in Po-
lyaeus III, 9, 4.

91 τάλαντον: a large reward.

93 τὰ ὄπλα: the heavy arms were,
as a rule, stacked in one place.

94 ἥπερ εἶχον, just as they stood.

CHAPTER III

1 ὃ . . . ἔγραψα: see c. 2, 83 f.

2 πέμπων: used without an obj., as
send may be in Eng.

3 ἐκέλευε: with this vb. there is
often a tendency to use the impf.,
rather than the aor.

4 περὶ σπονδῶν: a decided change

- 5 ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπεν τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. ἐπεὶ 3 δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνήν, ἐκτὸς τῶν ὅπλων δὲ μηδένα καταφανῆ εἶναι, 10 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνθρώπα τί βούλονται. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς 15 Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. ὁ δὲ ἀπεκρίνατο. Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν

in the king's attitude, commented on in III, 1, § 23.

6 ἐπισκοπῶν: supplementary partic. with τυχῶν.

7 ἄχρι, *until*. This word lacks prose warrant. It has been assumed that Xen. means to represent Clearchus as speaking in his own dialect; but, in view of our author's many poeticisms, this is, at best, highly uncertain. Cf. his use of ἔστε, below l. 30, a word used by no other prose author.

8 ὥστε . . . ὁρᾶσθαι, *so that it presented a fine appearance*. This phrase is further explained by πάντη φάλαγγα πυκνήν. ὁρᾶσθαι limits and defines καλῶς (*for the looking*). See G. 1528; H. 952; B. 641. The act. infin. is regular in these phrases (cf. ὁρᾶν στυγνός [II, 6, § 9]), so that it may be regarded as doubtful whether we have here the pass., or the un-Attic mid. in the sense of the act.

9 ἐκτὸς τῶν ὅπλων, *except the armed*

men. The closed ranks of the hoplites in front would prevent the unarmed from being seen.

10 αὐτὸς τε: correlative with καὶ τοῖς ἄλλοις, below; the intervening τε and καὶ connect the adjs.

12 ταῦτά: i. e. they were to follow his example.

14 ἤκοιεν, *had come*, since ἤκω is in force a perf.

οἵτινες . . . ἔσονται: a rel. clause of purpose. Cf. ὅστις . . . ἀπάξει, I, 3, 70 f. Observe that in such a clause the indic. is usually retained, even after a secondary tense.

τά τε παρὰ: i. e. *proposals*. The context supplies the noun.

16 μάχης . . . πρῶτον: both words are emphasized by their position.

17 ἄριστον . . . ἄριστον: for the order, cf. ἡγγελλον . . . ἡγγελλον, I, 7, 62 ff., and the note.

ἔστιν: for the accent, see G. 144, 5; H. 480; B. 262, 1.

ὁ τολμήσων (sc. ἔστι), *nor lives there a man who will dare*.

- 6 λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλυνον, καὶ ἤκον ταχύ· ὃ καὶ δῆλον ἦν ὅτι ἐγγὺς πον βασιλεὺς ἦν ἢ ἄλλος τις ὃ ἐπετέτακτο ταῦτα πράττειν. 20 ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι 7 τὰ ἐπιτήδεια. ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, Ἀπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 25 8 ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβούλευετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχύ καὶ καθ' ἥσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν 30 τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰπιτήδεια.

18 μὴ πορίσας: conditional, as is shown by the neg. Clearchus keeps up his bold bearing, and with success; the envoys are ready enough to procure supplies.

19 ὃ, *whereby*.

20 ὃ ἐπετέτακτο, *to whom commands had been given*. See I, 6, 59, and the note.

21 δοκοῖεν . . . ἤκοιεν . . . ἔξουσι: direct, δοκεῖτε . . . ἤκομεν . . . ἔξετε. Note the rapid shift of subj., always easy in Greek.

23 αὐτοῖς: practically = *μόνοις*. Cf. I, 8, 44, and the note.

σπένδοιτο: cf. εἶσαν, c. 1. 101, and the note.

24 τοῖς ἰοῦσι: i. e. those going with the Persian envoys to obtain supplies. As a matter of fact, Clearchus leads the whole army (§ 6).

25 μέχρι ἂν . . . διαγγελθῇ: in this chapter we have already had ἄχρι in the sense of *until* (l. 7, where see the note) and ἔστε occurs below, l. 30, μέχρι is not rare in prose, but is not nearly as common as ἔως. After negs. πρίν is regular; see I, 2, 12.

26 μεταστησάμενος αὐτούς, *having them retire*. Cf., with change of voice, μεταστάντες, below (l. 86).

27 ἐδόκει: i. e. to the deliberating generals. Clearchus' own opinion follows.

30 ὀκνήσωσιν: ingressive.

ἀποδόξῃ: for the neg. force of the prep., cf. ἀποψηφίσωνται, I, 4, 98.

31 οἶμαι . . . παρέσεσθαι: these words show that Clearchus, despite his bold front, was not unaware of the gravity of their situation.

33 σπένδοιτο: he said σπένδομαι.

35 Καὶ οἱ μὲν ἡγούντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν 10
σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς
ὀπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος
πλήρεσιν ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ'
ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες,
40 τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν 11
ὥς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ
δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγ-
μένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ
ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν
45 αἰσχύνῃν εἶναι μὴ οὐ συσπουδάξαι. καὶ ἐτάχθησαν πρὸς αὐτὸ 12
οἱ εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ Κλέαρχον ἐώρων σπου-

35 μέντοι balances μέν, but is more strongly adversative than δέ.

36 ποιησάμενος: concessive.

ἐν τάξει: ready, in case of an attack. He feared treachery.

37 ἐνετύγχανον: frequentative.

αὐλῶσιν: doubtless smaller ditches intersecting the τάφροι. The whole represents an elaborate system of irrigation, whereby the natural fertility of Babylonia was greatly enhanced. Cf. II, 4, § 13. From § 13 we infer that these had been flooded, in order to impede the progress of the Greeks.

38 ὥς μὴ δύνασθαι: cf. I, 5, 64, and the note.

39 διαβάσεις: cf. I, 5, 73, and the note. Many editors omit the word, as γεφύραι readily supplies itself as the obj.

οἱ ἦσαν ἐκπεπτωκότες, which lay there, fallen. The phrase is not a mere plpf. (= ἐξεπεπτώκεσαν); each element has its own force. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122 f.

40 Κλέαρχον: prolepsis; see on τῶν βαρβάρων, I, 1, 20.

41 τῇ ἀριστερᾷ χειρὶ: he is not cumbered with a shield, but carries his spear (τὸ δόρυ) in the left hand, leaving the right free to wield a stick (no art.). For the stick, see I, 5, 70, and for Clearchus as a disciplinarian, II, 6, § 8.

42 εἰ . . . δοκοίη . . . ἔπαισεν ἄν: the ἄν is frequentative (see I, 9, 68) and the condition is general.

44 εἰς τὸν πηλόν: cf. I, 5, 49.

45 μὴ οὐ συσπουδάξαι, not to be equally zealous. Such an infin. has regularly the neg. μή; it takes μὴ οὐ only when the leading vb. is neg.; see G. 1616; H. 1034; B. 434. Here the phrase ὥστε αἰσχύνῃν εἶναι implies negation. See G. M. T. 817, and cf. Anab. III, 1, § 13, where, however, the question, τί ἐμποδῶν; is equivalent to οὐδὲν ἐμποδῶν. Such cases are exceptional.

πρὸς αὐτό: αὐτός is often used of the matter in hand.

3 δάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον
ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι
τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν· ἀλλ'
ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, 50
τούτου ἕνεκα βασιλέα ὑπώπτευσεν ἐπὶ τὸ πεδῖον τὸ ὕδωρ
ἀφεικέναι.

14 Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγε-
μόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σίτος πολὺς καὶ οἶνος
15 φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι 55
τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις
ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι,
θαυμάσαι τοῦ κάλλους καὶ μεγέθους, ἡ δὲ ὄψις ἡλέκτρον οὐδὲν

46 οἱ . . . γεγονότες, those thirty years old and under.

47 οἱ πρεσβύτεροι: observe how the chiasmic order emphasizes this word.

48 ὑποπτεύων μὴ . . . εἶναι: for the neg., see the note on μηδὲν ἄν . . . παθεῖν, I, 9, 29. Some explain by assuming that the direct form was interrog., μὴ δέει εἶναι;

49 οἷα . . . ἄρδεν: cf. the use of the infin. with ὥστε, οἷός τε, and οἷόν τε (G. 1526; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.

50 ἤδη, at the start.

51 τούτου ἕνεκα: resuming the final clause.

54 οἶνος φοινίκων, palm-wine. Cf. I, 5, 66, and the note.

55 ὄξος . . . αὐτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.

βάλανοι: cf. I, 5, 66, and the note. For the partitive appos., see the

note on ἄρματα, I, 8, 78. Here the partitive gen. at the head of the sentence would have given an awkward succession of genitives.

56 ἐν τοῖς Ἑλλησιν: even when the name of a country is in common use (as ἡ Ἑλλάς) the Greek often prefers to use the name of the people in the pl. Cf. ἐς Πισίδας, I, 1, 62, and the note.

ἔστιν: cf. I, 5, 17, and the note.

57 ἀπέκειντο, were laid aside. κείμεναι often supplies a pass. to τίθημι.

58 κάλλους . . . μεγέθους: causal gens. (G. 1126; H. 744; B. 366).

ἡλέκτρον: i. e. ἡλέκτρον ὕψους. This shorter form of comparison is often preferred. Cf. III, 1, § 23, σώματα ἱκανώτερα τούτων, and see G. 1178; H. 773b. For ἡλεκτρον, see the vocab. Amber would seem a natural rendering here, but these dates were also called χρυσοβάλανοι; so that Xen. very probably had in mind the metal.

- διέφερον· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ
 60 ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν 16
 ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ
 πολλοὶ ἐθαύμαζον τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν
 δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθεῖη
 ὁ ἐγκέφαλος ὅλος ἡυαίνεται.
- 65 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως 17
 ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφὸς καὶ
 ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ
 ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος
 Τισσαφέρνης δι' ἑρμηνέως τοιάδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, 18
 70 γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ
 ἀμήχανα πεπτωκότας, εὖρημα ἐποίησάμην εἰ πως δυναίμην
 παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν
 Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν
 οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γνοὺς ἡτούμην βασιλέα, 19

59 τὰς δὲ τινὰς: *tis* is often added
 to ὁ μὲν and ὁ δέ; cf. III, 3, § 19.
 τραγήματα, for *sweetmeats*.

60 ἦν: the subj. is probably vague.
 It is unnecessary to evolve τὸ
 τράγημα from τραγήματα. ἡδύ is
 the substant. neut. in the pred.
 (a *pleasant thing*); see G. 925;
 H. 617; B. 423; and cf. II, 5, § 9.

61 ἐγκέφαλον τοῦ φοίνικος, the *cab-*
bage of the palm. Cf. Pliny,
 H. N., XIII, 4. Dulcis medulla
 earum (*i. e. palmarum*) in cacu-
 mine quod cerebrum apellant.

πρῶτον, for the first time; contrast
 πρῶτος, below, I. 68.

62 ιδιότητα . . . ἡδονῆς, its *peculiar*
flavor.

63 ἐξαιρεθεῖη: frequentative.

66 γυναικός: her name was Statira.

70 γείτων: remember that ἡ Ἑλλάς
 includes the Greek cities of
 Asia Minor.

πολλὰ καὶ ἀμήχανα: after forms
 of πολὺς, καὶ may often be left
 untranslated; cf. II, 4, § 21.

71 εὖρημα ἐποίησάμην, I counted it
 a *piece of good fortune*.

εἰ δυναίμην: oblique for ἂν δύνωμαι.

72 αἰτήσασθαι, to win my request.
 Note the tense and the voice.

δοῦναι, that he should grant, obj.
 of αἰτήσασθαι (cf. δοθῆναι, I, 1, 36),
 and itself governing ἀποσῶσαι.

73 οἶμαι . . . ἔχειν, for I think it
 would not be a thankless task.
 For the position of ἂν, cf. I, 3, 29,
 and the note. Here ἂν precedes
 οὐκ because of the latter's close
 connection with ἀχαρίστως.

πρός: cf. I, 6, 29.

74 τῆς πάσης Ἑλλάδος: for πᾶς in
 the attrib. position, see G. 979;
 H. 672; B. 455.

ἡτούμην: note the tense, and con-
 trast αἰτήσασθαι, above.

- λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπι- 75
 στρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ
 ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ
 ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ ἐν τῷ ὑμετέρῳ
 στρατοπέδῳ ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε καὶ
 τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξε σὺν τοῖσδε τοῖς παροῦσι νῦν 80
 20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων
 ὑπέσχετό μοι βουλευσέσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα
 τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν
 μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾦ ἂν τι δύνωμαι
 ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. 85
- 21 Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ
 ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὥς
 βασιλεῖ πολεμήσοντες οὔτε ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ
 πολλὰς προφάσεις Κῦρος ἡύρισκεν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα
 22 ὑμᾶς τε ἀπαρασκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ 90
 μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς
 καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐπιστρατεύοντα: quoted after
 ἡγγεῖλα. ἀγγέλλω permits all
 three constructions, although
 the partic. is infrequent. For
 the fact, see I, 2, 23 ff.

78 διήλασα: cf. I, 10, 30

79 ἔνθα: cf. I, 10, 2 ff., and the note.
 ἀπέκτεινε: Plut. *Artox.* 14 states
 that the king claimed to have
 slain Cyrus with his own hand.

80 τοῖσδε: said with a gesture.

81 αὐτῷ: *i. e. the king*.

82 ἐρέσθαι: in chiasmic order with
 βουλευσέσθαι.

84 μετρίως: *i. e. less haughtily than*
before.

εὐπρακτότερον: verbal adjs. may of
 course be compared. For par-
 tics., see the note on ἡμελημένως,
 I, 7, 92.

85 διαπράξασθαι, win. Cf. διαπε-

πραγμένος, below, I. 104. The
 prep. emphasizes the idea of ac-
 complishment.

86 μεταστάντες: cf. μεταστησάμενος,
 above, I. 26, and note the differ-
 ence in voice.

87 ἔλεγεν, was spokesman.

91 ἐν δεινῷ: at Thapsacus? See
 I, 5, 74 ff.

ἡσχύνθημεν . . . αὐτόν, we were
 ashamed both before gods and
 men to betray him. αἰσχύνομαι
 takes an acc. of the thing of
 which one is ashamed, and also
 of the person before whom one
 feels shame. Here we have both,
 προδοῦναι supplying the place of
 one acc. See G. 1049, 1519; H.
 712, 948; B. 329, 1; 638.

92 παρέχοντες: impf. partic., as is
 clear from the context.

χοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε 23
 βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἔνεκα βουλοί-
 95 μεθα ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀπο-
 κτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ
 λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύ-
 νασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου
 εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπεν· 24
 100 ἀκούσας δὲ ὁ Τισσαφέρνης Ταῦτα, ἔφη, ἐγὼ ἀπαγγελῶ βασιλεῖ
 καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ
 μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν.

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες 25
 ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι
 105 παρὰ βασιλέως δοθῆναι αὐτῷ σφῆζειν τοὺς Ἕλληνας, καίπερ
 πολλῶν ἀντιλεγόντων ὥς οὐκ ἄξιον εἶναι βασιλεῖ ἀφεῖναι τοὺς ἐφ'
 ἑαυτὸν στρατευσαμένους. τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν 26
 πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν

93 εὖ ποιεῖν: infin. of purpose.

94 ἀντιποιοῦμεθα: cf. c. 1. 59.

οὔτ' ἔστιν ὅτου ἔνεκα, nor is there any reason why.

βουλοίμεθα . . . ἐθέλοιμεν: the difference in meaning is not to be pushed. Xen. often chooses to vary his language; see the Introd., §39. Note the potential opt., following an indic., and the chiasmic order.

96 τις: often used when a definite person is meant (cf. II, 4, §22 end). Here the threatening tone is manifest.

97 ἀδικοῦντα μέντοι, him that wrongs us, however. The emphatic order should be retained. σὺν τοῖς θεοῖς, with heaven's help.

The phrase is a common one, but does not therefore lack force. For the tone, cf. II, 5, §7; III, 2, §10.

98 καὶ εὖ ποιῶν: καὶ marks this phrase as parallel with ἀδικοῦντα. ὑπάρχη, begin, with supplementary partic.

καὶ τούτου: retain the order, In his case also. The gen. is due to the vb. of inferiority.

99 εὖ ποιοῦντες, in doing good, circumstantial partic. with ἡττησόμεθα.

ὁ μὲν: is the asyndeton felt?

101 ἦκω: what mood?

102 μενόντων: not a partic.

103 εἰς: cf. I, 7, 4.

104 διαπεπραγμένος: cf. διαπράξασθαι, above, l. 85. Its obj. is the infin. clause.

105 δοθῆναι . . . Ἕλληνας. Cf. δοῦναι, above, l. 72.

106 ἄξιον, becoming.

108 πιστὰ λαβεῖν: the phrase implies a promise, and so legitimately governs the infin.

καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου
 δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ 110
 27 ἐπιτήδεια. ὑμᾶς δὲ αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι
 ὥς διὰ φιλίας ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας ὁπόταν μὴ
 ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν
 28 τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδωσαν αὐ
 Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν 115
 Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν
 29 Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπεν· Νῦν μὲν δὴ
 ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἤξω
 συσκευασάμενος ὥς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς
 ἀπιδὼν ἐπὶ τὴν ἑμαντοῦ ἀρχήν. 120

1 IV. Μετὰ ταῦτα περιέμενον Τισσαφερνὴν οἷ τε Ἕλληνες
 καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλεί-
 ους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ
 ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν

ἢ μὴν, verily, a stereotyped formula in oaths.

109 ἀδόλως: cf. c. 2. 40.

ἀγορὰν: see the Introd., §28.

ὅπου . . . ἐάσομεν: a change to direct speech. ᾖ, of course, means, be possible.

112 διὰ φιλίας: sc. τῆς χώρας; cf. I, 3, 70 f., and the note.

ἀσινῶς: a poeticism. Cf. ἀσινέστατα, III, 3, §3, and ἐσίνοντο, III, 4, §16.

113 ὠνουμένους, by purchase.

ἔξειν: governed by the vb. of swearing.

114 ταῦτα ἔδοξε: the asyndeton is normal; cf. I, 3, 102.

δεξιὰς: cf. I, 6, 35. The Persians make a great show of friendliness at the start, doubtless in order to induce the Greeks to leave their present position, in which they might well have maintained

themselves indefinitely; cf. II, 4, §22, and III, 2, §24 ff.

118 ὥς βασιλέα: cf. I, 2, 24, and the note.

ἃ δέομαι: the antecedent is definite; contrast δ, τι ἂν δέη, I, 3, 24.

CHAPTER IV

1 περιέμενον: it was idle waiting; cf. c. 1. 27, and the note. During this time, according to Diodorus, XIV, 26, Tiss. went to Babylon, whither the king had gone to celebrate his victory. There he received high honors at the hands of the king, being invested with the command of the provinces that had belonged to Cyrus, and receiving, besides, the daughter of the king as his wife. On his part he promised to destroy the Greeks.

4 ἀναγκαῖοι: cf. necessarii; properly blood-relations.

5 τινες, <οἱ> παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως
ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπι-
στρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ 2
γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέχοντες
τοῖς Ἑλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς
10 τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλε-
γον καὶ τοῖς ἄλλοις στρατηγοῖς· Τί μένομεν; ἢ οὐκ ἐπιστάμεθα 3
ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ
τοῖς ἄλλοις Ἑλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν;
καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ
15 στράτευμα· ἐπὶ δὲ πάλιν ἀλίσθῃ αὐτῷ ἢ στρατιά, οὐκ ἔστιν
ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που ἢ ἀποσκάπτει τι ἢ 4

5 παρεθάρρυνον: cf. the simple vb. I, 7, 12. For the force of the prep., cf. παρακελεύομαι (I, 7, 44), and παρακαλῶ (III, 1, §44).

6 μὴ μνησικακήσειν: the infin. after δεξιὰς ἔφερον, as after πιστὰ λαβεῖν, above, c. 3. 104. The neg. must, of course, be μὴ.

ἐπιστρατείας: causal gen.

8 ἐνδηλοὶ ἦσαν . . . προσέχοντες: cf. δῆλος ἦν ἀνιῶμενος, I, 2, 70. Heretofore they had felt that their own safety depended on their alliance with the Greeks.

9 τοῖς . . . πολλοῖς: see the note on τὸ . . . πολὺ, I, 4, 86.

10 ἤρεσκον . . . ἔλεγον: again a rapid shift of subj.

11 ἢ οὐκ: ἢ properly introduces the second member of a double question, but here the first member is not expressed.

12 περὶ παντὸς ποιήσαιτο: cf. περὶ πλείστου ποιοῖτο, I, 9, 25, and the note

ἵνα . . . εἴη: a potential opt. counts as a primary tense, but the vb. of a clause depending upon it

may be assimilated to the opt. This regularly happens in the case of condit. rel. clauses (cf. ἃ δόκη, I, 3, 87, and the note); it is less frequent in the case of final clauses (cf. μὴ καταδύσῃ, I, 3, 87, and the note). Cf., however, III, 1, §18, and add to the references previously given H. 881b; B. 590, note 1.

13 στρατεύειν: after φόβος εἴη, as after φοβοῦμαι.

14 ὑπάγεται: cf. c. 1. 88, and the note.

διὰ τὸ διεσπάρθαι: cf. τῷ διεσπάρθαι, I, 5, 57.

15 ἐπὶ . . . ἀλίσθῃ: render by the fut. perf., as regularly after ἐπειδάν. ἀλίσσω is one of Xen.'s poetic words; it recurs VI, 3, §3, and, in composition with σύν, VII, 3, §48.

οὐκ ἔστιν ὅπως οὐκ, it is not possible that he will not; i. e. he certainly will. Cf. οὐκ ἦν ὅπου οὐ, IV, 5, §31.

16 τι: the inner obj., is digging some trench to cut us off (ἀπο-). Cf. I, 10, 64.

ἀποτειχίζει, ὥς ἄπορος ἢ ἡ ὁδός. οὐ γὰρ ποτε ἐκὼν γε βου-
λήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς
τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς 20
ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ
δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς
σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν
οὐδὲ ὄθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται·
καὶ ἅμα ἂν ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀποσταίῃ· 25
ὥστε φίλος ἡμῖν οὐδεὶς λελεῖψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες
6 πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα
ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι
ἀδύνατον διαβῆναι κωλύόντων πολεμίων. οὐ μὲν δὲ ἂν μάχεσ-
θαί γε δέη ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς 30

17 ἐκὼν γε: strongly emphatic, not at least, if he can help it.

19 τοσοῖδε ὄντες, although so few. Cf. τοσούτον, c. 1. 46.

ἐπὶ ταῖς θύραις, at his very doors, a pardonable hyperbole. For θύραις, see I, 2, 69.

20 καταγελάσαντες: cf. I, 9, 42.

21 καὶ ταῦτα πάντα, all this and more (Pretor).

ἐννοῶ: varied from ἐνθυμούμαι.

22 εἰ . . . ἄπιμεν: observe the warning tone.

ἐπὶ πολέμῳ, on a basis of war, rather than indicating purpose, as ordinarily rendered. Cf. ἐπὶ γάμῳ, below, §8.

ἀπιέναι: a pres., not a fut.

24 ὄθεν, freely, an opportunity to. How lit.? For the fut. in such clauses, cf. ἀπάξει, I, 3, 71, and the note.

ὁ ἡγησόμενος: cf. ὁ τολμήσων, c. 3. 17, and ἡ ποιῶσα, III, 1, §42.

26 λελεῖψεται: the tense denotes the state, we shall find that, etc.

With the whole passage cf. III, 1, §2.

ὄντες: sc. φίλοι.

27 ποταμός: note the emphatic position, which may be kept if the word be rendered as if it were an acc. of specification. Cf. Εὐφράτην, below, l. 28, and βασιλέα, l. 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. I, 9, 56, and the note.

τις καὶ ἄλλος: cf. I, 3, 80.

28 διαβατέος: the personal construction (G. 1595; H. 989; B. 664).

δ' οὖν: cf. I, 2, 73, and the note.

Εὐφράτην: felt as the obj. of οἶδαμεν, rather than of διαβῆναι (prolepsis; cf. βασιλέα, below, l. 33). For the Ionic form, οἶδαμεν, see G. 821, 1; H. 491a; B. 259a.

29 πολεμίων: no art., because wholly general.

οὐ μὲν δὲ: cf. I, 9, 41.

30 ἱππεῖς: on the absence of cavalry in the Greek army, see the

εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα
 ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἷόν τε σωθῆναι. ἐγὼ 7
 μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προ-
 θυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅτι δεῖ αὐτὸν ὁμόσαι καὶ
 35 δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα
 ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὥς 8
 εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ
 τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ. ἐντεῦθεν δὲ ἤδη Τισσα- 9

note on I, 5, 82. The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τῶν δὲ . . . ἄξιοι, while of the enemy the most numerous and the most serviceable troops are cavalry. The statement is, of course, exaggerated; but the cavalry under Tissaphernes were the only ones who had made any show of fighting against the Greeks at Cunaxa. Some editors omit οἱ (before πλείστοι), others render, *the most*, with reference to other nations, which is impossible.

31 τίνα ἂν ἀποκτείναιμεν: the rhetorical question is quite in keeping with the tone of the whole passage, which is due, of course, to Xen., not to Clearchus.

32 ἡττωμένων: sc. ἡμῶν.

οὐδένα . . . σωθῆναι, it is impossible that a single one should escape. For οἷόν τε (sc. εἶστιν), cf. c. 2. 16, and the note. Observe the change from opt. to indic.,

marking the gravity of the situation.

33 βασιλέα: for the position, see the note on ποταμός, above, l. 27. Here the word is so far removed from the vb. that it is resumed by αὐτόν.

σύμμαχα: neut., because referring not to troops alone, but to situation, supplies, etc. Trans., *whom so many things conspire to help*. εἴπερ, *assuming that*.

34 ὅτι δεῖ αὐτόν, *what need he has*, an indir. ques. For the acc. ὅτι, cf. I, 6, 36.

35 καὶ . . . καὶ . . . καὶ: the polysyndeton heightens the cumulative effect.

θεοὺς: for the case, see G. 1049; H. 712; B. 329, 1.

πιστὰ ἄπιστα: such instances of paronomasia are not rare in rhetorical passages.

36 τοιαῦτα: asyndeton with a demonstrative.

37 ὥς . . . ἀπιὼν: this was Tissaphernes' avowed intention.

38 εἰς οἶκον, *homeward*. The art. is omitted in many old prepositional phrases.

Ὀρόντας: he was satrap of Armenia; cf. III, 5, § 17.



MAP OF A PART OF BABYLONIA

From actual survey

SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND

(From Dakyns' Xenophon)

φέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο 40
 δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα
 Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.
 10 οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἐαυτῶν ἐχώρουν
 ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες
 ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέροι 45
 ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρείχεν.
 11 ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
 12 τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο
 ἔχθραν παρείχε.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας κα- 50
 λούμενον τείχος, καὶ παρήλθον εἰσω αὐτοῦ. ἦν δὲ ὠκοδομημένον

39 τὴν θυγατέρα: her name, accord-
 ing to Plutarch, was *Rhodogune*.

ἐπὶ γάμφ, as his wife. Cf. ἐπὶ πο-
 λέμφ, above, l. 22, and the note.

40 ἐπορεύοντο, began their march.
 Note that the next clause begins
 with the same vb. (epanastrophe).

41 Ἀριαῖος: for his changed bear-
 ing, cf. § 1 of this chapter.

43 ὑφορῶντες, regarding with sus-
 picion.

αὐτοὶ ἐφ' ἐαυτῶν, alone by them-
 selves. The intensive is often
 combined with the reflexive; cf.
 I, 8, 100. For αὐτός virtually =
 μόνος, cf. I, 8, 44.

45 ἀλλήλων: i. e. the Greeks on
 the one hand and Tiss. and Ari-
 aeus, with their armies, on the
 other.

μείον: so the MSS. πλέον has been
 conjectured, and seems to us
 more natural.

ἐφυλάττοντο . . . ἀλλήλους, were ever
 on their guard against one an-
 other.

48 πληγὰς ἐνέτεινον: of the simple
 vb. πλήττω only πέπληγμαι, ἐπλή-

γην, and πληγήσομαι were in com-
 mon use. Other tenses were
 supplied by other vbs. (παίω,
 πατάσσω, τύπτω), or by peri-
 phrases, as I, 5, 70, and in the
 present case.

50 τὸ . . . τείχος: see I, 7, 71, and
 the note.

51 παρήλθον εἰσω αὐτοῦ, either,
 passed within it, i. e. from the
 outside, or, passed along its inner
 side. The former rendering is the
 more natural one, but it is hard
 to see how the Greeks, after
 passing the trench described on
 I, 7, 68 ff., could have got outside
 the wall again. Possibly Xen.
 was in error in saying that the
 trench actually reached the wall,
 or, if the wall was largely broken
 down, they may have passed it
 without his mentioning the fact.
 At the same time, it seems im-
 possible that the Greeks should
 by this time have got so far to
 the West. The accompanying
 map, reproduced, by permission
 from Dakyns' *Xenophon*, sug-

πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν. ἀπέειχε δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούςς δύο 13
 55 παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξευγμένην πλοίοις ἐπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.
 60 Καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' 14 αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα·
 65 οὐ μέντοι καταφανεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περι- 15 πάτῳ ὄντες πρὸ τῶν ὀπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσ-

gests a widely different location for the wall (usually identified with the ruins known as *Sidd-i-Nimrud*) and also suits the second rendering. It shows, further, how uncertain the identifications are.

ἦν . . . ὠκοδομημένον = ὠκοδόμητο, although the forms are not always identical in meaning. In the resolved form the partic. often has an independent (adjectival) meaning. Cf. *εἶναι φυλάττων*, I, 2, 122 f, and the note.

52 πλίνθοις ὀπταῖς: i.e. not merely sun-dried, as oft. n.

εἴκοσι ποδῶν: see I, 2, 30 f., and the note. *εὖρος*, *ὕψος*, and *μῆκος* are all acc.

54 οὐ πολὺ: this agrees with the identification given on the map, rather than with the common view.

55 διώρυχας . . . τὴν μὲν . . . τὴν δέ: partitive apposition.

56 ἐξευγμένην: cf. I, 2, 31, and the note.

58 ἐλάττους: for the form, see the note on I, 3, 35.

61 μεγάλη καὶ πολυάνθρωπος: yet the very site of Sittace is now uncertain; see the map. It was apparently on the west side of the river, as the Greeks encamp near it and do not cross until next morning (§ 24).

ὄνομα: nom., as I, 5, 21; more frequently it is acc.

63 δασέος: here construed with the gen., as an adj. of fulness; ordinarily it takes the dat. (means), as IV, 7, § 6, *δασὺ πίτυσι*. Others regard *δασέος* as abs., and the gen. as dependent on *παράδεισος*, which seems most unlikely.

64 οἱ δὲ βάρβαροι: sc. *ἐσκήνησαν*.

66 τῶν ὀπλων, the camp. Cf. III 1, § 3.

Πρόξενος καὶ Ξενοφῶν: for their

ελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' 16 Ἀριαίου ὧν τοῦ Μένωνος ξένου. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. Ἐπεμψέ με 70 Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρ-
 17 βαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, 75 ἂν δύνηται, ὥς μὴ διαβῇτε ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ
 18 ποταμοῦ καὶ τῆς διώρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.
 19 Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκό- 80 λουθα εἴη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. ἂν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλὰ

friendship see the Introd., § 38, and III, 1 § 4

67 ποῦ ἂν ἴδοι: potential opt. in an indir. ques. Cf. I, 6, 47 f.

68 καὶ ταῦτα . . . ὧν: and that too, although he came. The circumstance was in itself suspicious; the warning would naturally have been given to Menon.

69 ὅτι: introducing dir. disc.; cf. I, 6, 36.

70 Ἐπεμψε: for the agreement, cf. I, 2, 20, and the note.

71 πιστοὶ . . . εὖνοι: the chiasmic order is often the natural one, when emphasis is desired (here on *ὕμιν*).

73 ἔστι: accented at the head of the sentence (G. 144, 5; H. 480, 2; B. 262, 1).

74 παρὰ τὴν γέφυραν: an exception to the rule that *παρά*, expressing

the limit, is, in prose, used only of persons.

75 ὥς διανοεῖται: causal; but, below, ὥς μὴ διαβῇτε, final.

78 φράζουσιν: φράζω regularly means, *tell in detail*; it is more than λέγω.

79 ἐταράχθη . . . ἐφοβεῖτο: note the tenses.

80 νεανίσκος: it has been assumed that this was Xen. himself, or possibly the Theopompus of c. 1. 62. ἐννοήσας, on reflection.

81 τό τε . . . καὶ τὸ λύσειν, the intention of attacking and of destroying. For the fut. infin., thus used, see G. 1277; H. 855a; B. 548, 549; G. M. T. 113.

δῆλον γάρ: a shift to direct speech. 82 ἐπιτιθεμένους: sc. αὐτούς. It is equivalent to *ἐὰν ἐπιθῶνται*.

83 οὐδὲ . . . σωθῶμεν, for not even

γέφυραι ὧσιν ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ 20
85 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι
φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
δυνήσεται λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις 21
εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὃ δὲ εἶπεν
90 ὅτι πολλὰ καὶ κῶμαι ἔνισσι καὶ πόλεις πολλαὶ καὶ μεγάλαι.
τότε δὴ καὶ ἐγνώσθη ὅτι οἱ Βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, 22
ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μείναιεν ἐν τῇ
νῆσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώ-
ρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ
95 ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀπο-
στροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς 23
φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς
τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγ-
100 γελλον. ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην 24
πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλαγμένως·
ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὡς δια-

though there be many bridges
should we be able to save our-
selves by flight. Note the blend-
ing of two forms (G. 1421, 2; H.
901a; B. 612, 1; G. M. T. 505).
σωθῶμεν is the deliberative subjv.
in an indir. ques.; so φύγωσιν,
below. We might have had the
opt. by assimilation; see the note
on εἴη, above, I. 12.

85 λελυμένης τῆς γεφύρας: for the
position and repetition of this
phrase, cf. ἡγγελλον, I, 7, 62, and
the note.

86 οὐδὲ μὴν, *no, nor*.

βοηθῆσαι: emphatic position.

όντων: concessive.

90 πολλὰ καὶ μεγάλα: cf. c. 3. 70,
and the note.

91 ὑποπέμψαιεν: cf. ὑπήγετο, c. 2. 88,
and ὑπόπεμπος, III, 3, § 4.

93 ἐρύματα, *as defences*. The word
is uncommon in Attic prose.

95 οὔσης, *which was*.

καὶ . . . ἐνόντων, *and in which there
were men to till it*.

εἶτα δὲ καὶ, *and furthermore (fear-
ing) that*.

ἀποστροφὴ, *place of refuge, "base,"*
a poetic word.

96 τις: cf. I, 4, 80, and the note.

97 μέντοι . . . ὁμῶς, *however . . .
none the less*.

98 οὔτε . . . ἦλθε: for the accumu-
lation of negatives, cf. I, 2, 152,
and I, 8, 81 f.

101 πεφυλαγμένως: from the partic.
See the note on ἡμελημένως, I, 7, 92.

βαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδὴ ἦν·
διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν
εἰ διαβαίνουεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἀπελαύνων. 105

25 Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρα-
σάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου·
ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη ὄνομα
᾽Ωπιδ· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρτα-
ξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν 110
πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ
26 στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει. ὁ δὲ Κλέ-
αρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφ-
ιστάμενος· ὅσον δ' οὖν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος 115
ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύ-
ματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς
τοῖς Ἕλλησι δόξαι πάμποлю εἶναι, καὶ τὸν Πέρσην ἐκπεπλήχθαι
27 θεωροῦντα. ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς
ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας
τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης Κύρῳ 120
ἐπεγγελὼν διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε πλὴν ἀνδραπό-

102 Ἑλλήνων: mercenaries, doubt-
less. Many Greeks took service
under Persian princes; cf. the
instances of Gaulites (I, 7, 26),
Ctesias (I, 8, 107), and Phalinus
(c. 1. 38).

διαβαινόντων: gen. abs., with subj.
omitted. We should have ex-
pected the dat. after ἐπιθήσεσθαι;
see, however, προΐδων, I, 2, 99,
and a more striking instance,
below, I. 104, where αὐτοῖς follows.

104 σκοπῶν, *to see whether*. The
pres. partic. (conative) may ex-
press purpose.

105 ὥχετο ἀπελαύνων, *he rode off*.
The circumstantial partic. with
οἰχομαι often expresses the means
of motion.

109 πρὸς ἣν: motion is implied.

111 βοηθήσων: he was too late, as
Abrocomas was (I, 7, 61).

112 παρερχομένους: ἔρχομαι is rarely
found, in prose, save in the pres.
indic.

113 εἰς δύο, *two abreast*. With the
whole passage, cf. the note on
ἐπὶ τεττάρων, I, 2, 87.

114 τὸ ἡγούμενον: cf. I, 2, 3, and
the note.

115 ἐπιστήσειε: frequentative.

116 καὶ αὐτοῖς τοῖς Ἕλλησι: the καὶ
is intensive, not parallel with καὶ
τὸν Πέρσιν.

117 ἐκπεπλήχθαι: see c. 3. 83, and
the note.

121 ἐπεγγελὼν: different from κατα-
γελάσαντες, I. 20, in that ἐπι-, in

δων. ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τέτταρας παρα- 28
σάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν
125 δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη
καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ
σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, 1
τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο
ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνῃ 2
5 καὶ εἰ πως δύναίτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον
γενέσθαι· καὶ ἔπεμψέν τινα ἐροῦντα ὅτι ξυγγενέσθαι αὐτῷ
χρήζει. ὁ δὲ ἐτοίμως ἐκέλευεν ἡκείν.

Ἐπειδὴ δὲ ξυνῆλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγώ, ὦ 3
Τισσαφέρνῃ, οἶδα μὲν ἡμῖν ὅρκους γεγεννημένους καὶ δεξιὰς δεδο-
10 μένας μὴ ἀδικήσιν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς
πολεμίους ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ 4
δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς

such compounds, denotes exultation over a fallen foe.

διαρπάσαι: cf. I, 2, 110.

πλὴν ἀνδραπόδων: i. e. they might not enslave the inhabitants.

124 ἐν δὲ . . . Καιναί: a very similar sentence occurs I, 5, 60 f.

127 σχεδίαις διφθερίναις: described in the passage just cited.

ἄρτους . . . οἶνον: asyndeton in an enumeration.

CHAPTER V

1 Ζαπάταν: at last a geographical point, the identification of which seems certain. See the map.

2 ἡμέρας τρεῖς: doubtless supplies were needed, so that the delay was not in itself a ground for suspicion.

3 ὑποψίαι: the pl. of abstract

nouns is often concrete and has a cumulative force.

4 ξυγγενέσθαι, to have an interview with.

5 παῦσαι: also governed by ἔδοξεν. πρὶν, before. See I, 1, 58, and the note.

8 τάδε: on this speech see the Introd. § 40.

9 Τισσαφέρνῃ: a rare voc. form, as if of the first declension. Accusatives in -ην, on the other hand, are not uncommon; see e. g. Τισσαφέρνῃν, I, 1, 37.

γεγεννημένους: cf. ἐγένετο, c. 2, 42.

10 ἀδικήσιν: cf. παρέξειν, c. 3, 108.

φυλαττόμενον . . . ἀντιφυλαττόμεθα: for the order, cf. the note on ἡγγελλον, I, 7, 62. For the fact, cf. c. 4, 43 ff.

12 οὔτε σὲ . . . ἐγώ τε: οὐθ' ἡμᾶς

ποιεῖν ἐγώ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέ-
5 λοιμεν ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη 15
τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες
ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα
κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν.
6 τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστ' ἀν
παύεσθαι ἤκω καὶ διδάσκω σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς 20
7 ἀπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν
αὐτῷ παρημεληκῶς, τοῦτον ἐγώ οὔποτ' ἀν εὐδαιμονίσαιμι. τὸν

would follow logically, but there is a shift in the thought and the latter part of the sentence is the stronger for not being exactly parallel with the former. As to the attitude and intentions of the Greeks Clearchus had certain knowledge. For the correlation of οὔτε with τε, cf. μήτε . . . τε, c. 2, 38.

14 εἰς λόγους σοι ἐλθεῖν: cf. εἰς χεῖρας ἐλθεῖν, I, 2, 152 f., and the note.

15 ἤδη, ere now.

16 οἱ . . . ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of participles. Cf. III, 2, § 23. Some, however, read ὅτι, for οἱ.

17 φθάσαι . . . πρὶν: a frequent combination. Cf. πρόσθεν and πρότερον, leading up to πρὶν (e. g. I, 1, 58).

18 τοὺς . . . μέλλοντας . . . βουλομένους: obj. of ἐποίησαν κακὰ: cf. I, 9, 36. μέλλοντας may perhaps be rendered *intending*, though it need not be regarded as trans.

19 συνουσίαις: emphatic position.

21 πρῶτον μὲν: balanced by τῶν δ' ἀνθρωπίνων, below, l. 29.

οἱ θεῶν . . . ὅρκοι, our oaths (sworn in the name) of the gods. The gen. is objective (G. 1085, 3; H. 729c; B. 350).

22 ὅστις . . . σύνοιδεν: ὅστις, being itself indefinite, does not need the generalized construction; cf. ὅστις ἀφικνέιτο, I, 1, 18, and the note.

τούτων: after παρημεληκῶς; cf. ἡμῶν αὐτῶν, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. ἐψευσμένος, I, 3, 49, and the note.

23 τοῦτον: resumptive, as often.

τὸν . . . πόλεμον, a war against the gods. The gen. is better taken as objective than as subjective (*the war the gods wage*), although the idea of the inevitability of retribution has led many to prefer the second rendering. The perjurer is, however, in a sense, the aggressor. The acc. is to be construed with οἶδα (prolepsis), rather than with ἀποφύγοι.

γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους φεύγων
 25 τις ἀποφύγοι οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὐθ' ὅπως ἂν
 εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς
 ὑποχα καὶ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν 8
 θεῶν τε καὶ τῶν ὄρκων οὕτω γινώσκω, παρ' οὓς ἡμεῖς τὴν
 φιλίαν συνθέμενοι κατεθέμεθα. τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν
 30 τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ 9
 σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε
 ἐπιτηδείων οὐκ ἀπορία. ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ
 ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα. πᾶς δὲ ποταμὸς δύσπορος,
 πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ
 35 πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, 10
 ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν
 μέγιστον ἐφεδρον πολεμήσομεν; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπί-

24 ἀπό, *with*. Cf. I, 1, 47.

φεύγων . . . ἀποφύγοι: observe the change of tense, and cf. the note on αἰτήσασθαι, c. 3. 70.

25 ἀποδραίῃ: see the note on ἀποδεδράκασιν, I, 4, 48. For the thought, cf. Ps. cxxxix: 7-12.

26 ἐχυρὸν: the form ὄχυρὸν is found I, 2, 133 and 139, and IV, 7, §17.

πάντῃ . . . πάντα . . . πάντων: a noteworthy instance of paronomasia.

27 πάντων: masc., not neut. It is the obj. of κρατοῦσι.

τῶν θεῶν . . . ὄρκων: not a case of hendiadyoin (= τῶν θεῶν ὄρκων); each noun has independent value.

28 παρ' οὓς . . . κατεθέμεθα, *into whose keeping we consigned the friendship which we contracted*.

29 τῶν δ' ἀνθρωπίνων, *of things human*; neut., not masc.

30 μέγιστον . . . ἀγαθόν: ἀγαθόν has become a substantive and itself takes an adj.

σὺν . . . σοὶ: cf. σὺν ὑμῖν, I, 3, 29.

31 πᾶσα . . . ὁδός, *every road*; contrast πᾶσα . . . ἢ ὁδός, below, I. 32, *all our way*.

πᾶσα μὲν . . . πᾶς δέ: for the anaphora, cf. I, 3, 16.

τῶν τε: τε, rather than δέ, is often used to add a third clause.

34 φοβερώτατον: for the neut., cf. ἡδύ, c. 3. 60. Note the chiasm.

μεστὴ . . . ἐστίν: a bold oxymoron. The literal rendering is perhaps the best.

35 εἰ δὲ δὴ καὶ: both δὴ and καὶ are intensive.

μανέντες, *in a fit of madness*; note the tense.

36 ἄλλο τι . . . ἢ = *nonne* (G. 1604; H. 1015b; B. 573, note).

κατακτείναντες: purposely chosen, in a rhetorical passage, instead of the usual ἀποκτείναντες. Xen. has also κατακαίνω (e. g. I, 6, 8).

37 ἐφεδρον, *a reserve combatant*, i. e. one who draws a bye and fights the winner of the bout.

δων ἑμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν,
 11 ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,
 νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο· σὲ δὲ 40
 νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ
 σφύζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμίᾳ ἐχρήτο,
 12 σοὶ ταύτην ξύμμαχον οὔσαν. τούτων δὲ τοιούτων ὄντων τίς
 οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν
 ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι 45
 13 φίλον ἡμῖν εἶναι. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας,
 οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρα-
 σχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ
 τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ
 εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἳς μάλιστα ὑμᾶς γινώσκω τεθυ- 50
 μωμένους, οὐχ ὁρῶ ποῖα δυνάμει συμμάχῳ χρησάμενοι μᾶλλον
 14 ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν ἐν γε τοῖς

Metaphors from the games are very common.

πολεμήσομεν: more effective than the opt. with ἄν.

39 ταῦτα: resuming the indir. ques., ὅσων . . . στερήσαιμι.

40 τῶν τότε: cf. c. 2. 89.

σέ: note the position. Cf. σοὶ, below, I. 43.

42 ἐχρήτο: cf. II, 6, §13.

43 ξύμμαχον: fem.; see G. 304; H. 225; B. 119.

τούτων . . . ὄντων, *quae cum ita sint*.

44 ὅστις οὐ βούλεται: a rel. clause expressing result (G. 1445; H. 910; B. 597), where we might have looked for ὥστε μὴ βούλεσθαι. ὅστις often serves to characterize. Cf. the use of οἵτινες, below, I. 83, and ὅστις, II, 6, §6.

ἀλλὰ μὴν . . . γάρ: with ἀλλὰ γάρ there is regularly an ellipsis, as with καὶ γάρ; here, *but (we can*

also be of service to you) for. The irregularity consists in the fact that what, to us, is the principal vb. is contained in the γάρ-clause. Cf. III, 2, §11. For ἀλλὰ μὴν, cf. I, 9, 62, and below, I. 52.

46 οἶδα μὲν . . . οἶδα δέ: anaphora again.

Μυσοὺς: cf. III, 2, §23.

47 νομίζω ἂν: for the position of ἄν, cf. I, 3, 29, and the note.

48 ἀκούω: with the infin. of hearsay.

49 ἐνοχλοῦντα, *from disturbing*.

50 Αἰγυπτίους, *as for the Egyptians*. By so rendering we keep the emphatic order. The word is, of course, obj. of κολάσαισθε.

μάλιστα . . . τεθυμωμένους: because of their revolt; see I, 8, 33. The perf. partic. is intensive.

52 τῆς . . . οὔσης = ἡ τῇ . . . οὔση. ἀλλὰ μὴν: resuming the thought of §11.

πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιο φίλος ὥς μέγιστος ἂν εἴης, εἰ
 δέ τις σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρε-
 55 τας, οἷ σοι οὐκ ἂν μισθοῦ ἔνεκα ὑπηρετοῖμεν ἀλλὰ καὶ τῆς
 χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15
 ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ
 ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς οὕτως
 ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς σοι ἐπιβου-
 60 λεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφέρην δὲ
 ὥδε ἀπημείφθη.

Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λό- 16
 γους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλευοίς, ἅμα ἂν
 μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὥς δ' ἂν μάθῃς ὅτι οὐδ'
 65 ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.
 εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων 17

54 ἀναστρέφοιο, *would conduct yourself*. For the omission of *ἂν*, cf. I, 6, 9 and the note. The particle *could*, however, easily have been omitted by a copyist before *ἀναστρέφοιο*, and many insert it.

ὑπηρετας: a strong word; they would do his bidding in all things.

55 οὐκ ἂν: for the position of *ἂν*, cf. I, 3, 29, and the note.

μισθοῦ: a frank admission of the fact that they are mercenaries.

56 ἣν: *ἣς*, with attraction, would be more regular.

σοῦ σοί: the collocation adds emphasis, as does also the postponement of *δικαίως*. Cf. *ἡμεῖς σοί*, below, l. 59.

57 τὸ . . . ἀπιστεῖν, *your distrust of us*. The articular infin. is a favorite construction with Xen.

58 τὸ ὄνομα τίς: a blending of two constructions, *ἀκούειν τίς*, and *ἀκούειν τὸ ὄνομα τούτου ὅστις*.

59 λέγων, *by his mere words*, since proofs are lacking.

61 ἀπημείφθη: another of Xen.'s poeticisms. *ἀμείβεσθαι*, in this sense, has no footing in prose.

62 Ἄλλ' ἡδομαι: for *ἀλλά*, beginning a speech, cf. I, 7, 31.

σου: cf. I, 2, 26, and the note.

63 ἂν . . . δοκεῖς . . . εἶναι: *ἂν* goes, of course, with *εἶναι*; cf. I, 3, 29, and the note. Observe that the personal construction cannot here be retained in Eng. Cf., below, *ἀπορεῖν . . . ἂν . . . σοι δοκοῦμεν*.

64 ὥς δ' ἂν μάθῃς: Xen. stands alone among prose writers in using *ὥς ἂν*, in final clauses (G. 1367; H. 882; B. 590, note 2; G. M. T. 326, 2, and Appendix IV). Cf. his unusual fondness for *ὥς*, alone.

66 εἰ ἐβουλόμεθα: best taken as contrary to fact; see on *εἰ μὴ ἦλθετε*, c. 1. 21. Instead of the normal apodosis, Xen. has chosen

πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ἣ ὑμᾶς μὲν βλάπτειν
 18 ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; ἀλλὰ χωρίων
 ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα
 μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, 70
 τοσαῦτα δὲ ὄρη ὁράτε ὑμῖν ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκα-
 ταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσούτοι δ' εἰσὶ ποταμοὶ ἐφ'
 ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλώμεθα μά-
 χεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ
 19 ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, 75
 ἀλλὰ τό γέ τοι πῦρ κρείττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναί-
 μεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ὃ ὑμεῖς οὐδ' εἰ
 20 πᾶν ἀγαθὸν εἴητε μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες
 τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα
 ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρό- 80
 πον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβείας, μόνος δὲ πρὸς
 21 ἀνθρώπων αἰσχυρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων

the more pointed rhetorical question, equally natural in Eng.

67 ἐν ἣ, *by means of which*.

68 εἴημεν ἂν: ideal, not unreal; but the shift is an easy one. With the following *οὐδεὶς κίνδυνος*, *ἂν εἴη* is to be supplied.

ἀλλά: here best rendered by *or*. It anticipates objections.

69 οὐ = *nonne*. The vb. is *ὁράτε*, below.

τοσαῦτα μὲν . . . τοσαῦτα δὲ . . . τοσούτοι: the anaphora is rhetorical, but vigorous.

70 φίλια ὄντα: concessive.

71 ὄντα πορευτέα: indir. disc., after *ὁράτε*. For the construction of the verbal, see the note on *διαβατέος*, c. 4. 28. It goes also with *πεδία*, above, both phrases being an extension of *ὁδὸν πορεύεσθαι*.

72 εἰσὶ, *are there not?* The interrog. force of *οὐ* is still felt.

74 εἰσὶ δ' . . . οὓς: cf. *ἦν . . . οὓς*, I, 5, 35, and the note.

75 διαπορεύοιμεν: no other instance of the occurrence of this compound in the act. is known; *διαβιβάω* supplies its place. The act. of the simple vb. occurs in a causative sense, but is rare in prose.

76 ἀλλὰ . . . ἐστίν, *yet, at any rate, fire, as you know, is*.

77 κατακαύσαντες: Tiss. tries this, III, 5, § 3. Cf., also, I, 6, 3.

λιμὸν . . . ἀντιτάξαι: a fine metaphor.

78 πῶς ἂν: for the position of *ἂν*, cf. I, 3, 29. It is repeated below, l. 80.

79 μηδένα: not *οὐδένα*; *ἔχοντες* is felt as conditional.

81 πρὸς: cf. I, 6, 29.

82 ἐστὶ, *belongs to, is characteristic of*. The gens. are possessive.

καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι
 δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πρᾶτ-
 85 τειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλί-
 θιοὶ ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο 22
 ἡλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἑλλήσιν
 ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας
 πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίαν ἰσχυρόν. ὅσα δ' 23
 90 ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον
 ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξε-
 στιν ὀρθήν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων
 καὶ ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· 24
 95 Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-

83 ἀνάγκῃ ἐχομένων, *the thralls of necessity*. Cf. ἀνάγκῃ κατεχομένων (II, 6, §13).

καὶ τούτων πονηρῶν: cf. καὶ ταῦτα, I, 4, 81. Observe the climax.

οἵτινες ἐθέλουσι: as if ἀπορῶ εἰσι had preceded. We should have looked for the simple infin.; cf. the use of ὅστις, II, 6, §6.

86 ἐξὸν: acc. abs. (G. 1569; H. 973; B. 343). Note that the acc. abs. generally expresses an adversative relation, *although we had every chance to destroy you*.

87 ἔρως, *passion, burning desire*, a strong word.

τούτου: i. e. τοῦ ἡμᾶς μὴ ἐπὶ τοῦτο ἐλθεῖν. The gen. depends on αἴτιος.

τὸ . . . γενέσθαι . . . καταβῆναι: a clause, in the acc., defining the verbal noun ἔρως. Trans., *my burning desire to show myself . . . and to go down*.

88 ὃ . . . ξενικῶ: military dat. of accompaniment; see on I, 7, 66. For the incorporation of the

noun in the rel. clause, cf. I, 2, 5 and for the order (rel. first, resumed by demonstrative), cf. I, 9, 107.

μισθοδοσίας: acc., not gen.

89 ὅσα, in what respects. Cf. the acc. with χρῶμαι, e. g. I, 3, 93.

90 ἐστε: stronger than ἐσεσθε. Note the emphatic pronouns.

εἶπας: for the form, see c. 1. 102, and the note.

91 τιάραν . . . ὀρθήν: a symbol of royalty. It is debatable whether by τὴν δ' ἐπὶ τῇ καρδίᾳ (sc. ὀρθήν) Tiss. means to indicate a desire on his part to set himself up as king with the help of the Greeks, or whether the phrase simply denotes the enjoyment of kingly power. The former view seems preferable.

93 ἕτερος: more modest than ἐγώ. Cf. the use of τις to denote a definite individual (e. g. I, 4, 80).

94 εἶπεν: the subj. is easily supplied from the preceding dat.

95 οὐκοῦν: cf. I, 6, 37, and the note.

ρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ
 25 ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βού-
 λεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ
 λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ
 23 σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ 100
 27 σοὶ αὐτὸ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. ἐκ τούτων δὴ τῶν
 λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν
 ἐκέλευε καὶ σύνδειπνον ἐποιήσατο.

Τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἀπελθὼν ἐπὶ τὸ στρατόπεδον
 δῆλός τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει 105
 καὶ ἃ ἔλεγε ἐκείνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ
 Τισσαφέρνην οὓς ἐκέλευσεν, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες
 τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν

ἔφη: repeating εἶπεν; it is parenthetic.

τοιούτων . . . ὑπαρχόντων, *when we have such grounds for*; see the note on ὑπῆρχε, I, 1, 16.

98 μοι: with ἐλθεῖν; less formal than πρὸς με.

οἱ . . . στρατηγοὶ . . . λοχαγοί: apposition with ὑμεῖς, contained in the vb.; cf. I, 5, 94, and the note. The art. is repeated, since the two groups do not form one class.

ἐν τῷ ἐμφανεῖ: cf. ἐν τῷ γε φανερῷ, I, 3, 113. Note the punctuation; this clause goes with λέξω, not with ἐλθεῖν.

101 ὅθεν = *those from whom*.

δῆ: the particle emphasizes the treachery of Tiss.

102 φιλοφρονούμενος, *with a great show of friendliness*.

103 σύνδειπνον ἐποιήσατο, *made him his guest at dinner* (note the mid.). This was a pledge of friendship among eas'tern peoples. Cf. ὁμοτράπεζοι, I, 8, 103 f.,

and συντράπεζοι, I, 9, 114 f., and the reference to the present passage in III, 2, §4.

105 δῆλός τ' ἦν . . . διακεῖσθαι, *evidently thought that he stood on very friendly terms with*. For the use of δῆλος with a partic., see I, 2, 70, and for διακεῖσθαι, expressing a state, cf. II, 6, §12, and III, 1, §3. It serves as a pass. of διατιθέναι (cf. διατιθείς, I, 1, 19). Clearchus evidently felt flattered by the attention shown him.

107 οὓς ἐκέλευσεν: the subj. is Tiss., not Clearchus.

οἱ ἂν . . . Ἑλλήνων, *whoever of the Greeks should be found guilty of making false charges*.

108 αὐτούς: less frequent in resuming a rel. than τούτους . . . τούτους, however, would properly have stood at the head of the sentence, and would thus have deprived ὥς προδότας of its emphatic position.

- ὄντας τιμωρηθῆναι. ὑπόπτεψε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, 28
 110 εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ' Ἀριαίου καὶ
 στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν
 πρὸς αὐτὸν λαβὼν φίλος ᾗ Τισσαφέρνει. ἐβούλετο δὲ καὶ 29
 Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην
 καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν
 115 ἀντέλεγον τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ στρα-
 τηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς 30
 κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι
 δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων
 στρατιωτῶν ὡς διακόσιοι.
 120 Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ 31
 παρεκλήθησαν εἶσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας
 Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῖς· οἱ δὲ λοχαγοὶ
 ἐπὶ θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ ση- 32

109 τιμωρηθῆναι: the infin. is gov-
 erned by χρῆναι, above.

Μένωνα: for the strife between
 Clearchus and Menon, see I, 5,
 68 ff. Clearchus' precedence
 dates from the events narrated
 in I, 3 (cf. I, 6, §5), and seems
 not to have been affected by
 Menon's action at Thapsacus
 (I, 4, §§13-17). Ctesias (see the
 Introd. 30) says: Κλέαρχῳ ἅπαντα
 ὁ Κύρος συνεβούλευε, τοῦ δὲ Μένωνος
 λόγος οὐδεὶς ἦν.

110 μετ' Ἀριαίου: for his friend-
 ship with Menon, see c. 1. 26.

111 αὐτῷ: i. e. Κλέαρχῳ.

112 καὶ Κλέαρχος: a remark show-
 ing Xen.'s fairness; Menon was
 not the only schemer.

113 ἅπαν τὸ στράτευμα: a chiasitic
 variation from τὸ στράτευμα ἅπαν,
 above.

115 ἀντέλεγον, protested, a dura-
 tive tense, as κατέτεινεν, below.

The vb. takes μή, as implying a
 command.

116 ὁ δὲ Κλέαρχος: Ctesias' ver-
 sion is different. According to
 him, Menon was the prime mover
 and Clearchus was forced by the
 troops to go against his will. It
 was natural that Xen. should
 emphasize the activity of Cle-
 archus, and Ctesias (in the Per-
 sian camp) that of Menon. We
 may well believe that each was
 scheming to get the other out of
 the way.

117 ἔστε: cf. I, 9, 38, and the note.

118 ὡς εἰς ἀγορὰν: i. e. unarmed.

120 ἐπὶ θύραις . . . Τισσ.: note the
 position; cf. I, 1, 43f., and the
 note. For θύραις, cf. I, 2, 69,
 and the note.

123 πολλῷ: dat. of measure, but
 indistinguishable from the adv.
 πολύ.

ἀπό, at. The signal is said to have

- μείου οἳ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ
 δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων διὰ τοῦ πεδίου ἐλαύνοντες 125
 ᾧτινι ἐντυγχάνοιεν Ἕλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτει-
 33 νον. οἱ δὲ Ἕλληνες τὴν τε ἱππασίαν ἐθαύμαζον ἐκ τοῦ στρατο-
 πέδου ὀρῶντες καὶ ὅτι ἐποίουν ἡμφεγνόουν, πρὶν Νίκαρχος
 Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα
 34 ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου 130
 δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ
 νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.
 35 Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ
 Μιθραδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων
 ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν 135
 καὶ γιγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρα-
 36 κισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν
 ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα
 37 ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον φυλατ-
 τόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ 140
 Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως
 μάθοι τὰ περὶ Προξένου· Χειρίσοφος δὲ ἐτύγχανεν ἀπὸν ἐν

been the raising of a red flag
 over the tent of Tiss.

124 ξυνελαμβάνοντο . . . κατεκόπη-
 σαν: note the change in tense.
 With the whole cf. Caesar's ac-
 tion toward the Uspites and
 Tencteri (B. G. IV, 13). It was
 thus, also, that the Parthians
 seized Crassus.

125 τινὲς: for the position, cf. III,
 3, §4. It is permitted in Attic
 only when the subst. has an at-
 trib. adj., but is common in
 Herodotus.

126 ᾧτινι ἐντυγχάνοιεν: see the note
 on ὅστις ἀφικνεῖτο, I, 1, 18, where
 again ὅστις is followed by a pl.

ἔκτεινον: the simple vb. only here
 in Xen.

128 ἐποίουν: instead of ποιοῖεν; see
 I, 2, 11, and the note.

ἡμφεγνόουν: for the double aug-
 ment, cf. ἡνέσχετο, I, 8, 105, and
 the note

πρὶν: see the notes on I, 1, 53, and
 I, 9, 38. Here ἡμφεγνόουν implies
 a neg.

131 ἔθεον: see the note on θεῖν,
 I, 8, 71.

ἐκπεπληγμένοι: how different from
 ἐκπλαγέντες?

137 προσελθεῖν: they said, εἰ τις ἐστι
 . . . προσελθέτω.

140 στρατηγοὶ μὲν . . . ξὺν αὐτοῖς
 δέ: Xen. held no rank, hence the
 two groups.

142 τὰ περὶ, the news about, a com-
 mon phrase, oftener with the

κώμη τινὲ ξὺν ἄλλοις ἐπισιτιζομένοις. ἐπειδὴ δὲ ἔστησαν εἰς 38
ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὦ ἄνδρες Ἑλλη-
145 νες, ἐπεὶ ἐπιorkῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν
δίκην καὶ τέθηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν
αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς
τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναι φησιν, ἐπεὶ περ Κύρου ἦσαν
τοῦ ἐκείνου δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε 39
150 δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ
οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ
ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ
τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ἀπολω-
155 λέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις
ἐφ' ἡμᾶς ἔρχεσθε; ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν 40
ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ
πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτῳ Ξενοφῶν τάδε εἶπε. 41
Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς,
160 τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιorkοῦντας.

acc. than the gen. For the friendship of Xen. and Proxenus, see the note on c. 4. 66.

Χειρίσοφος: his subsequent prominence justifies the special mention of him here.

143 ἔστησαν εἰς: motion, followed by rest.

145 ἐφάνη, *was proved*; cf. φανερός ἐγένετο, below, I. 157. See the note on ἐφαίμετο, I, 9, 70.

τὴν δίκην, *his deserts*.

148 ἀπαιτεῖ: for the two accs., see the note on I, 1, 55. Observe the emphatic position of ὑμᾶς and of αὐτοῦ, below.

ἦσαν: pl., despite the neut. pl. subj.; see the note on I, 2, 38.

149 ἐκείνου: i. e. the king, said from the standpoint of Ariaeus.

δούλου: cf. I, 9, 105, and the note.

ἀπεκρίναντο . . . ἔλεγε: cf. c. 3. 87.

150 Κλεάνωρ: called πρεσβύτατος, c. 1. 51, and therefore entitled to take a prominent place. His words well express his outraged moral sense. Compare his words in III, 2, §§ 4 ff.

151 οἱ ἄλλοι: apposition; cf. I, 5, 94, and the note.

θεοὺς . . . ἀνθρώπους: for the case, see the note on c. 3. 91.

152 οἵτινες, *seeing that you*. The rel. is often causal (G. 1461; H. 910; B. 598; 619, note).

ἡμῖν: the dat. goes with ὁμόσαντες, but is felt also with τοὺς αὐτοὺς (*the same as we*).

155 προδεδωκότες: varied from προδόντες, above. The repetition adds emphasis.

156 γάρ, (*we are not traitors*) for.

Πρόξενος δὲ καὶ Μένων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ 42 βέλτιστα συμβουλευσάιναι. πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι. 165
1 VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρους αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος 2 ἐσχάτως. καὶ γὰρ δὴ ἔως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις 5 πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾶκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολε- 3 μήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ δὲ

γάρ is very common in answers, the context supplying *yes* or *no*. Here it may be rendered *but*.

161 Πρόξενος . . . Μένων: best regarded as a real anacolouthon (nom. abs.). The emphasis may be retained by translating, as regards Proxenus and Menon. Cf. the note on ποταμός, c. 4. 27.

CHAPTER VI

2 τὰς κεφαλὰς: acc. of the part affected (G. 1058; H. 718; B. 335; cf. III, 1, § 31, τὰ ὦτα τετραπημένον, *with his ears pierced*). Used with a pass. this suggests an act. construction ἀποτέμνειν τινὰ τὴν κεφαλὴν (cf. βάλλειν with two accs.). Instead of this we have III, 1, § 17, τοῦ ἀδελφοῦ . . . ἀποτέμων τὴν κεφαλὴν, and I, 10, 1 the regular pass., Κύρου ἀποτέμενται ἡ κεφαλὴ.

εἰς μὲν: balanced by Πρόξενος δέ, § 16. It is a form of partitive appos. with οἱ στρατηγοί, εἰς μὲν

serving to bring the individual into stronger relief than ὁ μὲν.

3 Κλέαρχος: see the Introd., § 38. ἐκ πάντων: with ὁμολογουμένως, *in the opinion of all*. For this use of ἐκ, cf. I, 1, 28, and the note.

τῶν . . . ἐχόντων, *those acquainted with him*. Cf. I, 9, 3 f.

4 δόξας, *reputed*.

5 ἐσχάτως: a strong word in emphatic position.

δή: a specific instance of a general truth. The two characteristics (πολεμικός and φιλοπόλεμος) are taken up in reverse (chiastic) order. Cf. III, 1, § 20.

πόλεμος: the Peloponnesian war, 431-404 B.C.

6 παρέμενεν, *could find service at home* (Dakyns).

7 τοὺς Ἕλληνας: i. e. those inhabiting the Chersonesus; see the map, and I, 1, 49.

8 διαπραξάμενος: cf. c. 3. 85.

ὡς ἐδύνατο, *no matter how*. Intrigue is implied.

10 μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχετο πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν 4 ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται, 15 δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· ὃ δὲ λαβὼν οὐκ ἐπὶ 5 ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ 20 αὐ πολεμήσων. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα 6 εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ 25 ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος 7 ἦν· πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν

10 μεταγνόντες: cf. μεταμελεῖν, I, 6, 41, and the note.

ἤδη . . . ὄντος: sc. αὐτοῦ. For the gen. abs., where we should have looked for a case in agreement, cf. I, 2, 99, and the note.

11 Ἰσθμοῦ: the isthmus of Corinth is meant.

ἐνταῦθα: resumptive.

ὥχετο πλέων: cf. c. 4. 105, and the note.

12 καί, actually.

13 τελῶν: often used of high magistrates.

14 ἄλλη γέγραπται: note the tense. Xen. is perhaps referring to I, 1, §9 (which section should be compared throughout), but the arguments are not given.

15 ἐπὶ ῥαθυμίαν: cf. Clearchus' own words, I, 3, 15.

16 ἀπό: cf. I, 1, 47.

17 ἀπὸ τούτου, thenceforth.

18 ἔφερε καὶ ἤγε, plundered, a standing phrase. ἔφερε has reference to inanimate objects, ἤγε to live stock. Cf. ἔφερον, IV, 1, §8.

πολεμῶν διεγένετο: stronger than ἐπολέμει. Cf. λέγων διῆγε, I, 2, 70.

19 ἐδεήθη: for the fact, cf. I, 2, 4.

21 ὅστις . . . αἰρεῖται: instead of αἰρεῖσθαι. See the note on οἷτινες, c. 5. 83.

ἐξόν: cf. c. 5. 86. Note the anaphora and the parallel structure.

22 ὥστε πολεμεῖν, so it be for war. See G. 1453; H. 953b; B. 596.

26 πολεμικὸς δὲ αὐ: returning to the first characteristic, mentioned at the end of §1; see the note there.

φιλοκίνδυνός τε: parallel with καὶ . . . φρόνιμος. The intervening

καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολογοῦν. 8 καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατόν ἐκ τοῦ τοιοῦτου τρόπου οἶον κάκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντί- 30 ζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παροῦσιν ὡς πειστέον 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' 35 ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι 11 πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ 40

words καὶ ἡμέρας καὶ νυκτὸς ἄγων, κ.τ.λ., explain φιλοκίνδυνος. Do not connect ἄγων with ἦν. For the gens. ἡμέρας and νυκτὸς, cf. I, 7, 85, and the note.

28 φρόνιμος: cf. I, 10, 34.

πανταχοῦ πάντες: cf. c. 5. 26.

29 ὡς . . . εἶχεν, as far as was possible for a man with such a temper as he had. καὶ with rel. words may often be left untranslated; cf. καὶ ἄλλος, just below, and see the notes on I, 3, 31, and I. 4. 97.

31 ὅπως ἔχοι: obj. clause after φροντίζειν.

αὐτῷ: cf. I, 1. 43, and the note.

32 ἐμποιεῖσαι τοῖς παροῦσιν, to inspire in those about him (the feeling that). For the vb., cf. below, I. 69.

33 Κλεάρχῳ: the use of the proper name instead of the pron. has always a distinct force.

ἐκ τοῦ . . . εἶναι, by being. Cf. I, 1,

35, and the note. Observe that χαλεπὸς must be nom., despite the fact that the clause is gen.

34 ὁρᾶν: dat. infin., parallel with the following τῇ φωνῇ; cf. ὁρᾶσθαι, c. 3. 8. In these cases dat. and acc. are indistinguishable.

ἐκόλαζέ τε: for the solitary τε, cf. I, 5, 91. Clearchus was a severe disciplinarian; cf. c. 3. 41, and the note, and III, 2, §31.

35 ὡς = ὥστε.

ἔσθ' ὅτε: varied from ἐνίοτε, above. For the form, cf. the note on ἦν οὖς, I, 5, 35.

καὶ . . . ἐκόλαζεν: repeated in chiasmic order, a rhetorical feature common in this chapter.

36 ὄφελος: cf. I, 3, 56.

37 λέγειν . . . ἔφασαν: cf. c. 1. 72, and the note.

38 εἰ μέλλοι, if he was to. After this vb. the fut. infin. is usual.

39 ἀφέξεσθαι, hold aloof from, abstain from injuring.

ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται· καὶ γὰρ
τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν
φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδό-
κει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω 12
45 τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι,
πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰὲ
χαλεπὸς ἦν καὶ ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται
ὥσπερ παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλία μὲν καὶ 13
εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἡ ὑπὸ πόλεως τεταγ-
50 μένοι ἡ ὑπὸ τοῦ δέισθαι ἡ ἄλλη τιτὴ ἀνάγκη κατεχόμενοι παρείη-
σαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. ἐπεὶ δὲ ἄρξαιτο νικᾶν 14
ξὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα
εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους
θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖ-
55 σθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ 15
ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ
τὰ πεντήκοντα ἔτη.

41 σφόδρα: with ἀκούειν (*yield absolute obedience*), rather than with ἠθελον. Cf. σφόδρα πειθομένοις, I. 51.

42 τὸ στυγνὸν . . . φαίνεσθαι: strongly rhetorical, *his gloominess then shone as a bright light*. φαιδρὸν is pred. to φαίνεσθαι (note the alliteration). αὐτοῦ, by its very unusual position, is strongly contrasted with τοῖς ἄλλοις. This phrase is one of very doubtful interpretation: either among the faces of the rest (in which fear was seen), or reflected in the faces of the rest. Some omit ἄλλοις, in which case αὐτοῦ ἐν τοῖς προσώποις means simply in his face, a poetical use of the pl. πρόσωπα referring to a single individual (Gildersleeve, *Syntax*, 48, 50).

44 σωτήριον οὐκέτι χαλεπόν: Plutarch (*Marius* 14) uses similar language of Marius.

45 ἀρξομένους, to take service, fut. mid. in pass. sense.

46 τὸ . . . ἐπίχαρι, charm of manner. Retain the order.

47 διέκειντο: cf. c. 5. 105, and the note.

50 ὑπὸ . . . δέισθαι: with κατεχόμενοι, and therefore parallel with the following dat., but the use of ὑπὸ gives a slight personification.

51 σφόδρα . . . ἐχρήτο, he exacted absolute obedience.

52 μεγάλα: the order must be retained, else this word loses its emphasis.

53 τό . . . ἔχειν, boldness in the face of the foe.

56 οὐ μάλα, not much, but meaning, not at all (litotes).

16 Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μεираκίον ὦν ἐπεθύμει γε-
νέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν
17 ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνε- 60
γένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος
ὦν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς
σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα
18 καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσούτων δ' ἐπι-
θυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν 65
θελοὶ κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο
19 δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. ἄρχειν δὲ καλῶν
μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατι-
ώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο
μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβού- 70
μενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ
20 οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ
ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν
δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ

57 τὰ πεντήκοντα: for the art., cf. τοὺς δισχιλίους, I, 2, 59.

58 Πρόξενος δέ: see the Introd., § 38. δέ balances μὲν in I. 2.

ἐπεθύμει, cherished the desire. How different from ἐπεθύμησε?

60 Γοργία: the most famous, perhaps, of the Greek "sophists." His fee is stated to have been 100 minae (nearly \$2,000). Where was Leontini?

συνεγένετο ἐκείνῳ, had completed his course with him. συγγίγνεσθαι and συνεῖναι are regularly used to express the relations of teacher and pupil.

62 τοῖς πρώτοις, the first men (of his day).

εὐεργετῶν: after ἡττᾶσθαι; cf. c. 3. 99.

63 καὶ . . . καὶ: in enumerations both polysyndeton and asyndeton (I. 93) are common.

65 ἐνδηλον . . . εἶχεν, yet he made this too clear.

67 μὴ: not οὐ, because going with τυγχάνειν, not with δεῖν; cf. μὴ ἐπαινεῖν, below, I. 74.

καλῶν . . . ἀγαθῶν, gentlemen, i. e. men endowed with the ideal qualities, comeliness and manliness. The phrase is a common one; cf. § 20 and IV, 1, § 19.

68 αἰδῶ . . . ἑαυτοῦ, respect for himself, obj. gen. For ἐμποιῆσαι, cf. I. 32.

70 οἱ ἀρχόμενοι: a synonym instead of the word just used.

φοβούμενος: after φανερός ἦν. Several instances of this use of the partic. occur in §§ 21 and 22. Cf. I, 2, 70, and the note.

72 ἀρκεῖν: the subj. is the clause τὸν μὲν . . . τὸν δὲ . . . ἐπαινεῖν.

73 ἀρχικόν: acc., not nom., since

75 ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὥς
εὐμεταχειρίστω ὄντι. ὅτε δὲ ἀπέθνησκειν ἦν ἐτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυ- 21
ρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ
τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς
80 μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ 22
κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ
τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἀπλοῦν καὶ
ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερός μὲν ἦν 23
οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπι-
85 βουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων
πάντων ὡς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολεμίων 24
κτῆμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυ-
λαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι
ῥᾶστον ὅν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο 25
90 ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὥπλισμένους ἐφοβεῖτο, τοῖς δὲ
ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι.

the notion is an abstract one
and there is no reference to the
main subj.; contrast l. 33.

76 ὅτε δὲ ἀπέθνησκειν: Xen. varies
the phrase in each case, both in
stating the fact of death and in
giving the age.

ἐτῶν: gen. of measure.

77 Μένων: see the Introd., § 38.

ἐπιθυμῶν: note the triple anaphora.

78 ὅπως . . . ἵνα: note the varied
phrases.

79 φίλος τε: for the solitary τε, cf.
l. 34, and the note.

80 μέγιστα: adv. modifying δυνα-
μένους.

ἀδικῶν . . . δίκην: note the allit-
eration.

ἐπὶ . . . ὁδόν, the shortest road
leading to the accomplishment
of his desires. Why is ἐπιθυμοίη
opt.?

83 τὸ αὐτό, the same thing as,
synonymous with. For the dat.,
see G. 1175; H. 773; B. 392, 2.

στέργων: a strong word, properly
denoting natural affection. Note
the strong emphasis that falls
both on στέργων and on οὐδένα,
and also the chiasmic order.

85 τῶν . . . διελέγετο, while, as for
his associates, his whole con-
versation turned upon their
ridicule. The gen. is governed
by καταγελῶν.

88 μόνος . . . εἰδέναι, thought that
he knew better than any one else.
Cf. the use of εἰς in ἐνὶ γε ἀνδρὶ,
I, 9, 39.

89 ὅν: partic. in indir. disc. after
εἰδέναι.

ἀφύλακτα: trans. as causal.

92 ἀγάζεται: with ἐπὶ, but below
ἡγάλλετο, with the simple d. t.

26 ὥσπερ δέ τις ἀγάζεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιο-
τητι, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλά-
σασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν
ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρω- 95
τεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους τοῦτο ᾤετο δεῖν κτήσασθαι.
27 τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδι-
κεῖν αὐτοῖς ἐμμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου
ἐπιδεικνύμενος ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐερ-
γείαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος 100
28 αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ
αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τάδ' ἐστί. παρὰ Ἀριστίπ-
που μὲν ἔτι ὥραϊος ὧν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριαίῳ
δὲ βαρβάρῳ ὄντι, ὅτι μεираκίοις καλοῖς ἦδετο, οἰκειότατος ἐγέ-
νετο, αὐτὸς δὲ παιδικὰ εἶχεν Θαρύπαν ἀγένειος ὧν γενειῶντα. 105
29 ἀποθνησκόντων δὲ τῶν συστρατῆγων ὅτι ἐστράτευσαν ἐπὶ βασι-
λέα ξὺν Κύρῳ, ταῦτα πεποιηκὼς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν
ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν,
οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς

δικαιοτητι: a Xenophontic word,
for which δικαιοσύνη is usual.

93 τῷ . . . τῷ . . . τῷ: note the
effect of the asyndeton.

94 διαγελᾶν: a rare compound.

τὸν . . . μὴ πανούργον: μὴ shows
that the phrase is general.

τῶν ἀπαιδευτῶν: partitive gen. in
the pred.

95 ἐπεχείρει: we should have ex-
pected the opt.; cf. ὅστις ἀφικνεῖτο,
I, 1, 18, and ὅποτε τις . . . ἀφί-
στατο, below.

96 διαβάλλων: in agreement with
the main subj., although logi-
cally subordinated to δεῖν.

τοὺς πρώτους: i. e. those already
first in their friendship.

τοῦτο: i. e. τὸ πρωτεύειν φιλίᾳ.

97 τὸ . . . παρέχεσθαι: obj. of ἐμμη-
χανᾶτο.

99 δύναίτο καὶ ἐθέλοι ἂν: direct,
δύναμαι καὶ ἐθέλωμι ἂν. The shift
of construction is appropriate to
the meanings of the two vbs.

100 χρώμενος, while associated
with him.

101 αὐτόν: emphatic repetition
after αὐτῷ. Generally the pron.
is expressed but once.

δή: emphasizing the contrast be-
tween ἀφανῆ and ἃ . . . πάντες ἴσα-
σι. By ἀφανῆ Menon's assumed
treachery is doubtless meant.

102 Ἀριστίππου: cf. I, 1, 52 ff.

104 βαρβάρῳ ὄντι: said with indig-
nation.

105 ἀγένειος . . . γενειῶντα: con-
temptuous contrast.

107 πεποιηκὼς: concessive.

109 ἀποτμηθέντες τὰς κεφαλὰς: cf.
l. 2.

110 κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισ-
θεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτῳ ἀπε- 30
θανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα
οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦσθην δὲ ἄμφω ἀμφὶ τὰ
115 πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

110 ὅσπερ: the rel. is attracted to
the gender of the pred. noun.
ζῶν αἰκισθεὶς ἐνιαυτὸν, *tortured
alive for a year*. αἰκισθεὶς sug-
gests mutilation, but we know
nothing of the manner of his
end.

112 Ἀγίας . . . Σωκράτης: of these
men nothing is known beyond
what the *Anabasis* tells us.

καὶ τούτῳ: *they too*, but Eng. omits
the pron. The dual groups the
two together as contrasted with
the others, but it is not consis-
tently used.

114 εἰς, *with reference to*.

αὐτοὺς: μέμφομαι more often takes
a dat.

115 ἀπὸ γενεᾶς: note the varied
phrase.

BOOK III

1 I. [Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπρα-
ξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο
ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνῃ ἐν ταῖς σπονδαῖς, ἐν
2 τῷ πρόσθεν λόγῳ δεδήλωται.] ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημ-
μένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπισπό- 5
μενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες,
ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς
πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ
οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μείον
ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖρ- 10
γον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς
καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι
ἦσαν οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν

CHAPTER I

1 Ὅσα . . . δεδήλωται: with this
introductory paragraph cf. II, 1,
1, and the note.

3 ἀπιόντων: temporal.

4 συνειλημμένοι ἦσαν . . . ἀπωλώλε-
σαν: plpf. in a temp. clause,
instead of the normal aor.; see
the note on ἐτελεύτησε, I, 1, 9.

7 ἐννοούμενοι: after eight depend.
clauses, in which the despond-
ency of the Greeks is effectively
portrayed, this is resumed by
ταῦτ' ἐννοούμενοι, I. 15.

ἐπὶ . . . θύραις: cf. I, 2, 69, and the
note. The phrase is here an ex-
aggerated one, but they are at
least in the heart of the king's
country.

ἦσαν: past indic., not opt., and so
in the following clauses. This

accords with Xen.'s point of view
at the time of the composition
of the *Anabasis*.

8 πολλά: to be taken with both
nouns, although agreeing in
gender with the nearer only; so,
too, πολέμια, in the pred.

ἀγορὰν δέ: with this passage cf.
the words of Clearchus in II, 4,
§ 5.

10 μύρια στάδια: a round number,
like our *a thousand miles*. In
reality the distance by the route
over which they had come was
far greater.

διείργον, *barred their progress*. ἐν
μέσῳ is best taken in its literal
sense, *in the midst of*.

13 ἱππέα οὐδένα: cf. with the whole
passage II, 4, § 6, and the notes
there.

ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
 15 οὐδεὶς ἂν λειφθείη· ταῦτ' ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι 3
 μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέ-
 καυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα,
 ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν
 ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὓς
 20 οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες
 ἀνεπαύοντο.

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρα- 4
 τηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ
 Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν ξένος ὢν ἀρχαῖος· ὑπισχ-
 25 νεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσιν, ὃν αὐτὸς
 ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν 5
 ἀναγνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ
 περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς

14 κατακάνοιεν: for the vb., cf. I, 6, 8, and the note.

15 ὀλίγοι μὲν . . . ὀλίγοι δέ: parti-
 tive apposition with anaphora.

16 εἰς τὴν ἐσπέραν: cf. I, 7, 4.

17 ἐπὶ . . . τὰ ὄπλα, to their quar-
 ters.

18 ὅπου ἐτύγχανεν: cf. II, 2, 78.
 There the pl. was used, denoting
 groups, here the sing. of indi-
 viduals; cf. the note on ἐκάστος,
 I, 1, 25.

19 ὑπό: again a slight personifica-
 tion.

πατρίδων: there were many states
 in Greece. Note the asyndeton
 and the order of the words. We
 begin with the most emphatic,
 and we have chiasmic alliteration.

20 διακείμενοι: cf. διακίεσθαι, II, 5,
 105, and the note.

22 Ἦν δέ τις: Xen. introduces him-
 self modestly. He has been
 mentioned before, but only cas-
 ually (I, 8, §§ 15 and 16, and II,

4, § 15); now he comes to the
 front.

Ἀθηναῖος: no art., but below, Σω-
 κράτει τῷ Ἀθηναίῳ, since Socrates
 was famous.

24 αὐτόν: the rel. construction is
 given up, as regularly (G. 1040;
 H. 1005; B. 487).

25 εἰ ἔλθοι . . . ποιήσιν: direct,
 εἰάν ἔλθῃς . . . ποιήσω.

αὐτός: for the combination of the
 intensive and the reflexive, cf. I,
 8, 100, and the note.

26 τῆς πατρίδος: Boeotia.

27 ἀνακοινοῦται, consulted with,
 but, below, the act., ἀνακοινῶσαι,
 simply, lay the matter before.

28 ὑποπτεύσας . . . γενέσθαι, sus-
 pecting that his becoming a
 friend of Cyrus' might preju-
 dice him with the state. The
 infin. clause (φίλον . . . γενέσθαι)
 is the subj. of εἴη. τι goes closely
 with ὑπαίτιον, a matter for accu-
 sation.

πόλεως ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος
 προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, 30
 συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι
 6 τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν
 Ἀπόλλω τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα
 ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθείη. καὶ ἀνείλεν
 7 αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἤλθε, 35
 λέγει τὴν μαντείαν τῷ Σωκράτει. δ' δ' ἀκούσας ἤτιᾱτο αὐτὸν
 ὅτι οὐ τοῦτο πρῶτον ἡρώτα πότερον λῶον εἶη αὐτῷ πορεύεσθαι
 ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο ὅπως
 ἂν κάλλιστα πορευθείη. ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη,
 8 χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν δὴ Ξενοφῶν οὕτω θυσά- 40
 μενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι
 Πρόξενον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ
 9 συνεστάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος

29 ὅτι . . . συμπολεμήσαι: the al-
 lusion is to the latter part of the
 Peloponnesian war when Cyrus
 furnished the Lacedaemonians
 with funds; see the Introd.,
 § 26. Socrates' apprehensions
 were apparently well grounded.
 Xen. was subsequently banished,
 and an epigram quoted by Di-
 ogenes Laertius in his Greek
 life of Xen. contains the words,
 πολῖται φεύγειν κατέγων τοῦ φίλου
 χάριν Κύρου.

31 ἐλθόντα: for the acc. after the
 dat., cf. I, 2, 4, and the note.

32 τῷ θεῷ: Apollo, of course; see
 below.

33 τίνι . . . σωθείη, freely, to whom
 of the gods he should sacrifice
 in order to.

κάλλιστα καὶ ἄριστα: cf. II, 1, 83.

34 ἀνείλεν . . . θύειν, made answer
 (naming) the gods to whom he
 was to sacrifice. θεοῖς is dat. by

inverse attraction; see the note
 on ἄλλου, I, 4, 100. These gods
 were doubtless Zeus, Hermes,
 and Heracles. In any case Zeus
 was one of them; see VI, 1, § 22.
 For the religious side of Xen.'s
 nature, see the Introd., § 11.

37 τοῦτο: looking forward to the
 question; so again I. 38; cf. I, 3,
 34, and the note.

λῶον = ἀμεινον; very rare in prose.

38 ἰτέον εἶναι: cf. I, 3, 53.

ὅπως . . . πορευθείη: direct, πῶς ἂν
 . . . πορευθείην; cf. I, 7, 2.

39 ἐπεὶ . . . ἦρου: a shift to direct
 speech, as so often.

40 θυσάμενος: what is the force of
 θύεσθαι, as contrasted with θύειν?

42 ὁρμᾶν, to set out on, with cogn.
 acc., as ἔλθοι, above. The act. of
 this vb. is often intrans., like the
 mid.

τὴν ἄνω ὁδόν: for ἄνω, cf. I, 2, 1.

43 συνεστάθη, was presented to.

συμπrouθυμείτο μείναι αὐτόν, εἶπε δὲ ὅτι ἐπειδὴν τάχιστα ἢ
 45 στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος
 εἶναι εἰς Πισίδας. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς — 10
 οὐχ ὑπὸ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ
 ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς
 Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἴη
 50 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκουτες ὅμως οἱ
 πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν·
 ὦν εἰς καὶ Ξενοφῶν ἦν.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ 11
 ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξεν
 55 αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῶαν οἰκίαν,
 καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12
 καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύ-
 νοις φῶς μέγα ἐκ Διὸς εἶδεν ἔδοξε· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ
 Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει

45 λήξῃ . . . ἀποπέμψει: the direct form is retained in both vbs.

46 Πισίδας: cf. I, 2, 62.

ἐστρατεύετο . . . ἐξαπατηθεῖς: retain the order.

51 ἀλλήλων . . . Κύρου: obj. gens. after αἰσχύνην.

οἱ πολλοί: only Xenias and Pasion deserted (I, 4, § 7). The tone of the whole passage suggests that Xen. is defending his own course in the matter; cf. the notes on § 5 of this chapter.

54 ὕπνου: partitive gen. with μικρόν. In such cases the word denoting the part stands, of course, in the acc., even if the vb. might properly take a gen. εἶδεν ὄναρ: cf. IV, 3, § 8, for a similar occurrence. Dreams have in all ages been regarded as fraught with meaning; cf. *Iliad* I, 63, καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν.

ἔδοξεν αὐτῷ: explanatory asyndeton.

56 πᾶσα: note the emphatic position.

περίφοβος, in great fear. For the force of the prep., cf. περιγενέσθαι, περιεῖναι, and the phrase περί πολλοῦ (παντός) ποιεῖσθαι.

57 τῇ μὲν . . . τῇ δέ, partly . . . partly. The construction shifts slightly. ὅτι is causal in both clauses.

58 φῶς: not a mere variant for σκηπτὸς, but chosen because it commonly denotes a light of safety; so constantly in Homer. ἀπὸ Διὸς . . . βασιλέως, from Zeus as king: i. e. King Zeus suggested King Artaxerxes.

59 κύκλῳ: strongly emphatic.

60 μὴ οὐ: for the double neg., cf. I, 7, 36, and the note.

τῆς χώρας . . . τῆς βασιλείας: the

λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς 60
 13 βασιλείας, ἀλλ' εἵργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. ὁποῖόν
 τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ εἶδεν ἔξεστι σκοπεῖν ἐκ τῶν
 συμβάντων μετὰ τὸ ὄναρ. γίνεταί γὰρ τάδε. εὐθὺς ἐπειδὴ
 ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἢ
 δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξειν. 65
 εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν
 τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας
 14 ὑβριζομένους ἀποθανεῖν; ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευ-
 ἀζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν
 ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ 70
 ταῦτα πράξειν; ποῖαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμείνω; οὐ
 γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν
 τοῖς πολεμίοις.

formal order of the words (cf. I, 1, 43, and the note) suits well the gravity of the situation.

61 ὁποῖόν . . . ἐστίν, now what it betokens.

62 ἐκ τῶν συμβάντων: a sage reflection.

64 πρῶτον μὲν: there is no ἔπειτα δέ, but ἐκ τούτου follows in l. 74.

τί κατάκειμαι: a vivid dramatic touch, quite in Homer's manner.

65 εἰκὸς: sc. ἐστίν, which is often omitted.

66 εἰ δὲ γενησόμεθα: note the warning tone of the condition; cf. I, 5, 96, and the note.

ἐπὶ βασιλεῖ: cf. ἐπὶ τῷ ἀδελφῷ, I, 1, 15.

τί ἐμποδὼν . . . ἀποθανεῖν, what is to prevent our beholding . . . suffering . . . and then being slain? μὴ οὐ is used, not μὴ alone, since the question, τί ἐμποδὼν, implies a neg.; see on μὴ οὐ συσπυδάειν, II, 3, 45.

67 ἐπιδόντας: so Priam says of himself (*Iliad* XXII, 61) κακὰ πόλλ' ἐπιδόντα, having lived to see many ills.

68 ὅπως . . . ἀμυνούμεθα: obj. clause after παρασκευάζεσθαι.

69 ἐξόν: cf. II, 5, 86, and the note.

70 ἐγὼ . . . πράξειν, lit., now I, for my part, expect the general from what city to do this? ἐγὼ is strongly emphasized by being placed before the interrogative word: although neither general nor captain he must act. Note that ποίας connotes quality; it is more than τίνος. What state, indeed, if not Athens?

71 ἀναμείνω: for the subjv. question, cf. I, 7, 37, and the note.

ἡλικίαν: Xen. was probably about thirty years old at this time; see the *Introd.*, § 1. Note the modest tone of the whole; yet the Greeks owed their salvation to his energetic action.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον 15
 75 λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν. Ἐγώ, ὦ ἄνδρες λοχα-
 γοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατα-
 κείσθαι ἔτι, ὅρῳ ἐν οἷσις ἐσμέν. οἱ μὲν γὰρ πολέμοιοι δῆλον 16
 ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν
 καλῶς τὰ ἑαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπι-
 80 μελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑφησόμεθα 17
 καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὅς καὶ τοῦ
 ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν
 καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς
 πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως
 85 ποιήσοντας καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα πα-
 θεῖν; ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος 18
 πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπ'

74 Ἐκ τούτου: is the asyndeton felt?

τοὺς Προξένου . . . λοχαγούς: with these he was doubtless already acquainted.

76 οἶμαι: parenthetic; cf. I, 9, 79. δύνασθε is therefore to be supplied.

77 ἐν οἷσις, in what straits; cf. ἐν τοιούτοις . . . πράγμασι, II, 1, 81.

δῆλον ὅτι: cf. I, 3, 44, and the note.

78 πρότερον . . . πρὶν: cf. πρόσθεν πρὶν, I, 2, 12.

79 οὐδέν: inner obj. of ἀντεπιμελεῖται.

80 καὶ μὴν, and yet. μὴν is strongly adversative.

ὑφησόμεθα . . . γενησόμεθα: again a warning condition.

81 ὅς, a man who. The rel. is causal; cf. ὅς γε, I, 6, 24.

82 ὁμομητρίου: this constituted the strongest tie of kinship.

καὶ . . . ἤδη, even though already dead—i. e. it was wanton barbarity, although in harmony

with Persian customs; cf. I, 10, 1.

83 ἡμᾶς δέ, but as for us, an independent acc., as the sentence stands, rather than the subj. of παθεῖν, which would properly be nom. Doubtless Xen. had in mind a trans. phrase (e. g. ποιεῖν αὐτόν) and shifted his thought as the sentence went on.

κηδεμῶν οὐδεὶς: there was no Parysatis to support their cause.

84 δοῦλον: cf. I, 7, 16.

85 ἂν . . . παθεῖν: cf. I, 3, 29, and the note.

86 ἐπὶ πᾶν ἔλθοι, make every effort. τὰ ἔσχατα: inner obj. of αἰκισάμενος.

87 παράσχοι: for the mood, cf. εἴη, II, 4, 12, and the note. That whole passage should be compared with this.

τοῦ στρατεύσαι: obj. gen. with φόβον.

88 ὅπως . . . γενησόμεθα: an obj. clause; despite the fact that

αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον.
 19 ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὐποτε ἐπαυόμεν ἡμᾶς
 μὲν οἰκτίρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, δια- 90
 θεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα
 τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ,
 20 ἐσθῆτα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην, ὅτι τῶν
 μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου
 δ' ὠνησόμεθα ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορί- 95
 ζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἥδη κατέχοντας ἡμᾶς·
 ταῦτ' οὖν λογιζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ

ποιητέον has its own obj., πάντα. The two together are equivalent to a vb. of striving. Cf. the similar sentence, below, § 35, and the note.

89 ἔστε μὲν: balanced by ἐπεὶ μέντοι in l. 98. For the poetic word, ἔστε. cf. I, 9, 38, and the note.

90 οἰκτίρων . . . μακαρίζων: suppl. partics. with ἐπαυόμεν.

91 αὐτῶν, in regard to them. A personal gen. is frequently found with vbs. of observing, wondering, etc., often in connection with the acc. of a demonstr. pron. (e. g. σου ταῦτα θαυμάζω). This acc. may be omitted and sometimes cannot easily be supplied, so that some prefer to construe the gen. directly with the vb. Here the place of the acc. is supplied by the following clauses. Cf. III, 3, § 18.

92 χρυσὸν . . . ἐσθῆτα: the omission of the exclamatory rel. is natural at the end of the enumeration (aye, and gold and raiment). For ἐσθῆτα, cf. the note on στολήν, I, 2, 158.

93 τὰ . . . τῶν στρατιωτῶν, the lot of our men, further explained by

the ὅτι-clause. This phrase precedes the temporal word for emphasis; cf. I, 9, 56. Observe that the ideas expressed by οἰκτίρων and μακαρίζων are taken up in chiasmic order; cf. II, 6, 5.

ὅποτε ἐνθυμοίμην: cf. ὅποτε βόλοιτο, I, 2, 40, and the note. Owing to the length of the clause, this is resumed by ταῦτ' οὖν λογιζόμενος.

τῶν . . . ἀγαθῶν τούτων: partitive gen. with οὐδενός, which is itself governed in the same way by μετεῖη. μικρόν, l. 54, is different; see the note there.

94 εἰ μὴ πριαίμεθα: direct, ἐὰν μὴ πριαίμεθα.

ὅτου δ' ὠνησόμεθα, wherewith to buy, a rel. final clause; cf. ὅστις ἀπάξει, I, 3, 71, and the note. For the gen. ὅτου, cf. σίγλων, I, 5, 32, and the note.

95 ἔχοντας: indir. disc. after ἥδειν; κατέχοντας, after ἥδη.

ἄλλως . . . πῶς . . . ἢ ὠνουμένους, otherwise than by purchase.

πορίζεσθαι, from procuring. The infin. is governed by κατέχοντας, a vb. of hindering.

97 ἐνίστε: cf. ἔσθ' ὅτε, II, 6, 35.

νῦν τὸν πόλεμον. ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδάς, λε- 21
λύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν
100 μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν
ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν,
ὥς τὸ εἰκός, ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
δὲ πολλὰ ὀρώντες ἀγαθὰ στεργῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς
τῶν θεῶν ὅρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα
105 πολλὸν σὺν φρονήματι μείζονι ἢ τούτοις. ἔτι δ' ἔχομεν σώματα 23
ικανώτερα τούτων καὶ ψύχῃ καὶ θάλλῃ καὶ πόνους φέρειν·
ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ
τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν

98 ἔλυσαν . . . λελύσθαι: the chiastic order gives to the second vb. an emphasis that well suits the meaning. Note, also, the force of the tense.

99 ἐν μέσῳ: in the great games of Greece the prizes were set forth in plain view. All such metaphors were easy for the Greek.

100 ἄθλα, as prizes, pred.

ὁπότεροι . . . ὦσιν, for whichever of us (the two contending parties).

101 ἀγωνοθέται, judges; cf. the phrase ἀγῶνα ἔθηκε, I, 2, 62.

102 αὐτούς: for the acc., cf. θεούς, II, 4, 35, and the note.

103 τοὺς . . . ὅρκους: cf. II, 5, 21, and the note.

104 ἐξεῖναι: sc. ἡμῖν, it is permitted us.

105 πολύ: strongly emphasized by its separation from μείζονι; cf. I, 5, 9.

ἢ τούτοις: agreeing in case with the omitted ἡμῖν.

ἔτι δ' ἔχομεν: μέν is omitted for euphony's sake, although ἔχομεν δέ follows.

106 τούτων, than theirs. For the "short comparison," cf. ἡλέκτρον, II, 3, 58, and the note.

ψύχῃ . . . θάλλῃ: the pl. of abstract nouns is often concrete (successive attacks of cold and heat).

107 σὺν τοῖς θεοῖς, with heaven's help. The Greek shunned expressions which sounded like idle boasting.

ἀμείνονας, braver, not better.

οἱ δὲ ἄνδρες: i. e. the enemy; cf. c. 4, § 40, and ἀνθρώπους, IV, 2, § 7.

108 τρωτοὶ . . . θνητοὶ: i. e. their armor is poorer and they are physically inferior. There are many flings at Persian effeminacy in Greek writers: the memory of Marathon and Salamis lived long, and Xen.'s hearers had had experience of their own to confirm it. Cf., also, the words of Cyrus in I, 7, 14.

ἢν . . . δίδωσιν: the apodosis implies the fut. (we shall find them so, if).

109 ἀλλ' ἴσως γάρ: there is no ellipsis: ἀλλ' introduces the appeal

24 νίκην ἡμῖν διδῶσιν. ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυ-
μούνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν 110
παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ
ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν· φάνητε τῶν λοχα-
25 γῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. καὶ γὰρ δέ,
εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεςθαι ὑμῖν βούλομαι,
εἰ δ' ὑμεῖς τάττετ' ἐμὲ ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, 115
ἀλλὰ καὶ ἀκμάζειν ἡγούμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.
26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ ἀρχηγοὶ ἀκούσαντες ἡγεῖσθαι ἐκέ-
λευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ·
οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγει ἄλλως πῶς σωτηρίας ἂν

(μὴ ἀναμένωμεν), γὰρ the subordinate clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the commoner πρὸς θεῶν (II, 1, 82). For the subjv., see G. 1344; H. 866, 1; B. 585.

111 παρακαλοῦντας: fut., not pres. In pure vbs., if the final vowel of the theme is not lengthened in the fut. and aor. (contrast ἐκάλεσα with ἐποίησα), the σ of the fut. is regularly dropped, and contraction ensues (καλῶ as against ποιῶ). The same principle holds if the vowel ε is added to the theme (μαχοῦμαι, but γενήσομαι).

ἀλλ' . . . ἄρξωμεν, nay, let us be first to. With τοῦ ἐξορμῆσαι, cf. τοῦ διαβαίνειν, I, 4, 96.

112 φάνητε: note the abruptness of this effective climax.

113 τῶν στρατηγῶν: the gen. follows the comparative adj. Xen.'s audience was composed of λοχαγοί.

115 εἰ δ' ὑμεῖς: the expression of the pron. is a mark of modesty: he is ready to lead, but only if it is their wish.

οὐδὲν . . . τὴν ἡλικίαν: the inner and the outer obj. of προφασίζομαι. This passage is proof positive that Xen. was a young man at this time—probably not much over thirty; see the Introd., § 1. The Greeks placed a man's prime (ἀκμή) at about forty.

116 ἐρύκειν: a poetic word. Xen. has ἀπῆρυξα, V, 8, § 25. The infin. is governed by ἀκμάζειν, as a vb. of ability.

117 ἀρχηγοί: another poeticism; many read λοχαγοί.

118 πλὴν: cf. I, 2, 140, and the note. The new personage is introduced in an independent clause.

βοιωτιάζων τῇ φωνῇ, speaking the Boeotian dialect. He was, however, not a Boeotian, as the sequel shows.

119 φλυαροίη . . . λέγει: a rapid shift of mood in indir. disc.; the converse shift (indic. to opt.) is far less common.

ἄλλως πῶς . . . ἦ: cf. above, I, 95 f. ἂν τυχεῖν: the infin. is unusual after λέγω (see the note on I, 2, 47), but, if the normal ὅτι . . . ἂν τύχοι had been used here, we

120 τυχεῖν ἢ βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε. Ὡς 27
θαυμασιώτατε ἄνθρωπε, σύγε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεύς, ἐπεὶ
Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε
125 παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξο- 28
πλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε
πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια,
ἔστε σπονδῶν ἔτυχεν; ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, 29
ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον
130 πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντού-
μενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ
μάλ' οἶμαι ἐρῶντες τούτου; ἃ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι
κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοί, 30
ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσίεσθαι εἰς ταὐτὸ

should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that πείσας is nom., not acc. The sentence is not general, but personal.

121 μεταξὺ: sc. λέγοντα, in the midst of his talk. For ὑπολαβὼν, cf. II, 1, 77.

122 οὐδὲ . . . οὐδέ, not even . . . nor. Demosthenes (XXV, 89) cites the proverb, ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν. Cf., also, Isa. vi:9 and Matt. xiii:13. Note the varied phrase in our text.

123 ἐν ταύτῳ . . . τούτοις, present (lit., in the same place) with these men. Cf. εἰς ταὐτὸ ἡμῖν, below, § 30.

ὅτε βασιλεύς: the allusion is to II, 1, §§ 7 ff.

126 τί οὐκ ἐποίησε: cf. ἄρ' οὐκ ἂν ἐπὶ πάντων ἔλθοι, above, I, 86. For the events here alluded to, see II, 3, §§ 1 ff.

127 αἰτῶν . . . παρέχων: the order is chiasmic.

128 ἔστε: cf. I, 9, 38, and the note.

129 εἰς λόγους αὐτοῖς: cf. II, 1, §§ 25 f., and the note on I, 2, 152.

130 οὐ . . . οὐδέ . . . δύνανται, are they not . . . unable even to die? The first neg. is interrogative, the second intensive (nonne . . . ne quidem).

παιόμενοι . . . ὑβριζόμενοι: the asyndeton well marks the speaker's indignation. Observe that Xen. could not have known these facts at the time this speech is assumed to have been made. See the Introd., § 40.

132 ἐρῶντες τούτου: i. e. τοῦ ἀποθανεῖν, a strong phrase; cf. the note on ἔρω, II, 5, 87. The gen. is used as with ἐπιθυμῶ (e. g. IV, 1, § 14).

133 ἐμοί, . . . δοκεῖ, I move.

134 μήτε . . . τε: cf. II, 2, 38, and the note.

ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὥς 135
τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ
31 πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὦν τοιοῦτός ἐστιν. ἐντεῦθεν
ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε
τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν,
ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὄτα τετρυν- 140
32 πημένον. καὶ εἶχεν οὕτως. τούτου μὲν οὖν ἀπήλασαν.

Οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς
σῶος εἴη τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο τὸν
ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶος εἴη τὸν λοχαγόν.
33 ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέ- 145
ζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ
34 ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες.
ἐνταῦθα Ἱερώνυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου
λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ
λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς 150
παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν.
λέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.

135 ἀφελομένους . . . χρῆσθαι, to deprive him of his command and packing our baggage on him to use him in that capacity (ὡς σκευοφόρῳ). The chiasmic order emphasizes the contrast between λοχαγίαν and σκεύη.

136 τὴν πατρίδα: assuming him to be a Boeotian.

καταισχύνει: the prep. is intensive.

137 ἐντεῦθεν: cf. ἐκ τούτου, I, 74.

138 τούτῳ . . . προσήκει: cf. τῶν μὲν . . . μετεῖη, I, 93.

140 ὥσπερ Λυδόν: gentile names of barbarian races were often used by the Greeks as synonymous with slave, but this word has here an especial force. The effeminacy of the Lydians was proverbial; cf. the note on Λυδίᾳ

ἀγορᾶ, I, 5, 31. To wear earrings marked a man as an Asiatic (Juvenal I, 104).

τὰ ὄτα: for the case, cf. the note on II, 6, 2.

143 εἴη . . . οἴχοιτο: for the mood, see the note on ὅστις ἀφικνεῖτο, I, 1, 18.

145 εἰς . . . ὅπλων, in front of. For the acc. (rest following motion), see the note on I, 2, 78.

146 ἐγένοντο: cf. I, 2, 58.

147 ἀμφὶ τοὺς ἑκατόν: cf. I, 2, 59, and the note.

ὅτε . . . ἦσαν: cf. I, 10, 80.

μέσαι . . . νύκτες: cf. I, 7, 4, and the note.

148 πρεσβύτατος: see the note on Κλεάνωρ, II, 1, 51.

150 καὶ αὐτοῖς . . . καί, ourselves to come together and . . . The

Ἐκ τούτου λέγει τάδε Ξενοφών. Ἀλλὰ ταῦτα μὲν δὴ 35
πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν
155 ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπι-
βουλεύουσιν, ὥς ἢν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι
πάντα ποιητέα ὥς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ
μᾶλλον ἐκεῖνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦ- 36
τοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ
160 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κὰν μὲν ὑμᾶς
ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἂν δὲ ὑμεῖς αὐτοὶ τε
παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς
ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσονται
μιμῆσθαι. ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι 37
165 τούτων. ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίарχοι καὶ λοχα-
γοί· καὶ ὅτε εἰρήνη ᾗν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων
ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμος ἐστὶν ἀξιούν δεῖ
ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν

intensive may be of any person;
here it agrees with ἡμῖν.

152 ἀπερ καί: see the note on I, 3,
31.

153 Ἀλλά: cf. I, 7, 62.

155 ἡμῶν: partitive gen. with οὓς.
δῆλον ὅτι: cf. I, 3, 44, and the note.

156 ἡμῖν δέ γε: the contrast is, of
course, with βασιλεὺς καὶ Τισσ.,
although formally δέ balances
ταῦτα μὲν.

157 πάντα ποιητέα: how different
from πάντα ποιητέον, I. 88?

ὥς . . . γενώμεθα: in view of the
parallel sentence in § 18 (which
cannot be final), this is best re-
garded as an obj. clause of an
irregular type; cf. the note on
ὥς εἴησαν, I, 1, 20 f.

158 ὑμεῖς: this pron. is expressed
ten times in this and the follow-
ing sections.

τοσοῦτοι . . . ὅσοι: cf. II, 1, 80.

159 καιρόν, opportunity.

161 αὐτοὶ τε: cf. αὐτοῖς, above, I. 150,
and the note.

162 παρασκευαζόμενοι: cf. the note
on ἀνιῶμενος, I, 2, 70.

163 εὖ ἴστε ὅτι: inserted for em-
phasis; not a mere adv., as δῆλον
ὅτι.

164 διαφέρειν τι, to excel in a
measure. τι is the inner obj.;
cf. οὐδὲν διέφερον, II, 3, 58 f.

165 τούτων: thrice in this section
after a word implying compari-
son.

ὑμεῖς γὰρ . . . ὑμεῖς . . . ὑμεῖς: for
the emphatic repetition, cf. Ar-
nold's *Rugby Chapel*,

We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.

166 χρήμασι: i. e. higher pay.

167 ἀξιούν δεῖ, it is right to de-
mand that.

38 τούτων καὶ προπονεῖν, ἣν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι
ἂν ὑμᾶς μέγα ὠφελῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως 170
ἀντὶ τῶν ἀπολωλότων ὥς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντι-
κατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε
ἀγαθὸν γένοιτο ὥς μὲν συνελόντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς
πολεμικοῖς παντάπασιν. ἢ μὲν γὰρ εὐταξία σφίζειν δοκεῖ, ἢ
39 δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστή- 175
σησθε τοὺς ἀρχοντας ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας
συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ
40 ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὥς ἀθύμως μὲν
ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω
γ' ἐχόντων οὐκ οἶδα ὅ,τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι 180
41 εἴτε καὶ ἡμέρας. ἢν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὥς μὴ

168 αὐτούς: as αὐτοῖς, I. 150.

προβουλεύειν . . . προπονεῖν: force
of the prep.? Plan and labor for,
or in a higher degree than?
Probably the former.

169 πρῶτον μὲν: balanced by ἐπει-
δὴν δέ, at the beginning of § 39.

οἶομαι ἂν: for the order, cf. I, 3, 29,
and the note. The type of con-
dition chosen suits Xen.'s ad-
visory tone. He has no author-
ity.

170 ὅπως . . . ἀντικατασταθῶσιν:
again the subjv. in an obj. clause,
but this time with the normal
ὅπως, not ὥς.

172 οὐδὲν ἂν: ἂν is often expressed
with the neg. (the emphatic
word), even though far removed
from its vb.

173 ὥς . . . εἰπεῖν, in a word. For
the dat., cf. G. 1172, 2; H. 771b;
B. 382; for the infin., G. 1534;
H. 956; B. 642, 1. The phrase
modifies the strong word οὐδαμοῦ.

ἐν δὲ δέ: the specific after the gen-
eral; cf. I, 3, 65.

174 εὐταξία . . . ἀταξία: note the
rhetorical tone: anaphora with
paronomasia.

175 ἀπολώλεκεν: the empiric (gno-
mic) perf., an appeal to experi-
ence; see G. 1295; H. 824b; Gil-
dersleeve, *Syntax*, 257.

ἐπειδὴν . . . καταστήσῃσθε, when
you shall have appointed (see the
note on II, 4, 15). After this
subjv. the condit. clause has na-
turally the corresponding type,
yet the apodosis is again in the
ideal form.

177 πάνυ ἐν καιρῷ, at a very op-
portune time.

179 ἀθύμως δέ: with the omission
of ὥς, cf. χρυσὸν . . . ἐσθῆτα, c. I.
92 f.

οὕτω γ' ἐχόντων (sc. αὐτῶν), while
they are thus minded.

180 ὅ,τι . . . αὐτοῖς, what use any
one could make of them. Cf.
I, 3, 92 f.

νυκτὸς . . . ἡμέρας: cf. II, 6, 27.

181 αὐτῶν: with γνώμας, not with
τις.

τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πληθὺς 42 ἔστιν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' 185 ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι 43 ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσchrῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, 190 ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ 44 ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν, 195 αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. ὃ μὲν ταῦτα εἰπὼν ἐπαύσατο.

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναίων εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ 200 βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες 46 ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε

184 ἢ . . . ποιοῦσα, *that which brings about*. Cf. c. 2. 96. Here the partic. is attracted from the abstract neut. to the gender of *ισχύς*.

185 ὁπότεροι ἂν . . . ἴωσιν: cf. l. 100. Note the position of the rel. clause, resumed by *τούτους*, below. σὺν τοῖς θεοῖς: cf. l. 107, and the note.

186 ὡς ἐπὶ τὸ πολὺ, *for the most part*; cf. below, l. 189.

187 τοῦτο ὅτι: in this use *τοῦτο* regularly looks forward; cf. I, 7, 36, and the note.

188 μαστεύουσι: a poetic word, used several times by Xen.

ἐκ παντὸς τρόπου, *at all hazards, by hook or crook*.

189 κακῶς . . . αἰσchrῶς: the words go naturally together, as do *καλῶς* and *ἀγαθῶς*.

192 τούτους ὁρῶ . . . ἀφικνουμένους: a more effective form of statement than *οἱ δὲ . . . ἀφικνοῦνται*.

195 αὐτούς: cf. *αὐτοῖς*, l. 150.

198 τοσοῦτον . . . ὅσον, *to this extent only, that*.

ἤκουον . . . εἶναι: with the infin. *ἀκούω* denotes mere hearsay.

201 μὴ μέλλωμεν: cf. *μὴ ἀναμένωμεν*, l. 110.

202 αἰρεῖσθε . . . ἦκετε: *imv.*, not indic. The shift to the second

εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' 47 ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς 205 μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιοός, ἀντὶ δὲ Ἀγίου Κλεάνωρ ὁ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιοός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

1 II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ 5 παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ

pers. is natural; Chirisophus is a general already.

οἱ δεόμενοι, *you who lack them*.

204 συγκαλοῦμεν: fut.; cf. the note on c. 1. 111.

205 Τολμίδης: cf. II, 2, 88.

ὡς μὴ μέλλοιτο, *that there might be no delay*. Strictly the vb. is pass. with τὰ δέοντα as its subj. —a rare use.

207 Δαρδανεύς: Dardanus, a city in the Troad; cf. map. Timasion had served under Clearchus, V, 6, §24.

208 Κλεάνωρ: see the Introd., § 38. As he was already a general (although not mentioned in connection with the mustering of the army in book I; (see, however, the note on Σοφαίνετος, I, 2, 56), he seems to have had the troops of Agias added to his own. Observe the art. before Ὀρχομένιος; Cleanor was well known.

209 Φιλήσιος: mentioned in V, 3, §1 as being, with Sophænetus, *πρεσβύτατος*.

210 Ξενοφῶν: we are prepared for his election after the events of this night.

CHAPTER II.

1 ἤρηντο: plpf. again; cf. c. 1. 4, and the note.

ὑπέφαινε, for the force of the prep., cf. *ὑπομαλακίζομένους*, II, 1, 72.

2 προφυλακὰς: collective, but *προφύλακας* (II, 3, 4) individual.

καταστήσαντας: for acc. after the dat., cf. note on λαβόντι, I, 2, 4.

4 Χειρίσοφος: see the Introd., § 38. From now on he and Xen. eclipse all the others. Remember that Chirisophus held a commission from Sparta, then the leading state in Greece. *πρῶτον μὲν* is balanced by *ἐπὶ τούτῳ*, in l. 13.

5 Ἄνδρες στρατιῶται: cf. I, 3, 11. The omission of ὦ makes the address less formal.

6 ὅποτε: *seeing that*.

ἀνδρῶν στρατηγῶν: apposition. στερόμεθα: a perf. in sense, but with

λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ
 πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὁμῶς δὲ δεῖ ἐκ 3
 τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ
 10 πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σφζώμεθα·
 εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε
 γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα
 παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ 4
 ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἄλλ' ὁρᾶτε μὲν, ὦ
 15 ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν
 Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἷη τῆς
 Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ
 τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας
 συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ᾗδέσθη, ἀλλὰ
 20 Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας

vbs. of depriving the durative
 tenses prevail.

7 πρὸς δ' ἔτι, and furthermore.
 The prep. is a mere adv.

9 τελέθειν: poetic for γίγνεσθαι. For
 subj. supply ἡμᾶς.

10 ὅπως . . . σφζώμεθα: obj. clause,
 instead of another infin.

11 εἰ δὲ μή: cf. II, 2, 6, and the note.
 The phrase generally, as here,
 introduces the unfavorable alter-
 native.

ἀλλὰ . . . γε, yet at any rate.

ἀποθνήσκωμεν . . . γενώμεθα: best
 regarded as governed by ὅπως,
 like σφζώμεθα, above. The alter-
 native is to regard them as hor-
 tative (cf. ἀναμένωμεν, above, c. 1.
 110).

ὑποχείριοι . . . ζῶντες: both strong-
 ly emphasized by their position.

13 ποιήσειαν: a wish; see G. 1507;
 H. 870; B. 587. Observe that in
 the imprecation the speaker uses
 ἐχθροὺς, not πολεμίους; see the
 note on I, 3, 31.

Κλεάνωρ: with the speech, cf. Cle-
 anor's words in II, 5, § 39.

16 ὅστις, a man who. ὅστις is fre-
 quently used to characterize.

λέγων: the reference is to the
 speech of Tiss. in II, 3, §§ 18 ff.
 εἰη . . . ἂν ποιήσαιτο: direct, εἰμ
 . . . ἂν ποιησαίμην. The former
 vb. states a fact, the latter is
 hypothetical. [this.

17 ἐπὶ τούτοις, in confirmation of
 18 αὐτός: note the indignant repe-
 tition of this word and the asyn-
 deton.

19 ᾗδέσθη: cf. αἰδεσθεῖς, below, l. 24.
 The vb. is far stronger than
 αἰσχόνομαι (cf. II, 5, 151).

20 ὁμοτράπεζος γενόμενος: see II,
 5, § 27.

αὐτοῖς τούτοις, by these very means.
 The pl. embraces the various
 details mentioned.

21 Ἀριαῖος δὲ . . . καὶ οὗτος, and
 Ariæus . . . he too. For the
 facts alluded to, see II, 1, § 4, and
 II, 2, §§ 8 ff.

5 τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς ᾗθέλομεν βα-
 σιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προ-
 δώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρον
 τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζώντος νῦν
 πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους 25
 6 κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτείσαιντο·
 ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ
 τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὅ,τι
 ἂν δοκῇ τοῖς θεοῖς πάσχειν.
 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς 30
 ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν
 κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς
 ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς
 8 τυγχάνειν· τοῦ λόγου δὴ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων
 ἐπιτοκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ 35
 καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας

22 ἐδώκαμεν: the rel. is not re-
 expressed in a different case;
 cf. c. 1. 24. Pl. forms, like ἐδώ-
 καμεν, are rare; G. 670; H. 432;
 B. 205.

μὴ προδώσειν: after ἐλάβομεν πιστὰ;
 cf. II, 3, 108, and the note.

23 Κύρον . . . Κύρου . . . Κύρου:
 note the pathetic repetition.

25 ἐχθίστους: the adj., although
 superlative, is felt as a noun;
 hence the gen. ἐκείνου. Some-
 what similar is τῆς αὐτῶν πολεμίας
 χώρας, IV, 7, § 19.

26 ἀποτείσαιντο: another impre-
 cation. Note the force of the
 prep. (as is their due).

28 τοῦτο δ,τι: ordinarily in such
 phrases τοῦτο is not expressed
 unless it follows the rel.

30 Ἐκ τούτου . . . ἀνίσταται: note
 the asyndeton and the graphic
 force of the pres.

ἐσταλμένος, arrayed. Xen. wishes
 to make an impression, and he
 knows that his appearance will
 count for much.

32 ὀρθῶς ἔχειν, that it was right.

33 ἀξιώσαντα: the context supplies
 the pronominal subj.

34 τοῦ λόγου δὴ, his speech, con-
 trasted with his action just men-
 tioned. This speech is worthy
 of a close rhetorical study.

Τὴν μὲν: μὲν dismisses the topic
 and paves the way for another;
 there is no balancing δέ. Observe
 that the art. is expressed but
 once; the two nouns form one
 idea.

36 αὐτοῖς . . . ἕναι, to be on terms
 of friendship with them. Cf.
 below, διὰ παντὸς πολέμου ἕναι, be
 on terms of absolute hostility.
 For the dat., cf. I, 2, 152, and
 the note.

ιέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώοντας καὶ τοὺς
στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα
πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε
40 πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς
πολέμου αὐτοῖς ιέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ
ἐλπίδες εἰσὶ σωτηρίας.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ 9
στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ
45 Ξενοφὼν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν
λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ
τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφι-
κώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ
δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ
50 ἀνέτειναν ἅπαντες. ἐκ τούτου ἠῦξαντο καὶ ἐπαιάνισαν. ἐπεὶ
δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο· πάλιν ὦδε.

Ἐτύγχανον λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἶεν 10
σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν
θεῶν ὅρκους, οἳ δὲ πολέμιοι ἐπιωρκήκασιν τε καὶ τὰς σπονδὰς
55 παρὰ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγούς: prolepsis.

39 ὧν: i. e. τούτων ἃ; cf. I, 3, 20, and the note.

40 τὸ λοιπόν: cf. II, 2, 23, and the note.

41 πολλὰ . . . καὶ καλὰ: cf. πολλὰ καὶ ἀμήχανα, II, 3, 70f.

43 πτάρνυται: in antiquity (Hom. Od. 17. 545) the sneeze was commonly regarded as an omen (so still in many countries). Here the omen is favorable, since it accompanies mention of σωτηρία. So Xen. himself regards it as sent by Zeus Soter.

44 προσεκύνησαν: cf. I, 6, 60, although here it bears the religious sense, worshipped.

τὸν θεόν: i. e. the god who sent the omen.

46 οἰωνός, omen, a common use, see the vocab.

47 θύσειν σωτήρια, to make thank-offerings for safety. Cf. I, 2, 62, and the note. The fut. infin. follows εὐχέσθαι, as it follows vbs. of promising.

ὅπου ἂν . . . ἀφικώμεθα: this vow was performed at Trapezus, IV, 8, § 25.

48 συνεπεύξασθαι: note the force of both preps., to make at the same time an additional vow.

49 ἀνατεινάτω: Greek popular assemblies regularly voted by a show of hands.

53 τοὺς . . . ὅρκους: cf. II, 5, 21, and the note.

55 οὕτω δ' ἐχόντων, since this is so. Cf. c. 1. 141.

πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ
ἱκανοὶ εἰσὶ καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς
μικροὺς κἂν ἐν δεινοῖς ὧσι σφῆξιν εὐπετῶς, ὅταν βούλωνται.
11 ἔπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν
ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει 60
εἶναι σφῆζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί.
ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ
στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστήναι αὐτοὶ Ἀθη-
12 ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέ-
μιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας 65
καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς
13 κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα
ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ

57 τοὺς μεγάλους: for the thought, see Luke i:52, and, in general, the words of Clearchus, II, 5, § 7.

58 κἂν: i. e. καὶ ἐάν, even if.

59 ἔπειτα . . . γάρ: with the whole cf. II, 5, 44f., and the note. We may render by omitting γάρ, and treating ἀναμνήσω as the principal vb. By this long parenthesis the sequence is interrupted and the speaker goes on with ἐλθόντων μὲν γάρ.

60 ἀγαθοῖς: the pred. adj. takes the case of ὑμῖν. προσήκει may also take the acc. and infin. (below I. 80).

62 ἐλθόντων μὲν: balanced by ἔπειτα ὅτε, below, I. 67.

παμπληθεῖ στόλῳ: for the dat., cf. στρατεύματι, I, 7, 66, and the note.

63 ὡς ἀφανιούντων, to blot out of existence. Cf. ὡς ἀποκτενῶν, I, 1, 12.

αὐτοί, by themselves; cf. I, 8, 44, and the note. As a matter of fact Athens had the support of a thousand Plataeans.

64 ἐνίκησαν: i. e. at Marathon, 490 B.C.

εὐξάμενοι . . . ἔδοξεν αὐτοῖς, having vowed . . . they resolved. The nom. abs. is not uncommon; ἔδοξεν αὐτοῖς is equivalent to a pers. vb.

65 τοσαύτας χιμαῖρας: according to the scholiast on Aristophanes' Knights, 657, the vow was originally to sacrifice heifers, but because of the large number (Herodotus VI, 117 states that 6,400 of the barbarians were slain) an annual sacrifice of 500 she-goats was substituted.

67 ἀποθύουσιν: the prep. would naturally mean that the debt had not yet been paid in full (see on ἀπέπεμπε, I, 1, 41). The number 6,400, however, would have been reached in thirteen years, so that we must assume that an annual sacrifice was instituted. It appears to have been continued for centuries.

68 τὴν . . . στρατιάν: for the art., cf. τῇ μάχῃ, I, 2, 50. Herodotus

τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων
 70 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν
 τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία
 τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ
 ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων
 μὲν ἔστε προγόνων.
 75 οὐ μὲν δὴ τοῦτό γε ἐρῶ ὥς ὑμεῖς καταισχύnete αὐτούς· ἀλλ' 14
 οὐ πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων
 ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς.
 καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· 15
 νῦν δ' ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι πολὺ
 80 δῆπου ὑμᾶς προσήκει καὶ ἀμείνοντας καὶ προθυμοτέρους εἶναι.
 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς 16
 πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τὸ δὲ πλῆθος
 ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι
 ἵέναι εἰς αὐτούς· νῦν δὲ ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι
 85 οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν
 προσήκει τούτους φοβεῖσθαι;
 μηδὲ μέντοι τοῦτο μείον δόξῃτε ἔχειν εἰ οἱ Κύριοι πρόσθεν 17

makes the army of Xerxes to
 number more than two and a
 half millions of fighting men.

69 ἐνίκων: imperf., since there was
 a series of victories—Salamis,
 Plataea, and Mycale.

70 ἔστι . . . ὁρᾶν: cf. II, 3, 56.

71 τεκμήρια: pred., as proofs.

ἡ ἐλευθερία: if ἔστιν ὁρᾶν is supplied,
 the construction must be per-
 sonal (cf. ἀρχή, I, 7, 31). Ob-
 serve, however, that ἔστι would
 suffice, and that the shift would
 be an easy one.

73 ἀλλά, nay, on the contrary.

75 οὐ μὲν δὴ: cf. I, 9, 41.

76 οὐ πολλαὶ . . . ἀφ' οὗ, not many
 days ago.

77 πολλαπλασίους ὑμῶν, although
 many times your number. For

the gen., cf. οὗ, I, 3, 111, and
 the note. Observe the acc., de-
 spite the nearness of the dat.,
 ἐκγόνοις.

79 πολὺ: for the position, cf. c. 1.
 105.

80 ὑμᾶς: προσήκει far more fre-
 quently takes the dat. (above,
 l. 60).

83 ἄμετρον: pred.; sc. ὧν.

84 εἰς αὐτούς, into their midst,
 stronger than the normal ἐπ'
 αὐτούς.

ὅποτε . . . ὅτι, when from your
 experience with them you know
 that.

87 μηδὲ . . . δόξῃτε: G. 1346; H.
 874; B. 584. For δοκῶ, meaning
 think, cf. I, 7, 4, and the note.

τοῦτο μείον . . . ἔχειν, that you are

σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονες
 εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφυγον γοῦν πρὸς ἐκείνους κατα-
 λιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον 90
 σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὁρᾶν.
 18 εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεις, τοῖς δὲ
 πολεμίοις πολλοὶ πάρεσιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεις
 οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν
 μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ 95
 δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις γίγνηται.
 19 οὐκοῦν τῶν ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός
 ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται φοβούμενοι οὐχ ἡμᾶς
 μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες
 πολὺ μὲν ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον 100

at a disadvantage in this. Cf.
 I, 10, 35.

εἰ: see G. 1423; H. 926; B. 598, 1.

οἱ Κύριοι: cf. I, 10, 3. The
 word must here denote Ariaeus
 and his men—Cyrus' barbarian
 troops. The text is perhaps
 corrupt.

88 ἔτι: strongly emphatic. For
 its position, cf. πολὺ, l. 79.

89 ἐκείνους: i. e. τοὺς ὑφ' ἡμῶν ἡττη-
 μένους. With πρὸς, which the MSS.
 give, but which some editors
 omit, the meaning is: they
 sought safety by fleeing for
 refuge to cowards; therefore
 they are the greater cowards.
 It is literally true that Ariaeus'
 and Cyrus' barbarian troops
 had bought their safety by going
 over to the king's side. Xen.
 attempts in this and the next
 section to make the best of a
 bad situation by adopting a joc-
 ular tone, but he does not do
 this until he is sure of his

ground. Contrast the words of
 Clearchus in II, 4, § 5.

92 ἵππεις: cf. II, 4, § 6, and the
 Introd., § 28.

93 ἐνθυμήθητε: as though ὑμεῖς, not
 τις ὑμῶν, had preceded.

οἱ μύριοι: for the art. with round
 numbers, cf. I, 2, 59.

96 οἱ ποιοῦντες: cf. ἡ . . . ποιῶσα,
 c. 1. 184.

γίγνηται: plainly the pass. of ποιεῖν,
 cf. II, 2, 42, and the note. With
 this passage contrast III, 3, § 16,
 where Xen. points out their need
 of cavalry. It is to be noted
 that his audience is composed
 largely of Peloponnesians, among
 whom, owing to the mountainous
 character of the country, cav-
 alry was little used and little
 esteemed.

97 ἵππέων: gen. after the compara-
 tive. Note again the emphatic
 position of πολὺ.

98 κρέμονται, sit clinging.

99 βεβηκότες, with feet firmly
 planted, note the tense.

οἱ δὲ ἀνὸρ βουλόμεθα τευξόμεθα· ἐνὶ δὲ μόνῳ προέχουσιν οἱ
 ἵππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. εἰ δὲ δὴ 20
 τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσε-
 ται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε
 105 πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων
 ἡμῖν φανερός ἐστιν, ἢ οὗς ἀνὸρ ἡμεῖς ἀνδρας λαβόντες ἡγεῖσθαι
 κελεύωμεν, οἳ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς
 ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπιτήδεια 21
 πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον
 110 μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς
 λαμβάνειν, ἣν περ κρατῶμεν, μέτρῳ χρωμένους ὅπόσῳ ἀνὸρ ἕκαστος
 βούληται.

εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς 22
 ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι δια-
 115 βάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ
 βάρβαροι. πάντες γὰρ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν

101 τευξόμεθα, shall hit.

103 τὰς . . . μάχας θαρρεῖτε, have
 courage for the fighting. The
 acc. is used as after ἔτρεσεν, I, 9, 18.

104 τοῦτο: resuming the ὅτι-clause.
 It is the inner obj. of ἀχθεσθε; cf.
 οὐδὲν ἤχθετο, I, 1, 40.

105 κρεῖττον: sc. ἐστι.

106 ἀνδρας: incorporated in the
 rel. clause; cf. I, 1, 24.

107 περὶ . . . σώματα: i. e. they
 will be scourged or even killed
 (cf. IV, 1, § 23). For the acc.
 after περὶ, cf. I, 4, 54. Observe
 that the art. is expressed but
 once; cf. I, 7, 10, and the note.

108 τὰ δὲ ἐπιτήδεια: see the note
 on ποταμός, II, 4, 27.

110 μηδὲ . . . ἔχοντας: cf. c. 1. 95.
 The partic. agrees with ἡμᾶς,
 understood. We have μηδὲ, not
 οὐδέ, because of the infin. con-
 struction.

αὐτοὺς: cf. αὐτοῖς, c. 1. 150, and the
 note.

113 ταῦτα: prolepsis. Observe how
 this serves to emphasize the
 word.

114 ἄπορον, a hopeless difficulty.
 Cf. ἡδύ, II, 3, 60, and the note.

διαβάντες: causal.

115 σκέψασθε . . . βάρβαροι, con-
 sider whether this is not the
 most foolish thing the barbari-
 ans have done. We insert not,
 since an affirmative answer is
 expected. The thought is that
 the Persians would have done
 well to have got rid of the Greeks
 as soon as possible, instead of
 putting obstacles in their way—
 and besides the obstacles are
 not unsurmountable.

116 εἰ καὶ, even if; i. e. it makes
 no difference.

πρόσω: with the gen., far from.

ἄποροί εἰσι, προσιοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ
 τὸ γόνυ βρέχοντες.

23 εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμόν τε μηδεὶς ἡμῖν φανεί-
 ται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσούς, οὗς 120
 οὐκ ἀνὸρ ἡμῶν φαίμεν βελτίους εἶναι, ὅτι ἐν βασιλέως χώρα πολ-
 λὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα
 δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς
 πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται·
 24 καὶ ἡμᾶς δ' ἀνὸρ ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε 125
 ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὥς αὐτοῦ οἰκήσοντας. οἶδα
 γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἀνὸρ δοίη,
 πολλοὺς δ' ἀνὸρ ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσεί
 γ' ἀνὸρ αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν
 γ' ἀνὸρ οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν 130

117 προσιοῦσι: for the dat., cf.
 συνελόντι, c. 1. 173, and the note.

119 διήσουσιν, shall let us pass.

120 οὐδ' ὥς: cf. I, 8, 86, and the
 note.

ἡμῖν γε: the particle adds em-
 phasis.

Μυσούς: prolepsis. Cf. I. 37.

οὗς . . . βελτίους: a clause mark-
 ing the Greek contempt for
 Asiatics; see the note on Λυδόν,
 c. 1. 140.

123 Πισίδας: see I, 1, 62.

Λυκάονας . . . εἶδομεν: i. e. on their
 upward march; see I, 2, 109.

124 τούτων: after βασιλέως, an easy
 shift, whereby the passage gains
 in force.

125 ἀνὸρ ἔφην, I should say. The
 protasis is not expressed, al-
 though ἀλλὰ γὰρ δέδοικα, below,
 l. 131, suggests that Xen. had
 in mind εἰ μὴ ἐδεδοίκα. ἔφην, of
 course, governs χρῆναι.

126 ὠρμημένους: after φανεροὺς εἶναι;
 cf. I, 2, 70, and the note.

ὥς . . . οἰκήσοντας, as if intending
 to make our homes here.

128 τοῦ . . . ἐκπέμψειν, that he
 would send them forth without
 guile. The gen. depends on
 ὁμήρους; cf. τοῦ στρατεύσαι, c. 1. 87.
 For the fut. infin. with the art.,
 cf. ἐπιθήσεται and λύσειν, II, 4, 81,
 and the note.

129 καὶ εἰ: different from εἰ καὶ,
 above, l. 116, in that here the
 supposition is a most unlikely
 one.

σὺν τεθρίπποις: implying a trium-
 phal progress, as though they
 were victors in the great games.
 For ancient roads, see I, 9, 44,
 and the note, and the Introd. § 17.

130 οἶδ' ὅτι: parenthetic; see the
 note on δῆλον ὅτι, I, 3, 44.

τρिसάσμενος: adj. where we use the
 adv.; cf. προτέρα, I, 2, 142, and
 ἀργοί, below, which is parallel
 with ἐν ἀφθόνοισι. The use of τρις-
 (or its equivalents), with inten-
 sive force, is very common in

κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν 25
ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν
καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ
λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς 26
135 καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους
πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἕλλησιν ὅτι ἐκόντες
πένονται, ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε
κομισαμένους πλουσίους ὄραν.

ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν
140 κρατούντων ἐστὶ· τοῦτο δὲ δεῖ λέγειν ὅπως ἂν πορευοίμεθα τε 27
ὥς ἀσφαλέστατα καὶ εἰ μάχεσθαι δεοί ὥς κράτιστα μαχοίμεθα.
πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς
ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπη
ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι.
145 αὐταὶ γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν

Greek. Cf. Vergil's *ter quaterque beati* (*Aen.* I, 94) and the Eng. use of thrice—.

ἂν . . . ἐποίει, εἰ ἰώρα: a shift from the ideal to the unreal; note the position of ἂν.

131 ἀλλὰ γάρ: for the ellipsis, cf. II, 5, 44, and the note. Here, as so often, we may render, *but the fact is*.

ἂν ἅπαξ: cf. II, 2, 53.

133 μὴ ὥσπερ: μὴ is repeated after the interposed condit. clause; so ἂν frequently, and in § 35, εἰ. καλαῖς καὶ μεγάλαις: to the Greek, tallness was an important element of beauty.

134 λωτοφάγοι: see *Odyssey* IX, 83-104, and Herodotus IV, 177, and cf. Tennyson's "Lotus Eaters." The fruit of the lotus is actually used as a food in north Africa.

136 ἐκόντες, of their own choosing. Cf. *τριτάσμενος*, above, l. 130.

137 ἐξόν, when they might. Cf.

II, 5, 86, and the note. The acc. abs. most frequently expresses an adversative relation.

τοὺς . . . πολιτεύοντας: obj. of *κομισαμένους*. For the latter (acc. after dat.), see the note on *λαβόντι*, I, 2, 4. What Xen. here declares feasible Alexander subsequently accomplished.

140 τοῦτο: looking forward to the ὅπως-clause.

ὅπως ἂν: with *μαχοίμεθα*, as well as with *πορευοίμεθα*. For the opt. with ἂν in an indir. quest., cf. *πῶς ἂν . . . ποιοῖτο*, I, 7, 11. Some of Xen.'s "irregular" object clauses with *ὅπως ἂν* are merely indir. quests. (e. g. IV, 3, § 14; V, 7, § 20). The two vbs., with their modifiers, are given in chiasmic order.

143 ἡμῶν: with *στρατηγῇ*; see the note on I, 4, 14.

145 ὄχλον . . . ἄγειν, are a nuisance to carry. *ἄγειν* defines *ὄχλον* (in the matter of carrying).

28 οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ
τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου
ἐνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὥς πλείστοι μὲν ἡμῶν ἐν
τοῖς ὅπλοις ᾤσιν, ὥς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων
μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ 150
τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.

29 λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ
καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς
ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζον-
τες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι 155
ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρ-
30 χία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν
τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν,
πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον
31 τοῖς ἄρχουσι νῦν ἢ πρόσθεν· ἦν δέ τις ἀπειθῇ, ψηφίσασθαι τὸν 160
αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέ-

It may be felt as acc. or as dat. Cf. *ὁρᾶν*, II, 6, 34, and the note.

147 ἀπαλλάξωμεν, let us get rid of. See the note on *ἀπηλλάγη*, I, 10, 35. For the subjv., cf. *ἀναμένωμεν*, c. 1. 110. The advice here given is carried out, c. 3. § 1.

148 ἐνεκεν: with all three gens.

149 κρατουμένων: Xen. purposely avoids expressing ἡμῶν or using a vb. in the first person (*ἦν . . . κρατῶμεθα*, parallel with *ἦν δὲ κρατῶμεν*, below). Render, *when men are conquered*.

150 πάντα ἀλλότρια, all their goods become the property of others (i. e. of the foe). *γίγνεται* or *ἐστι* is easily supplied.

καί: i. e. in addition to the bearers we have now.

152 λοιπὸν (sc. ἐστίν), it remains.

ὁρᾶτε γάρ: the rest of the section is parenthetic. The important

matter is told in § 30, with resumptive *οὖν*.

153 τοὺς πολεμίους: prolepsis.

οὐ πρόσθεν . . . πρὶν, not until. Cf. I, 2, 58, and the note.

155 ἡμῶν πειθομένων . . . ἡμᾶς: cf. *ὄντων*, I, 4, 82, with the note. Here the absolute construction was necessitated by the preceding gen. abs.

157 ἂν: with *ἀπολέσθαι*. For its position, see I, 3, 29, and the note.

πολὺ μὲν . . . πολὺ δέ: anaphora of the strongly emphatic adv. (see the note on c. 1. 105) instead of the simple parallelism, *τοὺς μὲν ἄρχοντας . . . τοὺς δὲ ἀρχομένους*.

158 τοὺς νῦν τῶν πρόσθεν: for the emphatic collocation, cf. *σὲ ἐγώ*, II, 5, 29.

160 ψηφίσασθαι: sc. *δεῖ*.

161 κολάζειν: cf. the note on *πληγὰς*

μιοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους
ὄφονται ἀνθ' ἑνὸς Κλεάρχους τοῖς οὐδενὶ ἐπιτρέψοντας κακῶ
εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὦρα· ἴσως γὰρ οἱ πολέμιοι 32
165 αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρω-
σάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον
ἢ ταύτῃ, πολμάτῳ καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς
σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἄλλ' εἰ μὲν τινος ἄλλου 33
170 δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν·
ἂ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον
εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν
πάντες.

ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν 34
175 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ
ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων
ἀπεχούσας· οὐκ ἂν οὖν θαυμάζοιμεν εἰ οἱ πολέμιοι, ὥσπερ οἱ 35
δειλοὶ κύνες τοὺς μὲν παριόντας διώκοντες καὶ δάκνουσιν, ἣν δύ-
νωνται, τοὺς δὲ διώκοντες φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν
180 ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαί- 36

ἐνέβαλεν, I, 5, 69. Xen. alludes
to this compact, V, 8, §21.

162 ἐψευσμένοι ἔσονται, *will find
themselves deceived*. The com-
pound form of the fut. perf.,
regular in the act., is not infre-
quent in the pass., and may be
the only form in use.

163 Κλεάρχους: *i. e.* stern discip-
linarians like him. See the note
on I, 5, 69.

τοὺς . . . ἐπιτρέψοντας, *who will
not permit*.

κακῶ: *cf.* ἀγαθοῖς, I, 60, and the
note.

164 περαίνειν: with ὦρα; *cf.* καθέ-
δειν, I, 3, 51.

167 καὶ ὁ ἰδιώτης, *even though he
be a private*.

170 καὶ αὐτίκα: *i. e.* presently (*as
well as now*).

ποιεῖν, *attend to, carry out*; *cf.*
below, I, 194.

172 ἀνέτειναν: vivid asyndeton.

174 ὧν προσδοκεῖ μοι, *what further
measures recommend themselves
to me*.

176 ἀκούω . . . εἶναι: *cf.* I, 3, 105,
and the note.

177 εἰ οἱ πολέμιοι: resumed, after
the simile, by *εἰ καὶ αὐτοὶ*.

178 διώκοντες καὶ δάκνουσιν: the
καὶ is intensive, not connective—
go so far as to bite.

179 εἰ καὶ αὐτοὶ, *if they too, I say*.

180 πλαίσιον: here a hollow square;
see the *Introd.*, §34. Contrast
I, 8, 35.

σιον ποιησαμένους τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς
ὄχλος ἐν ἀσφαλεστέρῳ εἴη. εἰ οὖν νῦν ἀποδειχθεῖη τίνας χρῆ
ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ
τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν
ὁπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρὴ 185
37 μεθὰ ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον
ὁρᾷ, ἄλλως ἔχέτω· εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ
Λακεδαιμόνιος ἐστὶ· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυ-
τάτῳ στρατηγῷ ἐπιμελοίσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς οἱ
38 νεώτατοι ἐγὼ καὶ Τιμασίῳ τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώ- 190
μενοι ταύτης τῆς τάξεως βουλευσόμεθα ὅτι ἂν αἰεὶ κράτιστον
δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. ἐπεὶ δ' οὐδεὶς
ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.
39 ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογ-
μένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω 195
ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε
ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ καίνειν,
τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἰ τις δὲ χρημάτων
ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ
ἑαυτῶν σφῆζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν. 200

181 τῶν ὄπλων = τῶν ὀπλιτῶν, as
often.

182 ἐν ἀσφαλεστέρῳ: *i. e.* in the
center.

185 ὁπότε . . . ἔλθοιεν: for the
mood, *cf.* δοίη, I, 3, 87, and the
note.

187 εἰ δέ: exceptional for *εἰ δὲ μή*
(G. M. T. 478. 2; H. 906b). We
may understand *καλῶς ἔχει*, or
something of that sort. Observe
that if *εἰ δὲ μή* were used, it would
not here, as usual, introduce the
unfavorable alternative.

ἡγοῖτο: opt. for the more natural
imv., an uncommon use in prose;
so, again the two opts. that
follow.

188 Λακεδαιμόνιος: this was the

period of Spartan supremacy,
and an Athenian is speaking.

190 τὸ νῦν εἶναι, *for the present*;
cf. I, 6, 55.

194 ἔδοξε ταῦτα: *cf.* I, 3, 102, and
the note.

τὰ δεδογμένα: *cf.* τὰ δέξαντα, I, 3, 103.

195 ὅστις τε: note the parallel
clauses, *ὅστις τε . . . ὅστις τε . . .*
εἰ τις.

μεμνήσθω εἶναι, *let him remember
to be*.

197 τῶν . . . νικῶντων . . . τῶν . . .
ἡττωμένων: both gens. are pos-
sessive.

καίνειν: Xen. has the simple form
of this poetic vb. here and *Cyrop.*
IV, 2, 24. For the compound,
κατακαίνειν, *cf.* the note on I, 6, 8.

III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέ- 1
 καιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν
 δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπ-
 τουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων
 5 δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ
 καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε. Ἐγὼ, ὦ 2
 ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ
 νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ' εἰμὶ σὺν πολλῷ φόβῳ διάγων.
 εἰ οὖν ὁρῶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς
 10 ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί
 ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν
 ὑμῖν τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδο- 3
 ξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ
 μὲν τις ἐγὼ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν
 15 δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἐπικωλύη, δια-
 πολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειράτο 4
 Μιθραδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι.
 ἐνθα δὴ ἐγινγώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσα-

CHAPTER III

- 1 κατέκαιον, *set about burning*; cf. the following impfs.
 2 τῶν . . . περιττῶν: partitive; ὅτου, with δέοιτο.
 3 ἐρρίπτουν: Xen. uses both ρίπτω and ρίπτω (ἐρρίπτω, IV, 8, §3). A difference in meaning is not to be insisted on.
 5 Μιθραδάτης: cf. II, 5, 134.
 6 εἰς ἐπήκοον: cf. II, 5, 143 f.
 8 εἰμὶ . . . διάγων: for such forms, see the note on εἶναι . . . φυλάττων, I, 2, 122. Here we may render, *And here I am—living in great fear*.
 11 ὡς φίλον: i. e. ὡς πρὸς φίλον. The prep. may be omitted before ὡς and ὥστε, as it often is before rel. prons.

- 13 εἰ μὲν τις ἐγὼ, *if we are permitted*. For τις, cf. I, 4, 80.
 15 ἀσινέστατα: cf. the note on ἀσινῶς, II, 3, 112.
 τῆς ὁδοῦ: gen. with the vb. of hindering (separation).
 διαπολεμεῖν, *fight it out*. Observe the parallelism in structure between the two clauses and the fact that both end with a superl. adv. In the second clause the threatening form of condition (εἰ τις . . . ἐπικωλύσει) is avoided.
 17 ὡς, *how*, rather than *that*.
 βασιλέως ἄκοντος: cf. ἄκοντος Κύρου, I, 3, 89, and the note.
 18 ὑπόπεμπτος: cf. ὑποπέμψαιεν, II, 4, 91.
 19 τις: for the position, cf. II, 5, 125.

5 φέρνους τις οἰκείων παρηκολουθήκει πίστεως ἔνεκα. καὶ ἐκ
 τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι 20
 τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον
 γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν
 Νίκαρχον Ἀρκάδα, καὶ ὄχρετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς
 εἴκοσι.
 6 Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποτα- 25
 μὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ
 ἔχοντες. οὐ πολὺ δὲ προεληλυθόντων αὐτῶν ἐπιφαίνεται πάλιν
 ὁ Μιθραδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ
 7 σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ
 προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δ' ἐγγὺς 30
 ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς καὶ πεζοί,
 οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν
 Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ
 Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες
 8 εἴσω τῶν ὄπλων κατεκέκλειντο, οἱ δὲ ἀκοντιστὰι βραχύτερα 35
 ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο-
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν

- παρηκολουθήκει: the tense denotes the permanent relation.
 πίστεως ἔνεκα, *to secure his good faith* (he had formerly been Κύρῳ πιστότατος, II, 5, 134).
 20 δόγμα ποιήσασθαι: cf. ἐποιεῖτο τὴν συλλογὴν, I, 1, 21, and the note.
 21 ἔστ': see the note on I, 9, 38.
 διέφθειρον . . . διέφθειραν: the former vb. is conative, the latter records an actual occurrence.
 23 Νίκαρχον: can this be the Nicarchus mentioned in II, 5, 128?
 25 Ζαπάταν: cf. II, 5, 1.
 26 τεταγμένοι: i. e. in the formation suggested by Xenophon, c. 2. 180 f.
 31 ἐξαπίνης: an Ionicism, but more

- frequent in the *Anabasis* than the normal ἐξαίφνης.
 καὶ ἱππεῖς καὶ πεζοί: apposition with οἱ μὲν.
 32 ἐτίτρωσκον: the subj. is the whole body (οἱ μὲν as well as οἱ δέ).
 33 ἀντεποιοῦν δ' οὐδέν, *could do nothing in retaliation*. Note the tense, and see the note on I, 4, 64.
 34 Κρήτες: see the note on I, 2, 54.
 35 βραχύτερα . . . ἢ ὡς, *not far enough to (a shorter distance than so as to)*.
 36 τῶν σφενδονητῶν: for the gen., see G. 1099; H. 739; B. 356.
 37 ὀπλιτῶν . . . πελταστῶν: partitive with οἱ.

πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακούντες· διώκοντες
 δὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε γὰρ ἵππεῖς ἦσαν 9
 40 τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς φεύγοντας ἐδύναντο
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ
 τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βάρβαροι ἵππεῖς καὶ 10
 φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν
 ἵππων, ὅπόσον δὲ διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπανα-
 45 χωρεῖν μαχομένους ἔδει. ὥστε τῆς ἡμέρας διήλθον οὐ πλεόν 11
 πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας.
 ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύ-
 τατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς
 φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν
 50 μᾶλλον ἐδύνατο βλάπτειν.¹ ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι 12
 ὀρθῶς αἰτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ' ἐγώ,
 ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς
 μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. ἐπειδὴ δὲ ἐδιώ- 13
 κομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν
 55 μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ παγχαλέπως.
 τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις 14
 ἦλθον, ὥστε βλάψαι μὲν μὴ μέγала, δηλῶσαι δὲ ὧν δεόμεθα.

39 κατελάμβανον: the tense, as
 ἀντεποιοῦν, above. Cf. ἐδύνατο κα-
 ταλαμβάνειν, below.

41 πολὺ: in emphatic position be-
 cause contrasted with ὀλίγῳ
 χωρίῳ.

οὐχ οἶόν τε ἦν: cf. II, 2, 16, and the
 note.

42 καὶ φεύγοντες ἅμα, even while
 fleeing. Cf. εὐθὺς with partic.,
 I, 9, 10.

43 εἰς τοῦπισθεν, backwards. This
 method of fighting, made famous
 by the Parthians, is said still to
 be characteristic of the Persians.

44 ὅπόσον, as far as.

45 μαχομένους: i. e. the Persians
 in turn pursued them.

τῆς ἡμέρας, in the course of the
 day. See the note on I, 7, 85.

Cf. δείλης, below. They had,
 however, not started until after
 their ἀριστον.

46 τὰς κώμας: i. e. those men-
 tioned, c. 2. 176.

49 οὐδὲν μᾶλλον, none the more;
 i. e. than if he had not incurred
 the risk. οὐδὲν is, of course,
 inner obj.; so μέγала, below,
 l. 57.

51 τὸ ἔργον, the result.

52 ἐν τῷ μένειν, while staying
 (where we were).

54 ἀληθῆ . . . λέγετε: i. e. it was
 as you say.

56 τοῖς . . . χάρις, thank Heaven.

15 νῦν γὰρ οἱ πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ
 Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξι-
 κνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον 60
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη
 16 πεζὸς πεζὸν ἂν διώκων καταλαμβάνοι ἐκ τόξου ῥύματος. ἡμεῖς
 οὖν εἰ μέλλοιμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν
 ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἵππέων.
 ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς 65
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλά-
 17 σιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ
 χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνουῦνται, οἱ δὲ
 18 Ῥόδιοι καὶ ταῖς μολυβδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν
 ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δώμεν 70
 αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλονται ἄλλο ἀργύριον
 τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλονται ἄλλην
 τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς
 19 ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν

58 ὅσον: of space, as ὅπόσον, above,
 l. 44.

59 οἱ ἐκ χειρὸς βάλλοντες: i. e. ol
 ἀκοντισταί.

62 ἐκ τόξου ῥύματος, with a bow-
 shot the start. Cf. ἐκ πλέονος,
 I, 10, 47.

ἡμεῖς: assimilated to μέλλοιμεν,
 where we should have expected
 ἡμῖν (with δεῖ). Trans., as if the
 construction were personal, we,
 if we are to . . . , have need of.
 Cf. also the note on ποταμός, II, 4,
 27. With μέλλω the potential
 form is less frequent; εἰ μέλλομεν
 would have been normal.

64 τὴν ταχίστην, at once. The el-
 lipsis of a fem. noun (ὁδόν?) is
 hardly felt.

65 ἀκούω δ' εἶναι: see I, 3, 105, and
 the note.

ὦν . . . ἐπίστασθαι: acc. and infin.

in a rel. clause, as c. 2. 120 f.
 Note, however, that the rel. con-
 struction is given up in the next
 clause.

66 καὶ . . . φέρεσθαι, carries even
 twice as far. For the vb. cf.
 I, 8, 78.

67 διὰ τὸ . . . σφενδονᾶν, because
 the stones they sling are as
 large as the fist. Note that the
 adj. is pred.

69 αὐτῶν: see the note on c. 1. 91.

70 πέπανται: for the vb. cf. I, 9, 69,
 and the note. There was as yet
 no troop of slingers in the army.

τούτῳ: = τῷ πεπαμένῳ (κεκτημένῳ);
 sing. despite the preceding pl.

71 αὐτῶν, for them, i. e. the slings.

72 ἐν τῷ τεταγμένῳ, wherever sta-
 tioned.

ἄλλην . . . ἀτέλειαν, exemption from
 some other duty.

78 τινες παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἀν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδο- 20
80 νῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1
πρῶαίτερον ἀναστάντες. χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἱππέας 2
5 χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ᾗτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβη- 3

74 τοὺς μὲν τινες, *some few*. Cf. II, 3, 59.

75 παρ' ἐμοί: Xen., as a man of means, had brought horses with him.

τῶν Κλεάρχου: for Clearchus' troop of horse see I, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.

77 σκευοφόρα . . . ἀντιδῶμεν, *put pack-animals in their places*.

78 εἰς ἱππέας, *for cavalry*.

79 καὶ ταῦτα: *καὶ* is intensive, not connective. The asyndeton is regular.

80 ἐγένοντο, *were equipped*. γίγνομαι may supply a passive to almost any vb.

ἐδοκιμάσθησαν: the vb. is suggested

by the Attic custom of having all candidates for cavalry service pass certain tests (a δοκιμασία) before the βουλή (Senate).

CHAPTER IV

1 μέιναντες: *i. e.* this day was occupied with the equipment of the cavalry.

2 χαράδραν: *i. e.* a deep water course, presumably dry.

3 ἐπιθοῖντο: for the form see the note on I, 9, 26.

6 ᾗτησε: with two accs.; cf. I, 3, 69.

7 λάβῃ, παραδώσειν: he said, ἂν . . . λάβω, παραδώσω.

καταφρονήσας: note the tense, *having come to despise*.

8 οὐδέν, πολλά: an effective chiasm.

κότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ 10
Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελτα-
στῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεῦσιν εἴρητο
4 θαρροῦσι διώκειν ὡς ἐφευγομένης ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ
Μιθραδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματι ἐξι-
κνοῦντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον 15
ὁμόσε οἷς εἴρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
5 ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις
τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ
ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέ-
λευστοι οἱ Ἕλληνες ἤκισαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις 20
εἶη ὄραν.

6 καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες
ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν
7 Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ'
αὐτῇ ἦν Λάρισα· ᾠκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ 25

10 ὅσον, *about*; cf. I, 2, 15.

11 παρήγγελτο . . . εἴρητο, *word had been passed . . . commands had been given*. Only in the case of vbs. of saying and commanding, and of παρασκευάζω is the impers. pass. common in Greek — a marked contrast with Latin. Cf. οἷς εἴρητο, below.

πελταστῶν . . . ὀπλιτῶν: *partitive with οὓς*.

13 θαρροῦσι, *boldly*.

15 ἐσήμηνε: cf. I, 2, 98, and the note.

16 οἷς εἴρητο: *trans. as if pers., those who had been ordered*.

17 τοῖς βαρβάροις, *on the part of the barbarians*.

19 αὐτοκέλευστοι: see the vocab. for similar compounds.

21 ὄραν: cf. ὀρᾶσθαι, II, 3, 8, and the note.

23 τὸ λοιπὸν τῆς ἡμέρας: cf. II, 2, 23, and the note.

ἀφίκοντο . . . ποταμόν: this proves that they had crossed the Zab at a point some distance above its junction with the Tigris.

25 Λάρισα: the ruins now called *Nimrud*, apparently identical with the Calah of Gen. x:11 and 12, but, in reality, a portion of the great complex of capitals making up the ancient Nineveh (see below). Included in these was also the Resen of Gen. x:12, and it has been assumed that this (in the form with the art. Al Resen) may have suggested to Xen. the name Larisa, which was, however, common in Greece, designating the citadels of various towns.

Μῆδοι: Xen. may refer to the relatively short period of Median occupation (before their empire was overthrown by Cyrus), but

τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν·
τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ πλίν-
θοις κεραμεαῖς· κρηπὶς δ' ὑπὲρ λιθίνῃ τὸ ὕψος εἴκοσι ποδῶν.
ταύτην βασιλεὺς Περσῶν ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον 8
Πέρσαι πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ
νεφέλῃ προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ
οὕτως ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνῃ, τὸ μὲν 9
εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης
πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίον κωμῶν ἀποπε-
35 φευγότες.

ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἐξ πρὸς 10
τείχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα·

it is more likely that he is speaking loosely. Neither he nor his readers felt interested in the history of the despised barbarians, so he has nothing to say of the glory of Nineveh, "that great city."

26 πόδες: cf. πλέθρα, I, 2, 30, and the note. Contrast ὕψος, acc., and ποδῶν (below, I, 28).

27 πλίνθοις: cf. II, 4, 52.

28 εἴκοσι ποδῶν: a statement corroborated by excavations.

29 βασιλεὺς Περσῶν: Cyrus the Great.

30 ἥλιον . . . ἠφάνισε: cf. "I will cover the sun with a cloud," Ezek. xxxii: 7. The passage is one of doubtful interpretation (the MSS. give ἥλιος . . . νεφέλῃν προκαλύψας). Xen. may have meant that the city was shrouded in fog, or that there was an eclipse (there was one in 556 B.C.). Probably both here and in § 12 he is giving local traditions. To the popular mind there has always seemed a connection between darkness and disaster

32 πόλιν: for the case, cf. I, 2, 78, and the note.

πυραμὶς: not a pyramid, but, as the ruins still to be seen make clear, a structure of several stories, each smaller than the last. Its present height is said to be 141 feet and the base is 150 feet square. Presumably Xen. took no measurements himself, and it may well be that in his time the height was greater, in proportion to the base, than now.

λιθίνῃ: really of brick, with a stone facing. This was a natural and common mode of building: the base of durable stone and upon this a superstructure of material lighter and more easily worked.

34 ἦσαν . . . ἀποπεφευγότες: each element has its own force; see on εἶναι . . . φυλάττων, I, 2, 122.

36 παρασάγγας ἐξ: the actual distance between the ruins of Nimrud and those of Kuyunjik (Μέσπιλα) is eighteen miles.

37 Μέσπιλα: cf. the note on Λάρισα,

Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ
κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντή-
11 κοντα. ἐπὶ δὲ ταύτῃ ἐπὶ ὠκοδόμητο πλίνθινον τεῖχος, τὸ μὲν 40
εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ τείχους ἡ
περίοδος ἐξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια γυνὴ βασι-
λέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι.
12 ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο
οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς 45
ἐνοικοῦντας, καὶ οὕτως ἐάλω.
13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέττα-
ρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε
αὐτὸς ἰππέας ἤλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν τοῦ τῆν

above. Nineveh was destroyed by Cyrus the Great in 549 B.C. It was the last and most noted of the capitals of the Assyrian empire, and is said (by Diodorus Siculus II, 3) to have been of such enormous extent that the circuit of its walls was 480 stadia, or nearly 80 miles. (This agrees with Jonah iii:3, "Now Nineveh was an exceeding great city of three days' journey.") The length given by Diodorus (150 stadia) corresponds roughly to the distance between Larisa and Mespila. These statements must be understood as including the capitals built at different periods, for the founder of each new dynasty established one of his own. Excavations at these sites have brought to light extensive remains of palaces and important works of art, many of which are in the British Museum.

38 Μῆδοι . . . ᾤκουν: see the note on I, 25.

39 κογχυλιάτου: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 ἐξ παρασάγγαι: apparently exaggerated; eight miles is the estimate of modern travelers.

Μήδεια: the name of one of the wives of Astyages, the last king of Media.

43 καταφυγεῖν: force of the prep.? Cf. I, 5, 79.

ὑπὸ: ἀπώλλυσαν is a virtual pass., were being robbed of.

45 βροντῇ κατέπληξε: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.

48 εἰς: temporal; cf. I, 7, 4.

49 ἔχων: if the text is right this must be taken with ἤλθεν (cf. ἔχων ἀνέβη and ἔχων ἐβοήθει, below, and see the note on I, 1, 8, and also with ἐπεφάνη. Properly ἔχων should have been expressed

50 βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων 14 ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν 55 μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι 15 ἐσφενδόνησαν καὶ οἱ τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνυ προὔθυμείτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις 60 ἀπεχώρησαν.

καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· 16 καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ γε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν τοξοτῶν. 17 μεγάλα δὲ καὶ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα 65 ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. ἠύρισκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ

again, but, as it is, we have ἔχων three times and ἔχοντος once in this sentence.

Ῥόδια: for the form see I, 4, 15, and the note.

50 ἔχοντος: cf. II, 4, 39, and the note.

51 ὁ βασιλέως ἀδελφός: cf. II, 4, 110.

52 ὥστε . . . ἐφάνη: cf. II, 4, 116 f.

53 τὰς μὲν . . . τὰς δέ: i. e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεῖν . . . διακινδυνεύειν: note the chiasm.

56 διαταχθέντες, stationed at intervals.

58 ἀνδρὸς, his man.

οὐδὲ . . . ῥάδιον ἦν: because of the dense ranks of the enemy.

62 ἐσίνοντο: cf. ἀσινῶς, II, 3, 112, and the note.

63 καὶ τῶν τοξοτῶν, even than the bowmen. That they could hurl their missiles farther than the Persian slingers has already been stated (above, c. 3. 65 f). The text of this passage is, however, very uncertain.

65 τῶν τοξευμάτων: these words are bracketed by Gemoll, in order that ὅποσα may refer not to the arrows of the enemy, but to their bows. The Cretans could not make use of the long arrows of the Persians unless they used the captured bows as well.

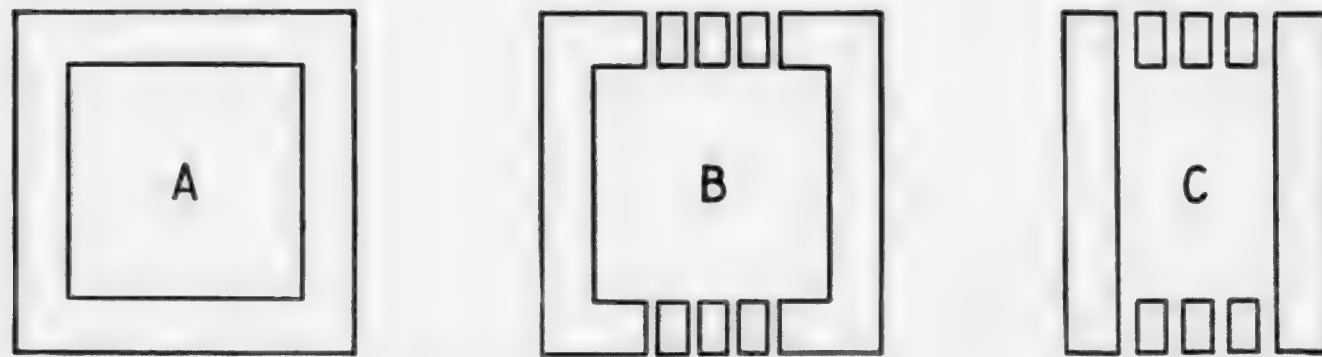
διετέλουν χρώμενοι, they made constant use of. Cf. λέγων διήγε, I, 2, 70.

66 ἄνω ἰέντες: i. e. so that they could recover the arrows.

νεῦρα, cords; not bowstrings (νευρά).

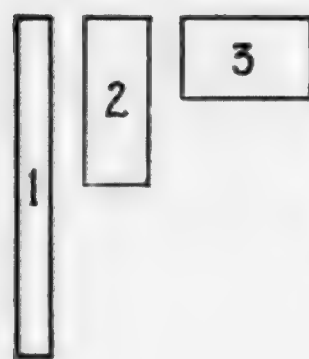
PLANS TO ILLUSTRATE III, 4, §§ 19-23

The Greeks found that the hollow square was a formation which could not always be maintained. Sometimes the wings would be forced to converge, and the men in the centre would then necessarily be thrown out of position; sometimes they would diverge, and a gap would then be formed in the line. To meet this difficulty the generals formed six companies of one hundred men each. These fell behind when the way was narrow, and thus allowed the wings to converge without confusion, and if there was a gap they filled it up, adapting their formation to the space to be filled.



A. Original formation of the square.

BC. Possible arrangements with the six companies.



1. Company in column (3x32 men).
2. Company formed by fifties (6x16 men).
3. Company formed by enomoties (12x8 men).

- 18 μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτη μὲν τῇ
 ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυ-
 χόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσσει· 70
 τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο·
 ἦν γὰρ πολλὸς σῖτος ἐν ταῖς κώμαις. τῇ δὲ ὑστεραίᾳ ἐπορεύοντο
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 19 ἔνθα δὲ οἱ Ἕλληνες ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ
 τάξεις εἶη πολεμίων ἐπομένων. ἀνάγκη γὰρ ἐστίν, ἣν συγκύπτῃ 75
 τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενοτέρας οὔσης ἢ ὁρέων ἀναγ-
 καζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι
 πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ ταραττομένους, ὥστε
 20 δυσχρήστους εἶναι ἀτάκτους ὄντας· ὅταν δ' αὖ διάσχη τὰ
 κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν 80
 γίνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πά-
 σχοντας πολεμίων ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν
 ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι
 21 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ
 ταῦτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν 85
 ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας

70 μείον ἔχοντες: cf. I, 10, 35.

72 πολλὸς σῖτος: the plain is still noted for its fertility.

74 ἔγνωσαν, came to know, found (ingressive aor.).

πλαίσιον: prolepsis.

πονηρὰ τάξεις: the normal depth of the Greek phalanx was eight ranks. If we assume this for each side of the square, and accept 9,600 as the probable number of the hoplites, we may conclude that each side of the square had a frontage of 300 men—i. e. would measure approximately 900 feet. It is apparent that this formation could not always be maintained.

75 ἣν συγκύπτῃ: the opposite of ὅταν . . . διάσχη, below, I. 79.

The following partic. are causal.

77 γεφύρας: sc. ἀναγκαζούσης.

80 τότε, in the former case.

81 τὸ μέσον, the space between; cf. I, 4, 23.

82 ὅποτε δέοι: a shift to the past, referring to their actual experience.

83 φθάσαι πρῶτος: redundant, but effective. Cf. πλέον προτιμήσεσθε, I, 4, 91.

84 εὐεπίθετον ἦν: probably impers. = ῥᾶδιον ἦν ἐπιτίθεσθαι.

85 ἀνὰ . . . ἄνδρας, of a hundred men each.

86 ἄλλους, besides. Cf. ἄλλο, I, 5, 27, and the note.

καὶ ἄλλους ἐνωμοτάρχους. οὗτοι δὲ πορευόμενοι ὅποτε μὲν
 συγκύπτοι τὰ κέρατα ὑπέμενον, οἱ μὲν ὕστεροι, ὥστε μὴ ἐνοχλεῖν
 τοῖς κέρασι, τοὺς δὲ παρήγον ἔξωθεν τῶν κεράτων. ὅποτε δὲ 22
 90 διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν,
 εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον,
 κατὰ πεντηκοστῆς, εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας. ὥστε
 αἰὲ ἐκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διά- 23
 βασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λόχοι
 95 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι.
 τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας.

ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι καὶ 24
 περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ
 γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ
 100 ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὥς
 εἰκὸς τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ 25
 πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον, ὥς
 ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι
 καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτό- 26
 105 ξουν ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν
 τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν

87 οὗτοι δέ: the nom. is continued
 by οἱ μὲν . . . τοὺς δέ (part. appos.),
 but stands itself without pred.
 The text is again uncertain. οἱ
 μὲν is a conjecture, adopted by
 recent editors. The MSS. give
 οἱ λοχαγοί, after ὕστεροι, but this
 appears to be but a gloss, ex-
 plaining οὗτοι. For the manoeu-
 vres here described, see the
 plan.

90 αἱ πλευραί: identical with τὰ
 κέρατα, above.

ἂν ἐξεπίμπλασαν: for the frequen-
 tative ἂν, cf. I, 9, 68, and the note.

91 τὸ διέχον, the gap.

93 ἐκπλεων: for the form, cf. σύμ-
 πλεων, I, 2, 131, and the note.

95 που: with τῆς φάλαγγος, at any
 part of.

97 βασιλείον τι, a sort of palace.
 The pl. βασιλεια is more common.

98 τὴν δὲ ὁδὸν . . . γιγνομένην: ren-
 der by an independent clause.
 For the extended use of γίγνομαι,
 cf. II, 2, 42, and the note.

100 ἄσμενοι: cf. ἄσμενος, II, 1, 79.

104 εἰς τὸ πρηνές, down hill.

ἔβαλλον . . . ἐτόξεον: note the
 graphic asyndeton.

105 ὑπὸ μαστίγων: i. e. like slaves.
 Cf. Herodotus' account of the
 battle of Thermopylae (VII,
 223).

ἐκράτησαν: the aor. gives the re-
 sult, as often.

ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν
 27 τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ
 πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ
 ἄκρον ἀφικνούνται ὀπλῖται ὄντες, οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 110
 28 πάλιν δὲ ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα ταῦτ' ἐπασχον,
 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο, ὥστε ἀπὸ τοῦ
 τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν
 ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς
 29 πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολε- 115
 μίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοι-
 κότες μὴ ἀποτμηθῆσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ
 30 πολέμοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ
 ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφί-
 κοντο εἰς τὰς κώμας· καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ 120
 γὰρ ἦσαν οἱ τετρωμένοι.

31 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ
 ἄμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβε-
 βλημένας πολλὰς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι
 32 τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίου. ἐπεὶ 125
 δὲ κατελαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐ-
 τοὺς ἡ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ
 πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ
 τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ

107 ἐν τῷ ὄχλῳ: i. e. the baggage
 train. These had from the first
 (c. 2. § 36) been within the hol-
 low square.

113 πρὶν . . . ἀνήγαγον, until they
 had brought; not, until they
 should have brought (πρὶν . . .
 ἀναγάγειν). The indic. follows,
 as usual a neg. expression (ἔδοξεν
 . . . μὴ κινεῖν being tantamount
 to οὐκ ἐκίνησαν).

116 ἐπετίθεντο: note the tense.

117 οἱ πολέμοι: i. e. the Greeks,
 from the Persian standpoint.

118 οἱ μὲν: the main body.

119 οἱ δέ: the peltasts.

120 ἱατροὺς: hardly more than
 nurses.

123 εἶχον: an independent clause,
 where we might have looked for
 ἔχοντες.

ἄλευρα . . . κριθὰς: asyndeton in
 an enumeration.

124 τῷ σατραπεύοντι: dat. of the
 agent—or of advantage?

127 κατασκηνῆσαι: the word is
 general; they had burned their
 tents.

130 ὅπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς 33
ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ
περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὁρμῶντας
ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι.

ἤνικα δ' ἦν ἡδὴ δέιλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε 34
135 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ
ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπι-
θῶνται αὐτοῖς. πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. 35
οἷ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ πολὺ πεποδισμένοι
εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν, ἐάν τέ τις θόρυβος γί-
140 γνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι,
δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα
χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἔνεκα πόρρω ἀπε-
σκήνουν τῶν Ἑλλήνων.

ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι 36
145 καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἀκου-

130 κατεσκήνησαν . . . ἐπεχείρησαν: a sudden shift of subj.

132 πολὺ γὰρ διέφερεν, it was a very different thing.

χώρας, base, position.

133 ἀλέξασθαι: cf. I, 3, 31, and the note.

137 πονηρὸν, a wretched thing. The gender of the adj. is not due to στράτευμα, but is to be understood as φοβερώτατον, II, 5, 34. With this passage cf. the very similar one, *Cyrop.* III, 3, 26 f.

138 δέδενται: the perf. marks the state or condition.

αὐτοῖς: dat. of disadvantage, although we render by the possess. gen. Cf. the note on I, 2, 7.

139 τοῦ μὴ φεύγειν ἔνεκα: equivalent to a final sentence—one of the less common uses of the artic. infin.

εἰ λυθείησαν, (as they might do) if they got loose.

140 Πέρσῃ ἀνδρὶ: the dat. and infin. with δέ is so unusual that this is best rendered, a Persian's horse must be saddled and bridled for him. Thus the dat. is essentially the same as αὐτοῖς, above (although not here disadvantage), and we must understand *θεράποντα* (squire) or possibly *τινα* as the subj. of the infin., if a subj. be required (yet it is not the squire, but the horseman himself, that is subj. of ἀναβῆναι). It should be remembered that *χρή*, too, takes properly the acc. and infin. (not the dat.). Exceptions to this rule are few and, for the most part, merely apparent.

ἐπισάξαι: the "saddle" was but a cloth.

142 θορύβου ὄντος: the gen. abs. is parallel with the adv.

145 διαγγελλομένους, passing the

όντων τῶν πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας
οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει
λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατό-
37 πεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἡδὴ ἐώρων οἱ Ἕλληνες,
ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διήλθον ὅσον ἐξήκοντα 150
σταδίων. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων
ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ, τῇ
δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερ-
δέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν
ὁρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 155

38 ἐπειδὴ δὲ ἐώρα Χειρίσοφος προκατεिल्μημένην τὴν ἀκρωνυ-
χίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα
39 τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν· ὁ δὲ Ξενοφῶν
τοὺς μὲν πελταστὰς οὐκ ἤγεν. ἐπιφαινόμενον γὰρ ἐώρα Τισσα-
φέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα τί 160
καλεῖς; ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· κατεῖληπται γὰρ ἡμῖν
ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ

word (from rank to rank); παρα- is commoner.

ἐκήρυξε: for the omission of the subj., cf. ἐσάλπικε, I, 2, 98, and the note.

147 οὐ γὰρ . . . λύειν, it did not seem to be worth while. λύειν is here used, as not rarely by the poets, in the sense of λυσίτελεῖν.

νυκτὸς: with both the following infins.

150 καὶ αὐτοί, they too (as well as the Persians). αὐτός is frequently thus used with καί. Often it is best to leave the pron. untranslated and to render the whole simply, also. English is much more restricted in its use of pronouns than Greek is.

ἀναζεύξαντες: freely used; they had burned their wagons. Cf. κατασκηῆσαι, I. 127, and the note.

153 χωρίον ὑπερδέξιον, a commanding position on their right.

154 ἀκρωνυχίαν: appos. with χωρίον.

155 ὑφ' ἣν: why not ὑφ' ἧ? See the note on παρὰ τὴν ὁδόν, I, 2, 78. The Tigris was on their left, so that they could not make a détour.

156 ἐπειδὴ δὲ ἐώρα: the following vivid narrative is in Xen.'s best style.

158 παραγενέσθαι: a vb. of motion; cf. I, 1, 62, and the note.

159 οὐκ ἤγεν: he could not, as the next sentence shows.

160 αὐτός: almost=μόνος.

161 ἔξεστιν . . . ἔστι: the former is the stronger word.

ἡμῖν: dat. of disadvantage.

162 εἰ μὴ . . . ἀποκόψομεν: a "warning" condition, marking the

τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; ὁ δὲ 40
λέγει ὅτι οὐκ ἔδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολε-
165 μίων ἐπιφαινομένων. Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι
πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν 41
ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύ-
ματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν
οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἵεσθαι
170 ὡς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται
μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύ-
ματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήσεις, πορεύου ἐπὶ τὸ
ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, 42
ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν
175 αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος
ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσο- 43
φος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς, ἔλαβε δὲ
τοὺς κατὰ μέσον πλαισίου. συνέπεσθαι δ' ἐκέλευσεν καὶ τοὺς
τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ
180 πλαισίου.

ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λό- 44
φου πολέμοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθύς

gravity of the situation. τούτους
is said with a gesture.

166 πῶς . . . ἀπελᾶ, *how we shall
dislodge*—an indir. ques. with
dir. interrog. (cf. I, 8, 63, and the
note). The indefinite third pers.
is far commoner in Greek than
in Eng.

167 κορυφὴν: called below τὸ ἄκρον
and τὸ ὄρος. This was, of course,
higher than the spur (ἀκρωνυχίαν)
held by the enemy.

ὑπὲρ αὐτοῦ . . . στρατεύματος: the
pron. is intensive; the whole
may be rendered, *right above
their own army*.

172 ἐγὼ δ' ἐθέλω, *I am ready, vol-
unteer*. Note the emphatic ex-

pression of the subj.; the one
who proposes the plan is also
ready to carry it out. Observe
that the balancing σὺ μὲν is
omitted. The language is varied
(βούλει, ἐθέλω, χρήσεις), as often.

174 εἰπὼν: asyndeton in rapid nar-
rative.

175 οἱ: indir. reflexive. Cf. I, 1,
36, and the note. In prose κελεύω
does not govern a dat.

177 τοὺς ἀπὸ τοῦ στόματος: cf. the
note on τῶν παρὰ βασιλέως, I, 1, 18.

ἔλαβε: i. e. to replace those taken
by Xen.

178 τοὺς τριακοσίους: since these
are called "picked men" they
may well have been three of the

45 καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα
πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευο-
μένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην 185
46 τοῖς ἑαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ
ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον
47 πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ
Σικυνώσιος εἶπεν· Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ 190
48 ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ
ὅς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθείται αὐτὸν
ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα
ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἵππικόν·
ὥστ' ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, 195
49 τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπόμενος. οἱ δ' ἄλλοι στρατιῶ-
ται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἔστε
ἠνάγκασαν ἀναλαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δ' ἀναβάς,
ἔως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν,

λόχοι mentioned in §21. Others
assume that they formed Chi-
risophus' body-guard.

183 καὶ αὐτοί: as above, l. 150.

ἀμιλλᾶσθαι, *to race*.

184 πολλὴ μὲν . . . πολλὴ δέ: ana-
phora. The rhetorical effect is
heightened by the chiasmic ar-
rangement, διακελευομένων τοῖς ἑαυ-
τῶν . . . τοῖς ἑαυτῶν διακελευομένων.
For the pl. partic. after στρατεύ-
ματος, cf. κόπτοντες, II, 1, 28, and
the note.

185 τῶν ἀμφὶ Τισσαφέρην: Tiss. is
included; cf. I, 10, 3, and the
note.

187 Ἄνδρες: the formal ὦ would
plainly be out of place here.

νῦν . . . νῦν . . . νῦν: the anaphora
is forcible.

188 παῖδας . . . γυναῖκας: cf. I, 4,
55, and the note.

190 οὐκ ἐξ ἴσου, *not on an equal
footing*.

191 καὶ ὅς: cf. I, 8, 64, and the
note.

194 ἔχων, *with it* (the shield).

θώρακα . . . ἵππικόν: this was of
metal and so heavier than the
leathern cuirass of the hoplite.
The horseman, of course, car-
ried no shield.

195 ὑπάγειν, *to lead on* (whether
he kept up or not). The ren-
dering ordinarily given (*lead on
slowly*) does not well suit the
race for the summit.

196 παριέναι, *to pass him by*.

μόλις ἐπόμενος: causal; *since he
could hardly keep up*.

197 ἔστε, *until*. Cf. I, 9, 38, and
the note.

198 ὁ δ': i. e. Xen.

199 βάσιμα . . . ἄβατα: i. e. for the

200 καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. ἔνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος 1 ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολ- 5 λῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἡνίκα 2 δ' ἦν δαίτη ἐξαπίνης οἱ πολέμοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν. καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβα- 10 ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα 3 Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. καὶ οἱ 4 μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας. ὁ δὲ Ξενοφῶν 15 ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας ἀπήντησαν [οἱ Ἕλληνες] ἔλεγεν· Ὁρᾶτε, ὦ ἄνδρες Ἕλληνες, 5

horse. With these adjs. no noun need be supplied; cf. βατά, IV, 6, § 17.

200 φθάνουσιν: with dir. obj. and supplementary partic. as well. The experience here narrated seems to have taught Xen. a lesson; see VII, 3, § 45.

CHAPTER V

3 ἄλλην ὁδόν: an extension of the inner obj.: trans., *by another road*. Such accs. are often virtual advs.

5 ἀγαθῶν = ἐπιτηδείων.

7 ἐξαπίνης: cf. c. 3. 31, and the note.

9 νομαὶ . . . βοσκημάτων, *grazing herds*.

διαβιβαζόμεναι, *while being transported*; note the tense.

11 καίειν ἐπεχείρησαν: cf. the words of Tiss., II, 5, 76.

12 μὴ . . . οὐκ ἔχοιεν: ἐννοούμενοι implies fear. For μὴ οὐκ, cf. II, 3, 45, and the note.

13 ὀπόθεν λαμβάνοιεν: direct, πόθεν λαμβάνωμεν; with the whole cf. the note on δ, τι δῶ, I, 7, 37.

14 βοηθείας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).

15 ἐπεὶ κατέβη: he had a longer and a harder descent to make—from the κορυφή.

16 [οἱ Ἕλληνες]: i. e. οἱ ἀμφὶ Χειρίσοφον; but the words have all the appearance of a gloss, indicating that ἀπήντησαν has not here a hostile sense.

ὑφίεντας τὴν χώραν ἤδη ὑμετέραν εἶναι; ἀ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίοουσιν ὡς ἀλλοτρίαν. ἀλλ' ἐάν που καταλείπωσί γε αὐτοῖς ἐπιτήδεια, 6 ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὦ Χειρίσοφε, 20 ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὐκ ἐμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θάπτον παύσονται.

7 Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτή- δεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν. καὶ ἐνταῦθα 25 πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρω- 8 μένοις τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε 30 9 καὶ τάλαντον μισθὸν πορίσητε. ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δ' ὀρῶ πρόβατα καὶ αἰγας καὶ βούς καὶ ὄνους, ἀ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως 10 ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς

17 ὑφίεντας: sc. αὐτοῖς, i. e. τοὺς Πέρσας.

ἀ γὰρ . . . χώραν, lit. *the thing which they stipulated, when they made the treaty, that we should not do*. ἀ for δ, as frequently ταῦτα for τοῦτο—a course of action, rather than a concrete act.

18 νῦν αὐτοὶ καίοουσιν: we should have expected ποιούσιν, but a more explicit word is substituted; cf. I, 9, 76.

21 βοηθεῖν ἐπὶ, *bear aid against*, as always.

22 καίωμεν: cf. the note on ἀναμένομεν, c. 1. 110.

24 ἐπὶ τὰς σκηνάς, *to their quarters*. Cf. the note on κατασκηνησάιν, c. 4. 127.

περὶ . . . ἦσαν, *were busied with*.

26 ἔνθεν μὲν . . . ἔνθεν δέ, *on the one side . . . on the other*.

27 ὡς=ὥστε; cf. I, 5, 64, and the note.

πειρωμένοις τοῦ βάθους, *when they tried the depth*. For the dat., see the note on προσέχοντι, I, 5, 56. Cf. διαβάντι, below, l. 54.

29 θέλω, *volunteer*; cf. c. 4. 172.

30 κατὰ: distributive; cf. I, 8, 34.

ὑπηρετήσητε, *freely, supply*.

33 ἀ, *beasts which*, although with φυσηθέντα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding ἀποδαρέντα.

34 διάβασιν, *means of crossing*; cf. the note on I, 5, 73. The Rhodian had seen skins used in this or similar ways; cf. I, 5, 63, and the note.

δεσμῶν, *thongs*.

- 35 χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκοὺς πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δῆσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε 11 αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δὴ ἄνδρας ἔξει τοῦ μὴ 40 καταδύναι. ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει 12 εἶναι, τὸ δ' ἔργον ἀδύνατον. ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἰππεῖς, οἱ εὐθὺς τοῖς πρῶτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν.
- 45 ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν εἰς 13 τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμοι οὐ προσήλυνον, ἀλλὰ ἐθεώντο καὶ ὅμοιοι ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχουσιν.

35 *περί*, in connection with, not merely around (of girths).

ζεύξας . . . δῆσας, note the array of parties. ζεύξας, ὁρμίσας, διαγαγὼν, and δῆσας are co-ordinate, and give the successive stages of construction. ἀρτήσας and ἀφείς are subordinate to ὁρμίσας (anchoring them by attaching and letting down).

37 διαγαγὼν . . . δῆσας: the line of inflated skins was to be carried across the stream and made fast on both banks.

38 ἐπιβαλὼ . . . ἐπιφορήσω: chiasm.

39 ἔξει τοῦ μὴ καταδύναι, *will keep from sinking*. For the gen. of the infin. (after a vb. of hindering), cf. τοῦ καλεῖν, I, 6, 9, and the note. For μὴ, cf. I, 3, 6, and the note. Below we have the varied phrase, ὥστε μὴ ὀλισθάνειν.

40 σχήσει: sing., since ὕλη and γῆ form one idea (the covering of earth and brush).

41 χαρίεν: cf. οὐκ ἀχάριστα, II, 1, 70.

42 οἱ κωλύοντες, *men to prevent it*. With this πολλοὶ ἰππεῖς stands in appos.

43 ἂν ἐπέτρεπον: past potential (unreal); the condition is suppressed, as often.

45 τὴν ὑστεραίαν: acc. of duration. εἰς τοῦμπαλιν: the opposite of εἰς τὸ πρόσθεν (I, 10, 19f). The reason for this march was plainly the hope of finding some means of egress from their present position. Its exact direction, however, cannot be determined. The Greeks can hardly have retraced their steps over the hills where they had been so harassed. It has been assumed that they followed some valley leading eastward.

46 ἔνθεν = τὰς κώμας ἐξ ὧν. Cf. II, 5, 101.

47 ὅμοιοι . . . θαυμάζουσιν, *seemed lost in wonder*. The best MS. has θαυμάζειν.

48 τρέφονται . . . ἔχουσιν: the fut. is of all tenses the one least apt

- 14 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας 50 15 ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἴη. οἱ δὲ ἔλεγον ὅτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἧσπερ ἦκοιεν, ἢ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν λέγεται βασιλεύς, ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἢ δὲ διὰ τῶν 55 ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16 τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας· τούτων δ' οὐδέν' ἀπονοστήσαι διὰ τὴν δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην ἐν τῷ 60 πεδίῳ σπείσαιντο, καὶ ἐπιμειγνύναι σφῶν τε πρὸς ἐκείνους καὶ 17 ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς

to change to the opt. in indir. quests. or quotations.

51 ἤλεγχον . . . εἴη, *asked about the whole surrounding country, what it was in each direction (ἐκάστη)*. The prolepsis is admissible in Eng.

52 τὰ πρὸς, *the region toward*.

τῆς ἐπὶ . . . εἴη: sc. ὁδοῦ, *formed part of, was on*.

53 δι' ἧσπερ ἦκοιεν, *the very road over which they had come*.

54 θερίζειν: in *Cyrop.* VIII, 6, 22 it is stated that the king spent the winter season (seven months) in Babylon, the spring (three months) in Susa, and the hot season (two months) in Ecbatana.

διαβάντι: see the note on *πειρωμένοις*, above, I, 27 f.

56 ὅτι: note the repetition—possibly intended to emphasize the route finally decided on.

εἰς Καρδούχους: see the note on *ἐς Πισίδας*, I, 1, 62.

57 ἀνά: distributive, *throughout, among*.

πολεμικοὺς: the Kurds of today defy the Turks, and mock at their attempts to collect tribute.

58 ἀκούειν, *obey*; cf. II, 6, 41.

59 δώδεκα μυριάδας: appos. with *στρατιάν*; we might have looked for the gen.

ἀπονοστήσαι: another poeticism.

60 ὁπότε . . . σπείσαιντο: still governed by *ἔφασαν*; direct, ὁπότεν σπείσωνται. In the following, σφῶν and ἑαυτούς denote the Persians (properly indir. reflexives, but ἑαυτούς is substituted for the infrequent σφᾶς); ἐκείνους and ἐκείνων the Carduchi. With σφῶν and ἐκείνων supply *τινας*. καὶ, before ἐπιμειγνύναι, is intensive (*actually, even*).

63 τοὺς . . . εἰδέναι, *those who*

- 65 ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα 18 καὶ δοκοίη τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν
- 70 τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγέλλῃ.

claimed to know the country in each direction.

66 ἔφασαν: i. e. the captives; direct, τούτους διελθόντες ἤξετε.

68 ἐθύσαντο: cf. I, 7, 85, and the note.

ἡνίκα . . . ὥρας, at whatsoever (καὶ)

time it might seem best. ἡνίκα takes the gen., as local advs. do.

69 ὑπερβολὴν: prolepsis.

72 ἡνίκ' . . . παραγγέλλῃ, when the word should be passed (i. e. from mouth to mouth; no signal was to be given).

BOOK IV

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιήσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθούντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 5
- 2 πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων 3 πορευτέον εἶναι. ἤκουον γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν 10 τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ βούλωνται, περιλάσι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ 4 Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα 15 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.]

CHAPTER I

For the opening sections consult the note on II, 1, 1. Sec. 1 gives a recapitulation of the narrative up to the point now reached, while secs. 2-4 (omitted in the best MS.) give a restatement of the matter contained in the concluding sections of the preceding book. In all probability the first four sections are a later addition and are not by Xen. Note that sec. 5 takes up the narrative again and follows closely on the end of Book III.

3 ὅσα . . . ἐπολεμήθη: ὅσα would have been the inner obj. in the act. phrase.

8 ἀπότομα . . . ἐκρέματο, hung sheer over the very stream.

10 τῶν ἀλίσκομένων: for the case, cf. Τισσαφέρνους, I, 2, 26.

13 ἐλέγετο: the personal use is far commoner.

τοῦ Τίγρητος=τῶν τοῦ Τίγρητος πηγῶν. Cf. the note on ἡλέκτρον, II, 3, 58.

14 ἔστιν οὕτως ἔχον=οὕτως ἔχει. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122f. The text is, however, conjectural.

15 ἅμα μὲν . . . ἅμα δέ: cf. III, 4, 78.

16 φθάσαι πρὶν: cf. II, 5, 17, and the note.

ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς 5
 νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες
 ἀπὸ παραγγέλλεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς
 20 τὸ ὄρος. ἔνθα δὲ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος λα- 6
 βὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν
 τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς
 γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν
 ἐπίσποιο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν 7
 25 τινὰς αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγείτο· ἐφείπετο
 δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν
 τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων. ἔνθα δὲ οἱ μὲν Καρδοῦχοι 8
 ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ
 30 χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν
 ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι,
 εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας
 τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτή- 9
 δεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ

18 ὅσον . . . πεδίον, *enough for crossing the plain in the dark.* For the infin., cf. οἷα . . . ἀρδεῖν, II, 3, 49, and the note. Cf. c. 8, §12.

σκοταίους: adj. for adv.; cf. προτέρα, I, 2, 142, and the note.

19 ἀπὸ παραγγέλλεως: cf. the last note on the preceding book.

21 τὸ ἀμφ' αὐτόν: no noun need be supplied; cf. τὸ ὑπερβάλλον, below, I, 26, and the note on I, 2, 3.

22 ὀπλίταις: in appos. with the preceding noun.

23 πορευομένων: sc. αὐτῶν. We might have looked for the dat., but cf. the note on I, 2, 99. As a matter of fact the Persians pursued them no farther.

26 αἰεὶ: primarily with ἐφείπετο, although it is felt also with τὸ

ὑπερβάλλον=each division as it crossed.

27 μυχοῖς: a poetic word, used also by Thucyd. VII, 5, 2.

28 γυναῖκας . . . παῖδας: cf. I, 4, 55, and the note.

31 ἔφερον: cf. the note on II, 6, 18. Observe the force of the tense of this vb. and of the following ἐδίωκον.

ὑποφειδόμενοι: note the force of the prep.; they had an object in view. Cf. ὑπήγετο, II, 1, 88, and the note.

32 εἴ πως, *in the hope that.* See G. 1420; H. 907.

διέναι: cf. διήσουσιν, III, 2, 119.

φιλίας: pred., cf. I, 3, 71, and the note.

34 ὅτῳ: collective sing. after a pl.; cf. ὅστις . . . πάντας, I, 1, 18. The

Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο φιλικὸν οὐδὲν 35
 10 ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς
 τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι—διὰ γὰρ τὸ στενὴν
 εἶναι τὴν ὁδὸν δλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ
 κατάβασις—τότε δὲ συλλεγέμεναι τινὲς τῶν Καρδούχων τοῖς
 τελευταίοις ἐπετίθεντο, καὶ ἀπέκτεινάν τινὰς καὶ λίθοις καὶ 40
 τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐ-
 11 τοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους συνελέγησαν,
 ἐκινδύνευσεν ἂν διαφθαρῆναι πολλὸν τοῦ στρατεύματος. καὶ ταύ-
 την μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ἡύλίσθησαν· οἱ δὲ
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων 45
 ἀλλήλους.

12 ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς
 τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώ-
 τατα ἔχοντας πορεύεσθαι, καταλιπόντας τὰλλα, καὶ ὅσα ἦν
 νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 50
 13 σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ
 τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν,

best attested reading is *δι*, emended by some to *δπον*.

35 καλούντων: sc. αὐτῶν, *when they called.* Again note the force of the impf. with the neg. (*ὑπήκουον*).

37 διὰ γὰρ τὸ . . . εἶναι, *on account of the narrowness of the road.* Cf. the note on I, 1, 35.

38 ἐγένετο, *lasted.* The aor. may be used with words expressing duration and the impf. with words implying speed. It depends on the point of view; with *ἐπετίθεντο* we shift to the impf.

41 ἐξ ἀπροσδοκήτου: cf. ἀπὸ τοῦ αὐτομάτου, I, 2, 100, and the note. With this phrase, cf. the Lat. *ex improviso*.

42 πλείους, *in larger numbers.*

43 ἐκινδύνευσεν ἂν διαφθαρῆναι,

would have been in danger of destruction.

πολύ, *much of*; but τὸ πολὺ, I, 4, 86, *the greater part of*.

45 συνεώρων, *kept each other in view* (Pretor)—presumably by means of fire signals; but *συνεβῶν* is a plausible emendation (cf. VI, 3, §6); see, however, VI, 2, §13.

48 ἀναγκαῖα, *indispensable*.

49 ἔχοντας . . . καταλιπόντας: acc. after dat. See the note on I, 2, 4.

51 σχολαίαν: note the emphasis given to this word by its position.

ἐποίουν, *rendered.* The mid., I, 1, 21, is different. The subj. is neut., but the idea of plurality is marked.

διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

- 55 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἔν τῳ στενῷ 14 οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο, οὐ δ' ἐπείθοντο, πλὴν εἴ τις ἐκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ τι ἀναπαυόμενοι.
- 60 εἰς δὲ τὴν ὑστεραίαν γίνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν 15 πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰπιτήδεια. καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. καὶ οἱ πολέμοι ἰσχυρῶς 16 ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἡναγκάζοντο οἱ Ἕλληες ἐπιδιώκοντες 65 καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέοιντο. ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε 17 δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἔπεςθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμά τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι

52 ἀπόμαχοι: cf. III, 4, 128.

53 διπλάσια: not to be taken literally; yet the train was large.

54 δόξαν . . . ταῦτα: acc. abs.; see the note on ἐξόν, II, 5, 86. ταῦτα is best taken as subj. (cf. ταῦτα ἔδοξε). Xen. has also δόξαντα ταῦτα (Hell. III, 2, 19), δόξαντων τούτων (Hell. I, 7, 30), and δόξαντος τούτου (Hell. I, 1, 36).

55 ὑποστήσαντες, posting men (with a covert purpose, ὑπο-; cf. II, 1, 88).

56 εἴ τι, whatever; cf. I, 5, 4.

τῶν εἰρημένων, of the objects above mentioned. This is simpler than to take the phrase, as is usually done, as = τούτων δ' εἰρητο ἀφείναι, of the things they had been ordered to abandon.

57 οἱ δ': i. e. the men, οἱ στρατιῶται. ἐκλεψεν, smuggled through (Vollbrecht).

οἷον, for example.

58 εὐπρεπῶν: part. gen. The other gens. are governed by ἐπιθυμήσας. They would more naturally have been expressed in the acc. (objs. of ἐκλεψεν).

59 τὰ μὲν . . . τὰ δέ, now . . . now. For the added τι, cf. II, 3, 59.

60 εἰς: cf. I, 7, 4.

χειμῶν: it was now about the middle of November.

65 ἀναχάζοντες: a poetic word, as is also the θαμινά, below.

παρήγγελλεν: i. e. to Chirisophus.

66 ἐπικέοιντο: frequentative.

67 ἄλλοτε μὲν . . . τότε δέ: coordination (parataxis), where to us subordination (although . . . yet) is more natural.

ὅτε παρεγγυῶτο, whenever word was passed. Impers. pass.; see on παρήγγελλτο, III, 4, 11.

- τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς 70 18 ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Λεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίλας Ἀρκὰς διαμπερὲς τὴν κεφαλὴν.
- 19 ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθύς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἡτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμενε, ἀλλ' 75 ἡναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ ἀγαθῶ ἀνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα.
- 20 ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειλη- 80 21 φότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευδον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες οὐς ἔχομεν οὐ φασιν εἶναι ἄλλην

69 πρᾶγμά τι, some trouble.

παρελθόντι: the omission of τινι or Ξενοφῶντι is natural; so in Eng., there was no time to go forward and see.

73 διαμπερές, straight through, a poetic word.

τὴν κεφαλὴν: (sc. τοξευθεὶς). For the acc., see the note on τὰς κεφαλὰς, II, 6, 67 f.

74 ὥσπερ εἶχεν, just as he was; emphasizing εὐθύς.

75 ὑπέμενε . . . ἡναγκάζοντο: rapid shift of subj.

76 καὶ νῦν: transition to dir. speech.

καλῶ τε καὶ ἀγαθῶ: cf. II, 6, 67, and the note.

77 τέθνατον, are lying dead. Note the tense.

ἀνελέσθαι: the recovery and interment of the bodies of those slain in battle was to the Greeks a sacred duty. (The events following upon the battle of Argi-

nusae, 406 B.C., are the best illustration of this.)

78 ἀποκρίνεται: asyndeton in dialogue. After this vb. the following ἔφη is redundant; it is none the less often inserted in colloquial narrative.

79 μία δ' αὕτη . . . ὀρθία, there is this one road which you see, a steep one. With numerals οὗτος omits the art. It is here said with a gesture (so τοσοῦτον, below). Cf. c. 7. § 4.

81 ἔκβασιν: it is not necessary to understand the word of a pass in the strict sense. It means a way out of the narrow valleys in which they now were. Below it is called ὑπερβολή.

ταῦτ': best taken as the inner obj. of ἔσπευδον, although it is sometimes used for διὰ ταῦτα.

82 εἴ πως: cf. I. 32, and the note. φθάσαι πρὶν: cf. II, 5, 17, and the note.

83 οὐ φασιν: cf. I, 3, 2, and the note.

ὁδόν. ὁ δὲ Ξενοφῶν λέγει· 'Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ 22
85 γὰρ ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ
ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναντες τινὰς αὐτῶν, καὶ ζῶντας
προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα ὅπως ἡγεμόσιν εἰδόσι
τὴν χώραν χρησαίμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες 23
90 εἴ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ
ἔφη μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλι-
μον ἔλεγεν, ὁρῶντος τοῦ ἐτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24
ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ ἐτύγχανε θυγά-
τηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν
95 καὶ ὑποζυγίοις πορεύεσθαι ὁδόν· ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ 25
δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον δ' εἰ μή τις προκαταλήψοιτο,
ἀδύνατον ἔσεσθαι παρελθεῖν.

ἐνταῦθα δ' ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς 26
καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν

85 πράγματα παρείχον, were bother-
ing us; cf. I, 1, 63.

ὅπερ: neut., because referring to
the preceding clause.

86 ἀναπνεύσαι: the word recalls
Homeric usage and was, there-
fore, probably felt as a poeticism,
although Demosth. also has it
(18, 195).

87 ἡγεμόσιν, as guides; sc. αὐτοῖς.

89 διαλαβόντες: note the force of
the prep.

90 εἰδείεν: indir. ques.; dir., ἴστε.
οὐκ ἔφη, said, No. It is not neces-
sary to supply εἰδέναι.

91 φόβων: here concrete; threats,
or possibly forms of torture.
Cf. ὑποψίαι, II, 5, 3, and the note.

92 ἔλεγεν: note the tense; he per-
sistently refused to speak.

ὁρῶντος τοῦ ἐτέρου, before the eyes
of the other.

93 ὅτι . . . ἐκδεδομένη, because he
happened to have a married

daughter living there with her
husband. Note that παρὰ (like
the German bei and the French
chez) implies characteristic lo-
cality (at her husband's house).
ἐτύγχανε: in causal clauses the
indic. is often retained; cf. I, 2,
126.

94 δυνατὴν . . . ὁδόν, a road over
which even the beasts of burden
could travel. The personal con-
struction should be noted.

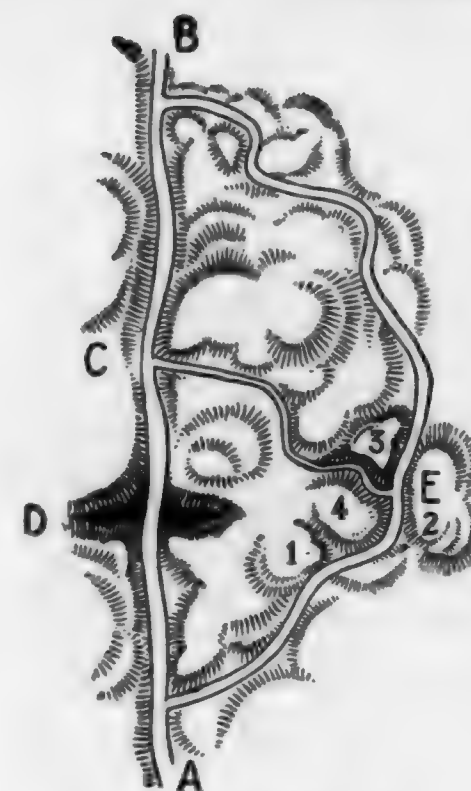
96 ὁ εἰ μή τις προκαταλήψοιτο: the
rel. and condit. clauses are com-
bined, as rarely in Eng.; render,
and if they should not first oc-
cupy this. Note that the condit.
is of the warning type.

98 συγκαλέσαντας: acc., despite its
nearness to ἐδόκει.

λοχαγοὺς . . . τῶν ὀπλιτῶν, the cap-
tains, both those who were pel-
tasts and those of the hoplites.

99 εἰ τις . . . γενέσθαι, if there was

PLAN TO ILLUSTRATE IV



- A B Steep road.
C Position of Carduchi.
D Ravine
E Position seized by the volun-
teers.
1 First hill seized by Xenophon.
2 Second hill seized by Xeno-
phon.
3 Height which the volunteers
were to have seized, and
third hill seized by Xeno-
phon.
4 Hill opposite the height (c. 2,
75).

The Greeks are passing along a road ACB which leads up
a steep ascent to a plateau beyond (c. 1, 79). A point C on
this road is occupied by the Carduchi. The guide agreed
to lead them by a circuitous route AEB (c. 1, 94) over which
even the baggage train could pass; the sequel showed that
the train could not have proceeded by the road ACB. This
circuitous road was commanded by a height (c. 1, 96) which
must be seized. For this purpose a call for volunteers was
issued (c. 1, 99). These set out, two thousand strong, along
the road AE, with instructions to seize and occupy the hill and
at daybreak to advance against the enemy at C. The main
body was to make a simultaneous attack along the direct
road (c. 2, 5). As the volunteers started, Xenophon, to
divert the attention of the enemy (c. 2, 9) led the rear-guard
along the road toward C. Crossing this was a ravine D
(c. 2, 11) which it was impossible to cross, as the enemy
rolled down huge stones from their position at C. Mean-
while the volunteers reached the point E (c. 2, 22) and there
found a guard of the enemy sitting about a fire. These they
dispersed, and themselves occupied the position (c. 2, 24),
thinking that it was the height. It was not, however; and
the guide seems not to have undeceived them. At daybreak
they proceeded against the position C (c. 2, 29), which the
Carduchi abandoned at their approach (c. 2, 32). Here at

C the volunteers were joined by Chirisophus and the main body of the Greeks, who had crossed the ravine D as best they could, some even drawing one another up by their spears (c. 2, 36). They then advanced to the plateau beyond.

Xenophon, on his part, dividing the rear-guard and placing the baggage train between the two halves (c. 2, 39), proceeded by the road AEB. As they advanced they came upon a hill (1 in the plan) which the enemy had occupied (c. 2, 42). This they took by a spirited charge in company columns (c. 2, 47), and, leaving a guard here, proceeded on their way. A second hill (2 in the plan) was met (c. 2, 51) and taken in the same way (c. 2, 59). Still another height remained (3 in the plan), higher and steeper than the others (c. 2, 60), and apparently commanding them. This was the one which the volunteers were to have occupied, and it was on one of the lower spurs of this that they had surprised the guard of the Carduchi (c. 2, 61). As Xenophon proceeded to attack this the enemy suddenly left it (c. 2, 63), and by making a *détour* re-occupied the first hill, overpowering the guard that had been left there and threatening the train. Xenophon with the youngest of the men occupied the hill 3 and bade the rest advance along the road EB, and halt under arms on the plateau beyond (c. 2, 69). While they were doing this the enemy occupied a hill (4 on the plan) over against the height (c. 2, 75). A truce was now made according to which the Carduchi agreed to restore the dead, and Xenophon not to burn the villages (c. 2, 78). Trusting in this, Xenophon and his men left the commanding height, although the numbers of the enemy had now greatly increased (c. 2, 80). As they did this the Carduchi rushed and seized the height (c. 2, 82), and rolled stones down upon the retreating Greeks (c. 2, 84). Finally, however, Xenophon and his men joined the main body under Chirisophus (c. 2, 89) and encamped in villages on the plateau, where there were abundant supplies (c. 2, 80). By negotiating with the enemy an arrangement was made whereby the bodies of the dead were restored to the Greeks, while they on their part released the guide (c. 2, 92).

ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθε- 100
27 λοντῆς πορεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος
Μεθυδριεὺς καὶ Ἀγασίας Στυμφάλιος ἀντιστασιάζων δὲ αὐτοῖς
Καλλίμαχος Παρράσιος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν
ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι
28 ἔφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. ἐκ τούτου ἐρωτῶσιν 105
εἴ τις καὶ τῶν γυμνήτων ταξiάρχων ἐθέλοι συμπορεύεσθαι.
ὑφίσταται Ἀριστεὺς Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ
εἰς τὰ τριαῦτα ἐγένετο.

1 II. Καὶ ἦν μὲν δειλὴ, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας
πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς,
καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον
φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς
μὲν ἄνω ὄντας ἵεναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν, 5
αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὥς ἂν δύνωνται τάχιστα.
2 ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὥς δισχίλιοι· καὶ
ὑδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλα-
κας ἡγήετο πρὸς τὴν φανεράν ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ

any one among them who would
be glad to show his valor. For
γενέσθαι=show oneself, cf. I, 10,
34.

100 καὶ . . . πορεύεσθαι, freely, by
offering to go as a volunteer.
Grammatically πορεύεσθαι de-
pends upon ἐθέλοι ἂν.

101 ὑφίσταται: asyndeton, as be-
low, l. 107. Note that all the
volunteers from the hoplites are
Arcadians, and cf. the note on
I, 1, 9.

104 ἐγὼ . . . ἐμοῦ: said with pride.

106 γυμνήτων ταξiάρχων: appos., as
πελταστές, above, l. 98.

ἐθέλοι, was ready. Not potential, as
above.

CHAPTER II

1 δειλὴ: cf. I, 8, 26, and the note.

οἱ δ': i.e. Xen. and Chirisophus.

ἐμφαγόντας, to eat something and.
This cpd. is used of hasty eat-
ing.

3 συντίθενται, made an agreement
with them (i.e. Xen. and Chiri-
sophus with the volunteers).

ἄκρον: the height mentioned
above, c. 1. 20. For this whole
episode, study the plan and the
accompanying comments.

4 τοὺς . . . ἄνω ὄντας: the volun-
teers.

5 τὴν φανεράν ἐκβασιν: cf. c. 1. 21.

6 αὐτοὶ δὲ συμβοηθήσειν: construed
after συντίθενται, as after a vb. of
promising (that they themselves
would).

7 συνθέμενοι οἱ μὲν . . . Ξεν . . . δέ:
part. appos.; cf. I, 8, 77, and the
note.

8 ὑδωρ . . . ἐξ οὐρανοῦ, rain.

10 πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περι- 3
 11 ἰόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει
 διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ
 βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ
 φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντά-
 15 πασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, 4
 εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε
 ἀπῆλθον ἐπὶ τὸ δαίπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες.
 αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύ-
 20 σαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι
 δ' ἦν τῷ ψόφῳ.

οἱ δ' ἔχοντες τὸν ἡγεμόνα κύκλῳ περιιόντες καταλαμβάνουσι 5
 τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακαίνοντες
 τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-
 25 χοντες. οἱ δ' οὐ κατείχον, ἀλλὰ μαστός ἦν ὑπὲρ αὐτῶν παρ' 6

10 προσέχοιεν τὸν νοῦν: cf. I, 5, 56.

11 ἦν ἔδει . . . ἐκβαίνειν, which they must cross in order to make their way out up the ascent.

13 ὀλοιτρόχους: an Homeric word. ἀμαξιαίους: Xen. has the word again, *Hell.* II, 4, 7. It is not a mere gloss on the preceding.

14 φερόμενοι: cf. ἐφέροντο, I, 8, 78, and the note.

διεσφενδονῶντο, were flung as from slings in all directions.

καὶ . . . ἦν, and it was absolutely impossible even to approach. For the poetic πελάσαι, cf. I, 8, 59.

15 εἰσόδῳ, the entrance, i. e. to the ἔκβασις, which must have been a pass through the mountains.

16 εἰ μὴ . . . δύναιτο: general condit. with frequentative impf. in the apodosis.

18 τὸ δαίπνον: for the Greek meals, see I, 10, 67, and the note.

19 οἱ ὀπισθοφυλακήσαντες: these had been fighting steadily (c. l. § 16).

οὐδὲν ἐπαύσαντο: οὐδὲν in such cases is stronger than οὐκ.

23 τοὺς φύλακας: i. e. of the Carduchi.

κατακαίνοντες: cf. I, 6, 8, and the note.

24 ὡς . . . κατέχοντες, in the belief that they held.

25 οἱ δ': note that here (exceptionally) the subj. does not change.

μαστός, a hill; see the vocab., and cf. below, §§ 14, 18, and 20. The word thus used savors of poetry, although such metaphors were easy to the Greek (cf. ἀκρωνυχία). This was apparently the ἄκρον which they were to have occupied.

δὲ ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἔφοδος
 μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκά-
 7 θηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα
 ὑπέφαινε, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους·
 καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες· ἐπεὶ 30
 δὲ εἶδον ἀλλήλους, ἡ τε σάλπιγξ ἐφθέγγετο καὶ ἀλαλάξαντες
 ἔειντο ἐπὶ τοὺς ἀνθρώπους. οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες
 8 τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὗζωνοι γὰρ ἦσαν. οἱ
 δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἔειντο ἄνω
 κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς 35
 ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύ-
 9 ναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέ-
 μειξαν τοῖς προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο
 ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· 40

26 ἡ στενὴ αὕτη ὁδός: for the position of αὕτη, see G. 975; H. 673c; B. 458. This path led to the main position of the Carduchi; hence the guard.

27 αὐτόθεν: i. e. from where they were, although they had not taken the height. They are thus able to carry out their original plan of attacking the main body of the enemy, as outlined in § 1.

28 διήγαγον: here with dir. obj.; it is abs. in III, 1, 193; III, 3, 8.

29 ὑπέφαινε: cf. III, 2, 1, and the note.

31 ἐφθέγγετο: we, also, speak of the trumpet's voice.

ἀλαλάξαντες: ἀλαλάω is a poetical equivalent of ἐλελίω (I, 8, 72). It occurs again in VI, 5, §§ 26, and 27.

32 τοὺς ἀνθρώπους: i. e. the enemy, as often; cf. ἀνδρες, III, 1, 107. Note the rapidity with which the subj. shifts in this section.

33 ὀλίγοι: limiting appos.

εὗζωνοι: cf. III, 3, 29. This clause gives the reason why but few were killed.

34 ἔειντο . . . ἐπορεύοντο: chiasm.

36 ὡς ἐδύναντο, as best they could.

37 ἀνίμων: the word is a graphic one; it is used of drawing buckets from a well.

συνέμειξαν: cf. II, 1, 10.

38 τὸ χωρίον: i. e. the position which the enemy had been occupying.

39 Ξενοφῶν δέ: we now learn of the experiences of the rear-guard and the train, while they endeavored to follow the circuitous road over which the volunteers had gone.

τοὺς ἡμίσεις: assimilation in gender; we also have τὸ ἥμισυ, as a noun.

40 εὐοδωτάτη: it was, in fact, the only road; see below.

τοὺς δὲ ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' 10
 ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολε-
 μίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων
 Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ
 45 δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτῃ ἐκβῆναι. ἔνθα δὲ παρακε- 11
 λευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς
 λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ
 βούλονται φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπῃ ἐδύ- 12
 νατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ
 50 προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε
 παρελλύθησαν οἱ Ἕλληνες καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον
 κατεχόμενον ἐπὶ τοῦτον αὐθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' 13
 ὁ Ξενοφῶν μὴ, εἰ ἔρημον καταλίποι τὸν ἐαλωκότα λόφον, πάλιν
 λαβόντες οἱ πολέμοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν—ἐπὶ
 55 πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα—
 καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος
 Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχα-

42 λόφῳ: this was not the ἄκρον (μαστός); see the plan.

43 διεξεῦχθαι, to be cut off once for all; note the tense.

44 τὰ δὲ ὑποζύγια: subj. of διαβῆναι.

46 ὀρθίοις τοῖς λόχοις, with companies in column. See the Introd., § 28. Such a formation was well adapted to rough ground, where the phalanx could hardly have been used.

47 ἄφοδον: they did not wish to force an engagement.

εἰ βούλονται: see G. 1420; H. 907; B. 613.

50 προσίεντο: for the vb., cf. III, 1, 134.

τε . . . καί: co-ordination; freely, when the Greeks had passed this, they saw another. (ὁρῶσιν is dat. of the partic., with ἐδόκει.)

This second hill is also distinct from the ἄκρον; see the plan.

52 ἐννοήσας: cf. III, 5, 12. The aor. is ingressive.

54 ἐπιθοῖντο: for the form, see G. 741; H. 445b; B. 170, 4.

ἐπὶ πολὺ δ' ἦν, stretched over a long distance. Cf. I, 8, 28.

55 ἅτε: with causal partic.; see G. 1575; H. 977; B. 656, 1. For the difference between ἅτε and ὥς, see the note on I, 1, 12. Cf. c. 5, § 18; c. 8, § 27.

στενῆς: pred. (because the road over which they were passing was narrow).

56 Κηφισοφώντος . . . Ἀμφιδήμου: in such cases the omitted word is regularly υἱός. These men are both Athenians, and at Athens it was the custom to

γόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο
 ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.
 14 ἔτι δὲ αὐτοῖς τρίτος μαστός λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ 60
 ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ
 15 τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν
 οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὥστε θυμαστὸν πᾶσι γενέσθαι
 καὶ ὑπώπτειον δέισαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο
 ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν 65
 16 γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. καὶ Ξενο-
 φῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ
 ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμεί-
 ξιαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ
 ὅπλα. 70
 17 καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευ-
 γῶς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ λόφου καὶ ὅτι τεθνᾶσι

give the father's name as well as that of the man in question.

60 τρίτος μαστός: this was the ἄκρον of c. 1, 25, which the volunteers should have occupied.

ὁ . . . ἐθελοντῶν, the one above the outpost which had been surprised at the fire during the night by the volunteers. In such cases it is not necessary that all the defining words should stand between art. and noun (G. 969; H. 667a). Had they done so in this case the sentence would have been less clear.

63 ἀμαχητί: but I, 7, 48, and elsewhere, ἀμαχεῖ.

64 αὐτοὺς . . . ἀπολιπεῖν: quoted after ὑπώπτειον (subj., the Greeks); δέισαντας is causal. Note the shift from the infin. after ὥστε to an independ. vb.

65 ἄρα, as it proved.

66 τοὺς ὀπισθοφύλακας: i. e. those left to guard the first hill, as § 17 shows. The Carduchi had seen from their position on the height what was happening in their rear, and now make a détourn, intending to overpower these men and attack the Greeks from behind.

67 νεωτάτοις: the younger men were often chosen for arduous or hazardous duty; cf. II, 3, 45f. By occupying this height Xen. secures the road for the passage of the train.

68 ὑπάγειν, lead on slowly; not quite as III, 4, 195.

69 θέσθαι τὰ ὅπλα: cf. I, 5, 88, and the note.

71 πεφευγῶς: not equivalent to φυγάς, but = having made his escape; cf. II, 1, 13. Note the vivid indic. in indir. disc.

Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλάμενοι
κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα 18
75 δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ
μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπον-
δῶν καὶ τοὺς νεκροὺς ἀπῆγει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ 19
μὴ καίειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ
τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες
80 οἱ ἐκ τούτου τοῦ τόπου συνερρήσαν ἐνταῦθα πολέμιοι. καὶ 20
ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους
ἐνθα τὰ ὅπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ
θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ
Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρους· καὶ ἐνὸς μὲν κατέαξαν
85 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέ-
λιπεν· Εὐρύλοχος δὲ Λουσιεὺς προσέδραμεν αὐτῷ ὀπλίτης, καὶ 21
πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς
συντεταγμένους ἀπῆλθον.

ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν 22
80 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι·
καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κονιατοῖς εἶχον. Ξενο- 23

73 ὅσοι μὴ, *all who had not*. μὴ is generic; cf. II, 2, 64, and the note.

75 ἀντίπορον, *opposite*, another poetic word. This may, or may not, have been the height seized by the volunteers in the night. Note the free position of τῷ μαστῷ.

77 τοὺς νεκρούς: cf. the note on c. 1. 77.

ἐφ' ᾧ μὴ καίειν, *on condition that they should not burn*. See G. 1460; H. 999a; B. 596.

78 ἐν ᾧ, *while*. For such phrases, cf. the note on I, 2, 117.

80 οἱ ἐκ: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.

συνερρήσαν: a vivid metaphor; cf. V, 2, § 3.

81 ἤρξαντο: *i. e.* Xen. and the νεώτατοι.

82 ἐνθα τὰ ὅπλα ἔκειντο, *where the hoplites stood under arms*. The phrase is the pass. of τίθεσθαι τὰ ὅπλα.

84 ἐκυλίνδουν . . . κατέαξαν: note the tenses.

85 ἀπέλιπεν, *had left in the lurch*, doubtless through fear.

87 προβεβλημένος, *with his shield thrown before them both*. With this use of the mid. cf. διηγκυλόμενος and ἐπιβεβλημένους, c. 3. § 28.

τοὺς συντεταγμένους: cf. above, § 16.

90 δαψιλέσι: a poetic word, used occasionally by Xen.; cf. c. 4. § 2.

91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and

φῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς
ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν
ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24 τῇ δὲ ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ 95
πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώ-
25 λυον τὰς παρόδους. ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν,
Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν
τῆς ὁδοῦ τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυ-
26 ὄντων, ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων 100
καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλύνοντων ἔλκε τὴν
ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν
ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο.

27 ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα
παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν 105
ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο
28 ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ
τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἰλκον
δὲ τὰς νευρὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀρι-

Armenia. The custom was familiar to the Greeks, as well.

92 διεπράξαντο ὥστε: cf. ποιήσειεν ὥστε, I, 6, 9, and the note. Here the use of the indic. emphasizes the fact that the terms of the contract were actually fulfilled.

93 τὸν ἡγεμόνα: cf. c. 1. § 24.

τοῖς ἀποθανούσιν, *in honor of the dead*. Cf. the note on c. 1. 77.

94 ἐκ τῶν δυνατῶν: limiting πάντα. νομίζεται, *is held right*.

96 ὅπη εἴη, *wherever there was*. Cf. the general temporal sentences below.

ἐκώλυον: conative, as κωλύοιεν, below.

97 τὰς παρόδους, *their passage*. The pl. refers to the several occasions.

98 ἀπόφραξιν, *blockade*, a rare word.

104 ἦν δὲ καὶ ὁπότε, *and sometimes, too*. Cf. ἐσθ' ὅτε, II, 6, 35, and the note on ἦν οὖς, I, 5, 35.

αὐτοῖς, *freely, even*.

πράγματα παρεῖχον: cf. I, 1, 63.

105 ἐλαφροί: tantamount to εἰζωνοί (l. 33), with which it is joined, III, 3, 29.

106 ὥστε . . . ἀποφεύγειν, *so as to make good their escape even when fleeing from near at hand*. For ἀποφεύγειν, cf. the note on I, 4, 48; with ἐγγύθεν, cf. ἐκ πλέονος, I, 10, 47, and ἐκ τόξου ῥύματος, III, 3, 62.

108 ἐγγύς, *nearly*.

109 πρὸς τὸ κάτω . . . προσβαίνοντες, *planting the left foot against the base of the bow*. Some assume that Xen. means to indicate a sort of cross-bow, but

110 ὑτερῷ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρήης.

III. Ταύτην δ' αὖ τὴν ἡμέραν ὑλίσθησαν ἐν ταῖς κώμαις 1 ταῖς ὑπὲρ τοῦ πεδίου παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες 5 πεδίον· ἀπείχε δὲ τῶν ὁρέων ὁ ποταμὸς ἐξ ἡ ἑπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ὑλίσθησαν μάλα ἡδέως καὶ τὰπι- 2 τήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα 10 οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

this seems very unlikely. Cf. Arrian, *Ind.* 16, τὸ τόξον κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ἀριστερῷ ἀντιβάαντες, and Diod. Sic. III, 8, (ξύλινα τόξα) οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες.

112 ἀκοντίοις: appos. with αὐτοῖς. ἐναγκυλῶντες: the javelin was fitted with a thong (ἀγκύλη) attached to the middle of the shaft. By means of this greater force and greater certainty of aim were attained. See the *Intro.*, § 28, and cf. διηγκυλωμένους, c. 4. 28.

113 Κρήτες: cf. I, 2, 54, and the note.

CHAPTER III

2 Κεντρίτην ποταμόν: the present Butan Tchai, an eastern tributary of the Tigris; see the map. 3 δίπλεθρον: cf. πλεθριαῖον, I, 5, 20, and the note. Consult, also, the note on δύο πλέθρα, I, 2, 30 f.

4 ἀνέπνευσαν: cf. c. 1. 86.

ἄσμενοι: cf. προτέρα, I, 2, 142, and the note.

5 τῶν Καρδούχων: with ὁρέων.

7 πολλά: inner obj. of μνημονεύοντες. Render freely, often. The thought is a common one. Most familiar is, perhaps, Vergil's Forsan et haec olim meminisse iuvabit.

8 ἑπτὰ: only five days have been enumerated. The difficulty is usually met by assuming that Xen. includes the next two days, in which they were beset by the same enemies.

9 μαχόμενοι διετέλεσαν: cf. διετέλουν χρώμενοι, III, 4, 65.

κακὰ: yet had not the mountainous country saved them from the pursuit by Tiss. and the Persians, they might well have succumbed in the end.

3 Ἀμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππέας που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς 4 τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα 15 Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον 5 γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίη- 20 τος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν,—εἰ δὲ μή, ἤρπαζεν ὁ ποταμός.—ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύ- 25 ματα καὶ τὰλλα βέλη, ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο 7 παρὰ τὸν ποταμόν. ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπηλλαγμένοι: cf. ἀπηλλάγη, I, 10, 35, and the note. Their troubles were, however, not yet over.

15 ἐκβαίνειν: used as ἐκβασιν, c. 2. 5, and below, l. 88.

Ὀρόντα . . . Ἀρτούχα: for these gen. forms, cf. Ἀβροκόμα, I, 4, 15, and the note.

17 ἐλεύθεροι: yet they were nominally under Persian rule.

ἄλκιμοι: a poetic word, occurring again, c. 7. § 15.

ὅπλα: appos., as ἀκοντίοις, above, c. 2. 112.

20 ὁδὸς . . . ἄγουσα, freely, there was a single road in sight, which led. For the form ἦν ἄγουσα, cf. the note on εἶναι . . . φυλάττων, I, 2, 122 f. Here, too, each element has its own force.

χειροποίητος: "made" roads were

not common until Roman days; see the note on I, 9, 44. Remains of an ancient causeway are reported by travelers as still to be seen in this region, but the exact locality is uncertain.

21 πειρωμένοις: cf. III, 5, 27, and the note.

22 ὁ ποταμός, the river bed.

23 οὐτ': balanced by τε, below.

24 εἰ δὲ μή: cf. II, 2, 6, and the note. This clause is parenthetical.

25 γυμνοὶ . . . πρὸς, exposed to. Note the pl. after the collective τις, and the postponement of the condit. part. (cf. the note on II, 4, 27).

27 παρὰ τὸν ποταμόν: further defining αὐτοῦ (where they were).

ἦσαν, had been. See the note on I, 2, 129.

ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἑλλησιν,
30 ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν
κωλύοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς
Καρδούχους ὀπισθεν.

ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ 8
ἀπορία ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι,
35 αὐταὶ δὲ αὐτῷ αὐτόμαται περιρρυῆναι, ὥστε λυθῆναι καὶ δια-
βαίνειν ὅποσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν
Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διη-
γείται αὐτῷ τὸ ὄναρ. ὃ δὲ ἡδετό τε καὶ ὡς τάχιστα ἕως ὑπέ 9
φαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ
40 ἦν εὐθύς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρα-
τηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἦδε 10
σαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι
προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι
45 τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύ- 11
γανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν
ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ

30 ὁρῶσι μὲν . . . ὁρῶσι δὲ . . . ὁρῶσι
δέ: triple anaphora.

31 ἐπικεισομένους: cf. c. 1. 65. We
have ἐπιθήσασθαι, II, 4, 81.

34 ὄναρ: cf. III, 1, 54.

ἔδοξεν: normal asyn.

35 περιρρυῆναι, to slip off his feet.
διαβαίνειν, could move his legs,
take a step. This is a proper
meaning of the word (for the
simple vb., cf. βεβηκότες, III, 2, 99,
and the note). This cpd. is, how-
ever, generally trans., to pass
through, cross, and is doubtless
chosen with reference to their
crossing the river.

37 ἐλπίδας ἔχει = ἐλπίζει, and so fol-
lowed by the fut. infin. Cf. the
note on πιστὰ λαβεῖν, II, 3, 108.

38 ὡς τάχιστα: ὡς is the temp.
conjunc., not, as so often, an
intensifying adv.

40 ἐπὶ τοῦ πρώτου: cf. VI, 5, § 2,
where the word *λεπείν* (victim) is
added.

43 αὐτῷ: i. e. Ξενοφῶντι; dat. after
προσελθεῖν.

44 ἔχοι: sc. λέγειν.

45 καὶ τότε, and so in this case—
an illustration of what has just
been said.

τυγχάνοιεν: imperf. opt.; see G.
1488; H. 935b; B. 675, 1, note.
The vbs. were in dir. disc. ἐτυγ-
χάνομεν and κατείδομεν.

46 ἐν τῷ πέραν: cf. εἰς τὸ πέραν, III,
5, 10.

47 καθηκούσαις: cf. καθήκοντα, I, 4, 25.

γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμέ-
12 νους ἐν πέτρᾳ ἀντρώδει. ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι
διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἵππεῦσι προσβατὸν εἶναι 50
κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ
ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι
πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἱμάτια
πάλιν ἤκειν.

13 εὐθύς οὖν Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν 55
ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν
πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθύς ἤγε
τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτά.

14 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπείσαντες δὲ
60 τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκα-
λέσαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα δια-
βαίεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν
15 πᾶσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγείσθαι
καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ
ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν 65
μέσῳ τούτων διαβαίνειν.

48 ὥσπερ, freely, what appeared
to be.

49 δόξαι: infin., as though ἔφασαν,
not ἔλεγον ὅτι, had preceded.
This is of common occurrence.

52 ὡς νευσόμενοι, thinking that
they would have to swim.

πρόσθεν . . . πρὶν: cf. I, 1, 58, and
the note. Observe the neg. force
of πρὶν. We might render πρὶν
βρέξαι, without wetting.

53 λαβόντες: this explains their
motive in crossing—to steal the
clothing.

55 τοῖς νεανίσκοις: dat. after ἐγχεῖν,
not after ἐκέλευε, which does not
take a dat. in Attic prose. We
need not supply any word; in
Eng., too, we can say *bade pour*.

56 φήνασι, who had shown. This
has both ὀνείρατα and πόρον as
objs. The former is perhaps pl.
because the dream had two dis-
tinct phases.

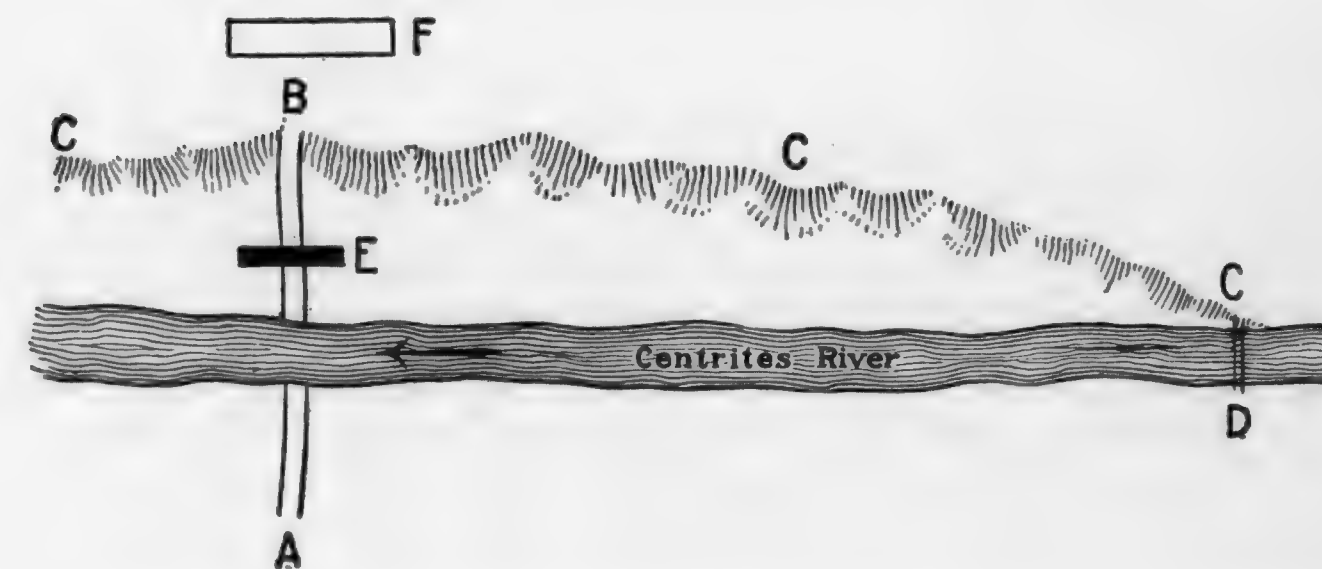
καὶ . . . ἐπιτελέσαι, lit., that they
would bring to accomplishment
also the remaining blessings
(i. e. whatever was wanting to
success). The infin. is governed
by εὐχεσθαι.

59 σπονδὰς ἐποίει = ἔσπενδε.

61 ὅπως ἂν . . . διαβαίεν . . . νικῶεν
. . . πᾶσχοιεν: poten. opt. in an
indir. quest., rather than an obj.
clause of irregular type. Cf.
III, 2, 140, and the note.

64 τὸ ἥμισυ: probably felt as a
noun, although στρατεύματος is

PLAN TO ILLUSTRATE IV, 3, §§ 3-34



The road AB crossing the river is guarded by Armenian cavalry at E and by a force of footmen (F) on the bluffs above (CCC). The young men have discovered a ford D where the bluffs come so close to the river as to leave no room for the enemy's cavalry. Chirisophus, with half the army and the train, crosses the river at the ford D, Xenophon and the other half remaining behind. As Chirisophus crosses, Xenophon marches back quickly to the crossing AB, and the Armenian cavalry, fearing an attack on both sides, flee. Xenophon then returns to the ford D and, as the Carduchi threaten to attack him in the rear, forms his men facing them. The Greeks charge and the Carduchi turn and flee. Then at the sound of the trumpet the Greeks wheel about quickly and cross the river before the enemy discover the trick.

ἐπεὶ δὲ ταῦτα καλῶς εἶχεν ἐπορεύοντο· ἡγούντο δ' οἱ νεα- 16
 νίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν
 διάβασιν ὡς τέτταρες στάδιοι. πορευομένων δ' αὐτῶν ἀντιπα- 17
 70 ρῆσαν αἱ τάξεις τῶν ἰππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν
 καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος
 Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ
 τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγούς ἐκέλευεν
 ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δ' ἐν δεξιᾷ
 75 ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ 18
 δὲ πολέμιοι ἐτόξευον καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο· ἐπεὶ 19
 δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ
 ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. πολλὰ
 γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.
 80 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν 20
 τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος
 πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν
 Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς

itself neut. Cf. the note on τοὺς
 ἡμίσεις, c. 2. 39.

69 ἀντιπαρῆσαν, kept abreast of
 them (on the opposite bank).

70 διάβασιν: i. e. the ford dis-
 covered by the youths.

κατὰ . . . τὰς ὄχθας, at the ford
 and opposite the bluffs (§ 3).

72 στεφανωσάμενος: a Spartan cus-
 tom. Xen. Repub. Lac. 13, 8,
 gives as a law of Lysurgus,
 μηδένα Λακεδαιμονίων ἀστεφάνων
 εἶναι (i. e. when facing the foe).
 Cf. Plut. Lysurg. 22).

73 παρήγγελλε: i. e. to follow his
 example.

74 τοὺς λόχους ὀρθίους: cf. c. 2. 46,
 and the note.

75 ἐσφαγιάζοντο εἰς: cf. σφάζαντες
 eis, II, 2, 40 f., and the note.

78 ἀνηλάλαζον, συνωλόλυζον: for the

former vb., cf. c. 2. 31, and the
 note. The latter is almost in-
 variably used of a cry raised
 by women, whether of fear or
 (oftener) of joy. Note the chias-
 tic order.

79 ἑταῖραι: cf. Motley's descrip-
 tion of the army of Alva (Dutch
 Republic, Part III, chap. i).

81 εὐζωνοτάτους: cf. c. 2. 33.

ἀνὰ κράτος: cf. I, 8, 4, and below,
 l. 87.

82 τὸν πόρον τὸν κατὰ: the formal
 position is due to a desire for
 clearness. This was the regu-
 lar ford which the enemy had
 been guarding. For ἔκβασιν, cf.
 c. 2. 5.

83 προσποιούμενος . . . ἀποκλείσειν,
 pretending that he was going
 to cross there and cut off.

21 παρὰ τὸν ποταμόν ἰππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς
 ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς 85
 ἀμφὶ Ξενοφῶντα θέοντες εἰς τοῦμπαλιν, δείσαντες μὴ ἀπο-
 ληφθείησαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ
 ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς
 22 τὸ ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης
 ὁ τὴν τάξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐώρων ἀνὰ 90
 κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολεί-
 23 πεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ
 διέβη, τοὺς ἰππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας
 ὄχθας ἐπὶ τὸν ποταμόν ἐξέβαινε ἐπὶ τοὺς ἄνω πολεμίους. οἱ
 δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἰππέας φεύγοντας, ὀρώντες 95
 δ' ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ
 ἄκρα.
 24 Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἐώρα καλῶς γιγνόμενα, ἀπεχώρει
 τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίου καταβαίνοντες ὡς ἐπιθη- 100
 25 σόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε,

84 ὀρώντες μὲν . . . ὀρώντες δέ:
 anaphora, as so often; cf. l. 30.

87 ὡς πρὸς . . . ἔκβασιν, apparently
 to the road which led up from
 the river. τοῦ ποταμοῦ is governed
 by the prep. in the verbal noun
 ἔκβασιν. Others construe with
 ἄνω, but the order is against this.

88 ἔτεινον, they hastened on, not a
 common prose use. They made
 no attempt to defend the road
 after all.

89 Λύκιος: cf. III, 3, 82. Aeschi-
 nes is mentioned again, c. 4. § 18.

91 στρατιῶται: i. e. the hoplites
 with Chirisophus.

ἐβόων . . . ὄρος, kept shouting to
 them not to fall behind, but to
 pursue them right up to the

mountain. The vbs. were inv.
 in dir. disc. The alternative
 rendering, protested that they
 (the hoplites) should not be left
 behind, but should join in the
 pursuit, is unlikely. The heavy
 armed men would be no help,
 but rather a hindrance.

92 δ' αὖ, on his part, contrasted
 with Lycius and Aeschines.

94 ὄχθας: the πέτραι of § 11. For
 the order, cf. c. 2. 75.

τοὺς ἄνω πολεμίους: cf. § 3.

98 ἀπεχώρει: i. e. from the main
 ford to that discovered by the
 youths.

99 τὴν ταχίστην: cf. I, 3, 72.

100 φανεροὶ . . . ἦσαν: with partic.;
 cf. δηλὸς ἦν ἀνιῶμενος, I, 2, 70.

Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευο-
φόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ
ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
105 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους
ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνω-
μοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα
παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν
λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἰέναι,
110 οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρ- 27
δοῦχοι ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήσαν ᾧδᾶς τινὰς
ᾄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε,
πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ
115 τοξότας καὶ κελεύει ποιεῖν ὅ,τι ἂν παραγγέλλῃ.
ἰδὼν δ' αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον 28
κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ'

102 τῶν σκευοφόρων: i. e. of the enemy.

103 τὰ ὑπολειπόμενα, those that kept falling behind; note the tense.

ἐσθῆτα: cf. I, 2, 158, and the note.

105 ἀκμὴν διέβαινε, were in the midst of crossing. Cf. ἀρχήν and τέλος used as advs.

106 κατ' ἐνωμοτίας: the troops were presumably formed in company columns (§ 17). Xen. now orders his captains to form by enomoties and by deploying the companies to the left (παρ' ἀσπίδα) to form the phalanx.

107 ἕκαστον: sing. after a pl.; cf. I, 7, 74.

109 πρὸς, on the side of, facing. Cf. II, 2, 21.

110 οὐραγοὺς, rear men. These were picked men, trained in tactics, for whenever the order

"about face!" was given, they became the leaders; so in this case. The omission of the art. is striking.

111 τοῦ ὄχλου: here the main body; not the train, which would be absurd.

112 θάττον δὴ: marks their confidence.

ᾧδᾶς τινὰς: the war chant of the barbarians seems hardly music to the Greek.

114 πέμπει: i. e. back across the stream. Note that one art. suffices for the three following nouns.

117 αὐτοῦ μέναι, to stay where they were.

ἐπὶ, on the bank of.

μὴ διαβάοντας, without crossing. μή, not οὐ, because of the command.

ἄρξονται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμ-
βαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ
ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προ- 120
29 βαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὴν σφενδόνῃ
ἐξικνῆται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμί-
ους, ἐπειδὴν δ' ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ
ὁ σαλπικτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ
ἡγείσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι 125
τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζεν ἀλλήλους·
ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.
30 οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς—πολλοὶ
γὰρ καὶ τῶν μένειν τεταγμένων ᾤχοντο ἐπιμελόμενοι οἱ μὲν
ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν—ἐνταῦθα δὴ ἐπέκειντο 130
31 θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. οἱ δὲ Ἕλληνες
παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο·
καὶ γὰρ ἦσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ

118 αὐτοί: Xen. and his men. ἐναντίους, to meet them.

ἔνθεν καὶ ἔνθεν σφῶν, above and below them.

119 διηγκυλωμένους, with their fingers on the thong (of the javelin).

120 ἐπιβεβλημένους, with their arrows on the string. Both parties are mid., not pass. With the latter phrase, cf. V, 2, § 12.

πρόσω . . . τοῦ ποταμοῦ, far into the river. The gen. is local (partitive); cf. I, 3, 2, and the note.

Contrast πρόσω τῶν πηγῶν, III, 2, 116 (far from their sources).

122 ψοφῇ, ring, when struck by a missile.

ἐς: stronger than ἐπὶ, as indicating a hand-to-hand conflict.

124 ὁ σαλπικτὴς: rarely expressed (cf. I. 135); see the note on ἐσάλπιγξε, I, 2, 98.

τὸ πολεμικόν: of course to deceive the enemy.

ἐπὶ δόρυ: contrast παρ' ἀσπίδα, above, I. 107.

126 εἶχεν: instead of ἔχοι; see the note on III, 1, 7.

ὡς: for ὥστε; cf. I, 5, 64, and the note.

127 ὅτι, adding that. A vb. of saying is, as often, implied in the preceding vb. of commanding.

129 τῶν μένειν τεταγμένων: really half of the army; cf. § 15.

133 ὡς . . . ἱκανῶς, well enough for mountaineers. In such phrases ὡς has a limiting force; cf. Lat. ut.

ἱκανῶς . . . ἱκανῶς: note that the chiasmic order best brings out the emphasis. The Carduchi were doubtless without defensive armor, save the shield; and so were no match for hoplites.

ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ
 135 ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι 32
 ἔφευγον πολὺ ἔτι θάττον, οἱ δὲ Ἕλληνες τὰναντία στρέψαντες
 ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν δὲ πολεμίων οἱ 33
 μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ
 τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν
 140 Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες 34
 ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν
 μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ
 τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας 1
 ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν καὶ λείους γηλόφους
 οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ
 κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ 2
 5 ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείου εἶχε τῷ σα-
 τράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια
 δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρα- 3
 σάγγας δέκα μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

136 τὰναντία στρέψαντες, *wheeling about so as to face the opposite direction* (stronger than ἀναστρέψαντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.

137 οἱ μὲν τινες: cf. II, 3, 59, and the note.

139 καὶ . . . Ἑλλήνων, *even when the Greeks were on the other side*.

140 οἱ δὲ ὑπαντήσαντες: i. e. those sent by Chirisophus.

141 προσωτέρω τοῦ καιροῦ, *farther than they should have*.

CHAPTER IV

2 πεδίων . . . γηλόφους: acc. of the country traversed, an extension of the inner obj. Cf. the note on II, 5, 71. This statement is usually said not to agree with the

actual character of the country; but their route is wholly uncertain. If they turned westward it accords well (Karbe, *Marsch der Zehntausend*, p. 27).

5 κώμην: incorporation (see I, 1, 24, and the note) is rare when the antecedent is the subj. of the sentence. Cf. Vergil's *Urbem quam statuo vestra est* (*Aen.* I, 673).

τῷ σατράπῃ: Orontas.

6 τύρσεις: a statement true of the architecture in these regions today.

7 δαψιλῇ: cf. c. 2. 90, and the note.

8 ὑπερήλθον: this must not be taken too literally. They now cross a ridge which forms the watershed between the two great rivers. The Teleboas (l. 10),

ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντε-
 καίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν· οὗτος δ' ἦν καλὸς μὲν, 10
 4 μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ
 τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. ὕπαρχος δ' ἦν
 αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὅποτε
 5 παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος
 προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν ὅτι 15
 βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
 6 ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλει. ὁ δὲ
 εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας
 ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰπιτή-
 δεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο 20
 ἐπὶ τούτοις.

7 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρα-
 σάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν
 ἑαυτοῦ δύναμιν ἀπέχων ὥς δέκα σταδίου· καὶ ἀφίκοντο εἰς
 βασιλεία καὶ κώμας πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων 25
 8 μεστὰς. στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν
 πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-
 τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ

whatever its identification, plainly flows into the Euphrates.

Τίγρητος: certainly not the Tigris proper, but some tributary. Just what stream it was cannot be determined.

12 ἢ πρὸς ἐσπέραν, *western*.

ὕπαρχος, *lieutenant* (cf. I, 1, 5), apparently subordinate to Orontas, although some assume that Tiribazus, too, was satrap (of western, as Orontas of eastern, Armenia).

14 ἀνέβαλλεν, *assisted to mount*. The ancients had no stirrups.

17 εἰς ἐπήκοον: cf. II, 5, 143f. They are on their guard.

18 ἐφ' ᾧ: cf. c. 2. 77, and the note.

μήτε . . . μήτε . . . τε, *neither . . . nor . . . but*. Cf. II, 2, 38, and the note.

20 ἔδοξε: normal asyndeton.

21 ἐπὶ τούτοις: cf. III, 5, 68, and the note on II, 4, 22.

23 παρηκολούθει: doubtless waiting for an opportunity to attack.

25 πολλῶν: pred., *in great abundance*. The paronomasia is intentional.

26 χιὼν πολλή: it was late November, and they were at an elevation of nearly four thousand feet in the latitude of Philadelphia.

27 διασκηνῆσαι: for the force of the prep., cf. I, 5, 11, and the note.

ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. ἐνταῦθα εἶχον 9
 30 ὅσα ἐστὶν ἀγαθά, ἱερεῖα, σίτον, οἶνους παλαιούς εὐώδεις, ἀστα-
 φίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννυμένων τινὲς
 ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατῖδοιεν νύκτωρ πολλὰ πυρὰ
 φαίνοντα. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι δια- 10
 σκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν
 35 συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν 11
 ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα
 καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνε-
 πόδισεν ἡ χιὼν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων
 γὰρ ἀλεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρυνεῖη.
 40 ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' 12
 ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ
 τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ 13
 γὰρ ἐνταῦθα ἠύρισκετο χρίμα, ᾧ ἐχρῶντο αὐτ' ἐλαίου, σύειον

30 ἱερεῖα: properly *sacrificial*
beasts, but freely used of ani-
 mals slaughtered for food. For
 the asyndeton in an enumera-
 tion, cf. II, 4, 127.

31 τινὲς: another instance of free-
 dom of position.

33 φαίνοντα, *blazing*.

ἔδοκει: with different meanings
 with the two following infins.—
 first *seemed*, then *seemed best*.
 So not infrequently.

34 ἐντεῦθεν: cf. ἐκ τούτου.

35 διαιθριάζειν, *to be clearing up*.
 With such vbs. the subj. ὁ Ζεὺς,
 ὁ θεός, is sometimes expressed
 (Aristoph. *Birds* 1501 f.; Xen.
Cyn. 8, 1). For the omitted subj.,
 see the note on ἐσάπτυξε, I, 2, 98.
 δια-, of course, denotes the break-
 ing up of the clouds.

36 ἄπλετος: another poetic word.

37 συνεπόδισεν: cf. πεποδισμένοι εἰσι,
 III, 4, 138.

38 κατακειμένων: gen. abs. with
 omitted subj. (cf. προῶντων, I, 2,
 99, and the note); for the abs.
 construction, where we might
 have looked for the dat., cf. I, 4,
 82, and the note.

39 ἀλεινόν, *a source of warmth*.
 For the neut. adj. thus used, cf.
 ἡδύ, II, 3, 60, and the note.

ὅτῳ μὴ, freely, *if it didn't slip off*
one. The rel. is equivalent to
 the gen. condit.

40 ἐτόλμησε, *summed up courage*.

γυμνός, *without his cloak*; cf. I, 10,

41 τις καὶ ἄλλος: cf. I, 3, 80. [9.

ἀφελόμενος: sc. τὴν ἀξίνην or τὰ ξύλα.

This vb. is often construed with
 two accs. (e. g. I, 3, 18).

42 ἐχρίοντο: the use of oil to keep
 the skin in good condition and
 the limbs supple was universal
 among the Greeks.

43 ἐλαίου: this was the normal un-
 guent in Greece.

καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερμίνθινον.
 ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ἠύρισκετο. 45

14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κόμας
 εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ
 ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ
 πρότερον ἀπῆσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην
 15 ἐδίδοσαν κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 50
 κράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ
 ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ
 16 πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα
 καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ
 ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσι- 55
 κὸν καὶ φαρέτραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες
 17 ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἴη Πέρσης μὲν ἔφη εἶναι,
 πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἐπιτήδεια
 λάβοι. οἱ δὲ ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τ' εἴη καὶ
 18 ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἴη ἔχων τήν 60
 τε αὐτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους·
 παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν

44 ἐκ τῶν πικρῶν: added for clear-
 ness' sake. The preceding adj.
 supplies the noun. The whole
 phrase=ἐκ τῶν πικρῶν ἀμυγδαλῶν;
 but the adj. form is preferred in
 order to conform to what pre-
 cedes.

45 ἐκ δὲ τῶν αὐτῶν τούτων, *made*
from these same ingredients.
 Cf. II, 3, 55.

47 εἰς στέγας, *under cover*; it is,
 therefore, not redundant after
 εἰς τὰς κόμας.

σὺν πολλῇ . . . ἡδονῇ, *with loud*
shouts of joy—a good instance
 of hendiadyoin (one idea ex-
 pressed by two words).

49 ὑπὸ ἀτασθαλίας, *in wanton*
folly. The word is Homeric.

51 Τημνίτην: Temnus was a city
 in Aeolis; but the text is un-
 certain.

54 τὰ μὴ ὄντα: the generic μή (giv-
 ing the class); see G. 1613; H.
 B. 431, 1. Below we have οὐκ
 ὄντα, because in each case he re-
 ported οὐκ ἔστι.

πορευθεὶς, *on his return*.

55 ἤκεν ἄγων, *brought with him*.

56 Ἀμαζόνες: familiar to Xen.'s
 readers from many works of art.

59 τὸ στράτευμα: prolepsis. This
 was the army which had been
 reported in § 9.

60 εἴη ἔχων, *it was T., with*.

62 παρεσκευάσθαι . . . ἔφη: if in
 indir. disc. a vb. of saying is re-
 expressed, it is almost invariably

τοῖς στενοῖς ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν.

- 65 ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγα- 19
γεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς
μένουσι Σοφαίνετον Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα
τὸν ἀλόντα ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελ- 20
τασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν
70 τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ 21
δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευ-
γον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων καὶ ἵπποι
ἐάλωσαν εἰς εἴκοσι καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ
κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ
75 οἰνοχόοι φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22
ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ
στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις.
καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο
αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπῃ δύναιτο 1.
τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλα-

a form of *φημί*, no matter what the original vb. was. So, too, a second clause often has the infin., even when *φημί* is not inserted. Note the tense of *παρεσκευάσθαι*, *all was in readiness*.

ὥς: with *ἐπιθησόμενον*.

63 ἐνταῦθα: resumptive, as demonstr. words so often are.

66 ἐπὶ, in command of.

67 Σοφαίνετον: see the Introd., § 38.
ἡγεμόνα: cf. *ἀκοντίοις*, c. 2. 112, and the note.

69 τὸ στρατόπεδον: i. e. that of Tiribazus.

70 ἀνακραγόντες, raising a shout (ingressive aor.)

74 κλίνει: similarly Herodotus (IX, 80 and 82) mentions among the

spoils captured in the camp of Mardonius at Plataea, *κλινὰς τε χρυσέας καὶ ἀργυρέας ἐν ἐστρωμέναις καὶ τραπέζαις τε χρυσέας καὶ ἀργυρέας καὶ παρασκευὴν (dishes) μεγαλοπρεπέα*. There is mention there, too, of ἀρτοκόποι and ὀψοποιοί (cooks).

75 φάσκοντες εἶναι, claiming to be; cf. *καλούμενοι*; I, 8, 104.

76 τὸ στρατόπεδον: i. e. their own camp, guarded by Sophaenetes.

77 ἐπίθεσις γένοιτο: i. e. on the part of Tiribazus.

78 ἀνακαλεσάμενοι, sounding a recall.

CHAPTER V

2 πρὶν ἢ: this poetical equivalent of the simple *πρὶν* is found twice

- βεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιριβάζος κατεστρατοπε- 5
2 δεύσαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρα-
σάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ πρόσω εἶναι.
3 ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς 10
τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος· βορρᾶς ἐναντίος ἔπνευ παντάπασιν ἀποκαίων πάντα καὶ
4 πηγνὺς τοὺς ἀνθρώπους. ἐνθα δὲ τῶν μάντεων τις εἶπε σφαγιά-
σασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὲ περιφανῶς ἔδοξεν λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ 15
βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
5 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγέγοντο

again in Xen. and once in Thucydides, but is otherwise foreign to Attic prose. See G. M. T. 652.

3 τὰ στενά: cf. c. 4. 63.

4 ἡγεμόνας: apparently prisoners taken in the attack on the camp.

5 ἔμελλεν, was to have.

7 τὸν Εὐφράτην: i. e. the eastern branch, now known as the Murad Su.

10 διὰ . . . πεδίου, over a plain covered with deep snow.

11 παρασάγγας δέκα: the text is uncertain, but so little can be said with definiteness about the route of the Greeks after they crossed the Centrites, that sure emendation is impossible.

τρίτος: sc. σταθμός.

12 ἐναντίος, in their faces.

ἀποκαίων, parching, blasting—a strong word to denote the effect of cold. In a fragment of one of the comic poets we have,

ἀπέκαυσεν ἡ πάχνη (frost) τὰς ἀμπέλους (vines), and Xen. even has (*Anab.* VII, 4, § 3), καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες (noses) ἀπεκαίοντο καὶ ὦτα. So, in Lat., *adurere* (Verg. *Georg.* I, 93) and *torrere* (Varr. ap. Non. 452, 11) are used of cold. Cf. Milton, *Paradise Lost* II, 594. The parching air | Burns froze, and cold performs the work of fire.

13 εἶπε σφαγιάσασθαι, bade sacrifice. No subj. of the infin. need be supplied; so, too, σφαγιάζεται may be rendered, *sacrifice was made*. To the Greeks the winds were divinities, and the Athenians, in particular, worshiped Boreas, who had wedded, the legend said, Oreithyia, the daughter of Erechtheus.

17 διεγέγοντο . . . καίοντες, they got through the night, however, by keeping up fires. Cf. I, 5, 34.

δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε' προσιώντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἤκοντες καὶ 20 πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυρούς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν. ἔνθα δὲ 6 μετεδίδουσιν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγένοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὲ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

25 ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, 7 καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόμενός τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων 8 ὅτι σαφῶς βουλιμιῶσι κἄν τι φάγωσιν ἀναστήσονται, περιμῶν 30 περὶ τὰ ὑποζύγια, εἴ ποὺ τι ὀρφὴ βρωτόν, διεδίδου καὶ διέπεμπε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνέεται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ

20 οὐ προσίεσαν, *would not admit to*. Cf. III, I, 134.

21 πυρούς: with μεταδίδουσι the obj. shared is commonly in the partitive gen. (cf. below, ὧν εἶχον). The acc. is rare (save in the case of the word μέρος. *part*) and denotes, of course, the part given. ἄλλο εἴ τι, *whatever else*, εἴ τι ἄλλο, or ὅ, τι ἄλλο, *would have been more usual*.

ἐνθα . . . ἔνθα: the former is demonstr., the latter rel.

23 ἔστε ἐπὶ, *clear to*. For ἔστε, see the note on I, 9, 38. μέχρι before preps. is not uncommon (*Anab.* VI, 4, § 26), and in V, 5, § 4 (a spurious passage) we have ἀχρι εἰς.

24 δάπεδον: a poetic word.

παρῆν, *it was possible*.

26 ἐβουλιμίαςαν, *were attacked by*

boulimy (ravenous hunger). *βου-* in composition often denotes something huge (*βούπαις*, a *great overgrown boy*); so, too *ἵππο-* and *horse-* in Eng. (*horse-radish*, *horse-laugh*).

27 τοὺς πίπτοντας τῶν ἀνθρώπων, *those of the men who sank exhausted*. Note the tense.

30 διεδίδου: cf. I, 9, 80.

31 δίδοντας, *to give*; sc. *τινάς*. The pres. partic. often stands where the fut. (of purpose) might have been looked for (cf. ἐπεφάνη σκοπῶν, II, 4, 104). It is more graphic.

παρατρέχειν, *to run along the ranks*. τοῖς βουλιμιῶσιν: the dat. is governed by δίδοντας.

33 κνέφας: a poeticism. [κόφας.

34 ἐκ τῆς κώμης: with γυναῖκας καὶ πρὸς τῇ κρήνῃ: the art., since the

γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 35 10 αὐται ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἑρμηνεύς εἶπε περσιιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οὐ δ' 11 σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν 40 τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12 ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ 45 δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους 13 τῶν ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπο- 50 ρεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι 14 καὶ εἰς τὴν νύκτα ὑπολύοιτο· ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπύγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 55

villagers had a common spring, as usual.

38 ὅσον, *about*; cf. I, 2, 15. [*bodied*.

40 ὅσοι ἐδυνήθησαν, *all the able-*

42 οἱ μὴ δυνάμενοι: the generic *μή* again; cf. τὰ μὴ δυνάμενα, below.

47 οἳ τε . . . τοὺς ὀφθαλμούς, *those whose eyes had been blinded*.

48 οἳ τε . . . ἀποσεσηπότες, *those who had lost their toes through mortification (as a result of their having been frozen)*. For the accs. ὀφθαλμοὺς and δακτύλους, cf. the note on τὰς κεφαλὰς, II, 6, 2. ὑπό, as so often, gives a slight personification. Note that the order is chiasmic.

49 τοῖς . . . ὀφθαλμοῖς: dat. of advantage.

ἐπικούρημα τῆς χιόνος, *a protection against the snow*. The gen. is objective.

50 ἐπορεύετο: the logical indic., instead of the generalized opt. Contrast κινοῖτο and the following opts., below.

51 τῶν δὲ ποδῶν, *and (a protection) for the feet*. Another objective gen., but in a different sense.

52 ὑπολύοιτο, *took off his shoes*. Contrast ὑποδεδεμένοι, below, (*with their shoes on*).

54 ἦσαν: sc. αὐτοῖς, *they had*.

55 καρβάτιναι: not the normal

διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρα- 15
τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι
τὴν χιόνα εἵκαζον τετηκέναι· καὶ ἐτετήκει διὰ κρήνην τινὰ ἢ
πλησίον ἦν ἀτμίζουσα ἐν νάπη. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο
60 καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύ- 16
λακας ὡς ἤσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ
ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμέ-
νοι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ
ἂν δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς 17
35 ἐπομένους πολέμους φοβῆσαι, εἴ τις δύναίτο, μὴ ἐπίοιεν τοῖς
κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῷ
θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. ἐνθα δὴ οἱ ὀπισθοφύλακες 18

sandals, but a sort of brogue made of a single piece of untanned hide, drawn up around the foot by thongs. Such brogues were easily made, and were common among the country people of Greece.

βοῶν, *oxen*, and so (by metonymy) *ox-hides*.

56 ἀνάγκας, *straits*.

57 διὰ τὸ ἐκλελοιπέναι: the clause explains μέλαν. For the infin. with the art., see the note on I, 6, 9.

59 ἦν ἀτμίζουσα: not a progressive vb. form; each element has its full value. This warm spring does not suffice to identify the place. Several such springs are known.

νάπη: the form νάπος occurs three times in VI, 5.

60 πορεύεσθαι: what they said was οὐ πορευόμεθα, *we are going no farther*. The pres. is often used for the fut. in cases where the action depends upon the will of the subj. For the position of the neg., cf. the note on I, 2, 152.

ὀπισθοφύλακας, *a detachment of the rear-guard*.

61 πάσῃ τέχνῃ καὶ μηχανῇ, *by all manner of means*. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens ἐδεῖτο, itself a strong word.

63 τελευτῶν, *finally*.

ἐχαλέπαινε: cf. the narrative in V, 8, where Xen., accused by one of the men, a mule-driver, of having acted with undue severity toward him at this time, clears himself by showing that the fellow was attempting to bury alive an exhausted soldier whom he had been bidden to carry. The time of the flogging is there given as *θπου καὶ ῥίγει ἀπωλλόμεθα καὶ χιῶν πλείστη ἦν*.

σφάττειν: neither subj. nor obj. need be expressed. The men said simply σφάττε.

64 ἂν δύνασθαι: supply ἔφασαν, from ἐκέλευον; cf. c. 4. 62. and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ ὧν . . . διαφερόμενοι, *quar-*

ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολέμους· οἱ δὲ
κάμνοντες ἀνακραγόντες ὅσον ἐδύναντο μέγιστον τὰς ἀσπίδας
πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμοι δέισαντες ἦκαν 70
αὐτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ
ἐφθέγγετο.

19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενούσιν
ὅτι τῇ ὑστρεραίᾳ ἤξουσιν τινες ἐπ' αὐτούς, πορευόμενοι πρὶν τέ-
ταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυόμενοις 75
ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυ-
λακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον
20 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ παρα-
πέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί
εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο 80
21 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠϋλίσθησαν
αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο κατα-
στησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας
πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν
ἀναγκάζειν προΐεναι. 85

22 ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκεψομέ-
νους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν
ἀσθενούντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον,

relying about their booty. ἀμφὶ with the gen. (instead of περὶ) is used by Xen. alone among Attic prose writers.

68 ἄτε ὑγιαίνοντες: cf. the note on I, 1, 12.

eis: *into the midst of*, cf. I, 1, 62, and the note.

69 ὅσον ἐδύναντο μέγιστον, *as loud as they could* (inner obj.). μέγας is regularly used of the voice.

τὰς ἀσπίδας . . . ἔκρουσαν: cf. I, 8, 73 f.

70 δέισαντες, *seized with fear*. Note the tense.

ἦκαν αὐτούς, *flung themselves*. The act. with the reflexive is

always stronger than the mid. It is often used of unusual or unnatural actions.

74 ἐπ' αὐτούς, *to get them*.

77 ἀνίστασαν, *tried to make them get up*. They supposed that the men had succumbed to the drowsiness preceding death from cold.

80 ὅλον: an easy exaggeration. As a matter of fact the van had reached a village (§§ 9 and 22).

86 τῶν ἐκ: see on I, 1, 18. The gen. is partitive (sc. τινάς).

87 οἱ δέ: apparently the men sent by Xen. to bring up the sick.

ἄσμενοι: cf. II, 1, 79, and the note.

αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν
 90 πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἠϋλίζετο. ἐπεὶ δὲ συνεγένοντο 23
 ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκη-
 νοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενευ, οἱ δὲ ἄλλοι διαλαχόντες
 ἄς ἐώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα 24
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι ἑαυτόν·
 95 καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενο-
 φῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρ-
 χην καὶ πῶλους εἰς δασμόν βασιλεῖ τρεφομένους ἑπτακαίδεκα,
 καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ
 δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων καὶ οὐχ ἐάλω ἐν τῇ κώμῃ. ..
 100 αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, 25
 κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ
 ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν
 αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ 26

92 αὐτοῦ: i. e. in the village where he was.

διαλαχόντας . . . κώμας, distributing among themselves by lot the villages which they saw. κώμας is incorporated in the rel. clause; cf. I, 1, 24.

94 ἐκέλευσεν, urged; as a subordinate he could hardly order.

ἀφιέναι, that he be given leave to set out.

95 θέων: this vb. is rarely used without military connotations; cf. the note on I, 8, 71.

96 καὶ . . . καὶ . . . καὶ: in enumerations we have either polysyndeton, as here, or asyndeton, as below, I. 103.

97 δασμόν: cf. I, 1, 41, and the note. ἑπτακαίδεκα: the number seems incorrect; see below, § 35.

98 ἐνάτην ἡμέραν, eight days before.

99 ἀνὴρ, husband, as often.

100 κατάγειοι: Xenophon's description of these underground, or semi-underground, houses agrees, in the main, with the accounts of modern travelers. They are not, to be sure, entirely underground nor are they entered by a hole in the roof, but they are none the less largely covered with earth for the sake of warmth, often being excavated in hill-sides; and the inhabitants share them with the domestic animals.

τὸ μὲν στόμα: probably in partitive appos. with οἰκίαι, which is immediately resumed as subj. It may also be taken as acc. of specification.

103 ὄρνιθες, poultry, as often.

104 ἐτρέφοντο: for the pl. vb. with neut. pl. subj., see the note on I, 2, 38. Observe that here

καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατῆρσιν. ἐνήσαν δὲ καὶ 105
 αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν
 27 μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους ἔδει ὅποτε
 τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν,
 εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πῶμα ἦν.
 28 ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον 110
 ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων ὅτι οὔτε τῶν τέκνων
 στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων
 ἀπίαςιν, ἣν ἀγαθὸν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
 29 ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύ- 115
 την μὲν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
 ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην
 καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.
 30 τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς
 Χειρίσοφον ἐπορεύετο· ὅπου δὲ παριοὶ κώμην, ἐτρέπετο πρὸς 120
 τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχουμένους
 καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι

the idea of plurality is emphasized.

105 οἶνος κριθίνος, barley-wine (i. e. beer).

106 ἰσοχειλεῖς, floating level with the brim.

107 γόνατα, joints. For such metaphors, cf. ἀκρωνυχία, III, 4, 154, and μαστός, c. 2. 25.

108 ἄκρατος, strong. The Greeks were a temperate people, regularly diluting their wine with more than its bulk of water.

109 συμμαθόντι, when one became accustomed to it. For the dat., cf. I, 5, 55.

110 σύνδειπνον ἐποίησατο: cf. II, 5, 103.

111 οὔτε . . . τε: cf. II, 2, 38, and the note. The parallelism is

sought even where the subj. changes.

112 στερήσοιτο: fut. mid. as pass. ἀντεμπλήσαντες . . . ἀπίαςιν, they would fill (in recompense) before they left.

113 ἐξηγησάμενος φαίνεται, should prove to have suggested. Cf. the note on I, 9, 70.

114 ἔστ' ἂν. see the note on I, 9, 38.

115 οἶνον: prolepsis. This was doubtless grape wine.

116 ἐν πᾶσιν ἀφθόνοις: cf. III, 2, 132. Here the strong phrase, followed by πάντες οἱ στρατιῶται, emphasizes the contrast with their recent hardships.

122 οὐδαμόθεν ἀφίεσαν, in no case would they let them go.

παραθεῖναι: this, with διακονῶ (cf.

αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρτίθεσαν ἐπὶ τὴν αὐτὴν 31
 τράπεζαν κρέα ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν
 125 πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὁπότε δέ 32
 τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἴλκεν ἐπὶ τὸν κρα-
 τήρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφούντα πίνειν ὥσπερ βούν. καὶ
 τῷ κωμάρχει ἐδίδοσαν λαμβάνειν ὅ,τι βούλοιτο. ὁ δὲ ἄλλο μὲν
 οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ
 130 ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33
 κακείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφά-
 νοις, καὶ διακονοῦντας Ἀρμενίου παιδᾶς σὺν ταῖς βαρβαρικαῖς
 στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ,τι δέοι
 ποιεῖν.
 135 ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενο- 34
 φῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχη διὰ τοῦ περσιζοντος
 ἐρμηνεύς τις εἶη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν
 ἠρώτων τίνοι οἱ ἵπποι τρέφονται. ὁ δ' ἔλεγεν ὅτι βασιλεῖ
 δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
 140 ὁδὸν ἔφραζεν ἡ εἶη. καὶ αὐτὸν τότε μὲν ὥχετο ἄγων ὁ Ξενοφῶν 35
 πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιτέρου

διακονοῦντας, below, l. 132), is the regular word for serving at table.

123 οὐκ ἦν δ' ὅπου οὐ: for the strong phrase, cf. οὐκ ἔστιν ὅπως οὐκ, II, 4, 15, and the common οὐδεὶς ὅστις οὐ (everybody).

126 προπιεῖν, to drink his health.

127 βούν: attracted to the case of αὐτόν. We should have looked for βοῦς (sc. πίνει).

129 ἐδέχετο: note the tense; he would accept nothing else.

131 σκηνοῦντας: here=εὐωχουμένους.

ἐστεφανωμένους: the garland was an indispensable accompaniment of a Greek banquet, even when there was nothing but hay to make it of.

133 ὥσπερ ἐνεοῖς: the boys, of course, understood no Greek.

139 Χάλυβας: the name of the people for the name of the country; cf. Πισίδας, I, I, 62, and the note.

140 αὐτόν: the comarch. The word is strongly emphasized by its position.

τότε μὲν: contrast ἐπεὶ δ', below, c. 6. 1.

141 πρὸς . . . οἰκέτας, to his family (i. e. the comarch's). The reflexive refers back to the emphatic word, here the obj., not the subj. of the sentence; see G. 994; H. 683, b; B. 470. The comarch's relatives were in the village where Xen. and his men were quartered (§ 24).

δίδωσι τῷ κωμάρχει ἀναθρέψαντι καταθύσαι, ὅτι ἤκουεν αὐτὸν
 ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκᾶκωτο γὰρ
 ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων
 36 στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ' οἱ 145
 ταύτῃ ἵπποι μέινονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ.
 ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων
 καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος
 ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστροῦ.
 1 VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι
 Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχει, πλὴν τοῦ
 υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δὲ Πλεισθένη Ἀμφιπολίτῃ
 δίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον
 ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο 5
 2 πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἡγείτο δ' αὐτοῖς ὁ κω-
 μάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ

εἰλήφει: see III, 3, § 19 or IV, 4, § 21.

παλαιτέρου, oldish, a common force of the comp.

142 ἀναθρέψαντι καταθύσαι, to fatten up and sacrifice.

143 ἱερὸν, sacred to; with possess. gen. The Persians sacrificed horses at the feast of Mithras, the sun god.

εἶναι: how different from ὄντα? Cf. I, 3, 105, and the note.

144 ὑπό: again a slight touch of personification.

τῶν πῶλων: partitive gen.

145 ἐκάστῳ: this suggests a far larger number than the seventeen mentioned in § 24. Possibly the number is incorrect, or Xen. may have meant the generals and captains of his own division.

146 μέινονες: this description of the Armenian horses is corroborated

by modern travelers. We think of the mustang of our western plains.

πολύ: emphatic position.

148 σακία: a sort of snow-shoe. The custom still prevails in the Caucasus.

CHAPTER VI

1 τὸν μὲν ἡγεμόνα, him (i. e. the comarch), as guide. τῷ κωμάρχει just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως . . . ἀπίοι, intending, if he should prove an honest guide, to let him go home, taking his son with him.

7 λελυμένος, free from bonds. Contrast c. 2. 2.

καὶ ἤδη τε ἦν . . . καί: cf. I, 8, 1. The vb. is probably impers., as there.

σταθμῶ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ
 10 Χειρίσοφος αὐτὸν ἔπαισεν, ἔδησε δ' οὐ. ἐκ δὲ τούτου ἐκείνος τῆς 3
 νυκτὸς ἀποδρὰς ὄχρετο καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ
 Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο,
 ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Πλεισθένης δὲ ἡράσθη
 τοῦ παιδὸς καὶ οἵκαδε κομίσας πιστοτάτῳ ἐχρήτο.
 15 μετὰ τοῦτο ἐπορεύθησαν ἐπτά σταθμούς ἀνὰ πέντε παρα- 4
 σάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον.
 ἐντεῦθεν ἐπορεύθησαν σταθμούς δύο παρασάγγας δέκα· ἐπὶ 5
 δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ
 Τάοχοι καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολε- 6
 20 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς
 τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάζῃ τοῖς
 πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους,
 ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ 7
 ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ
 25 ἔλεξεν ὧδε. Οἱ μὲν πολέμοι, ὡς ὁράτε, κατέχουσι τὰς ὑπερβο-
 λὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνι-

8 ἐχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.

οὐκ εἰς κώμας: from the description in §25 it will be clear that villages could easily have escaped notice, unless the guide chose to reveal them; Chirisophus' anger may, therefore, have been justified. At the same time, if the villages were widely scattered, the guide may have been honest.

10 ἔδησε δ' οὐ: said not to mark Chirisophus' clemency, but his lack of caution.

11 ἀποδρὰς ὄχρετο: cf. II, 4, 105, and the note.

12 διάφορον, disagreement.

13 ἡράσθη: ingressive aor.; cf. I, 1, 45.

14 ἐχρήτο, found. Cf. the Lat. *utor*.
 15 ἀνά: cf. III, 4, 85.

16 Φᾶσιν: certainly not the familiar Phasis, which flows into the Euxine from the east, although the Greeks doubtless thought it was. It must have been a branch of the Araxes; see the map.

πλεθριαῖον: cf. I, 2, 30 f., and the note.

18 ὑπερβολῇ: cf. I, 2, 143.

21 κατὰ κέρας, in column—the order of march.

22 παράγειν: i. e. παρ' ἀσπίδα.

26 ὅπως . . . ἀγωνιούμεθα: cf. I, 1, 14, and the note.

8 ούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον
 9 δοκεῖ ὑπερβάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς κράτιστα 30
 ἰέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἷ τε νῦν ἡμᾶς ὀρώντες πολέμοι θαρραλεώτεροι ἔσονται καὶ
 ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.
 10 μετὰ τοῦτον Ξενοφὼν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρά- 35
 τιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβω-
 11 μεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατ' αὐτὴν τὴν 40
 ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώπους παρεσκευασμένους μάχεσθαι.

28 ἡμᾶς δέ: expressed for the sake of emphasis, although there is no change of subj.

29 ὑπερβάλλειν: note the tense.
 Κλεάνωρ: see the Introd., § 38.

31 εἰ γὰρ διατρίψομεν: a warning condition; cf. I, 5, 95, and the note.

33 πλείους: pred. (in larger numbers).

προσγενέσθαι: after εἰκὸς the pres. or aor. infin. is common, not the fut. alone.

34 Ξενοφῶν: the following rhetorical speech is in marked contrast with the author's narrative style; see the Introd., § 40.

37 ὅπως . . . λάβωμεν . . . ἀποβάλωμεν: obj. clause with subj.; cf. I, 1, 20, and the note.

38 σώματα ἀνδρῶν: a strong phrase for men.

39 τὸ ὀρώμενον: with ὄρος. Its position suggests that it was an after-thought.

ἐπὶ: cf. ἐπὶ πολὺ, I, 8, 28.

40 ἀλλ' ἢ, save only.

41 τοῦ ἐρήμου ὄρους: partitive gen. with τι. The position is emphatic.
 κλέψαι . . . καὶ ἀρπάσαι: both infins. depend on πειρᾶσθαι. The former has reference to stealth, the latter to a sudden dash, such as that described in III, 4, §§ 44 ff. The distinction is made clearer by the accompanying particles. Note that the usual construction of *λανθάνω* and *φθάνω* is here reversed; see G. M. T. 893.

42 εἰ δυναίμεθα: ideal opt., where ἦν δυνάμεθα might have been expected.

μᾶλλον ἢ: after κρεῖττον; the second comp. is, of course, redundant.

πολὺ γὰρ ῥᾶον ὀρθιον ἀμαχεὶ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν 12
 45 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν
 ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν
 ἀμαχεὶ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις.
 καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς 13
 ἰέναι, ὥς μὴ ὀράσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὥς μὴ αἰσθησιν
 50 παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν
 ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον
 ἄθροοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14
 ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι
 ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ
 55 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος.
 ὅπως δὲ ὥς τάχιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμι- 15

44 πολὺ γὰρ ῥᾶον. the two projects, κλέψαι and ἀρπάσαι, are taken up in chiasmic order (cf. the note on II, 6, 5). Xen. wishes to close with κλέψαι.

ὀρθιον . . . ὁμαλές: the adjs. supply the place of a subst. inner obj.; cf. εὐθύωρον, II, 2, 74, and the note. Cf., also, the note on πεδίον, c. 4, 2.

45 τὰ πρὸ ποδῶν, freely, *one's path*.

46 τοῖς ποσὶν: with τραχεῖα; but the words may be spurious.

47 ἰοῦσιν . . . βαλλομένοις: for the dat., cf. I, 5, 55, and the note. (ἰοῦσιν is not in agreement with τοῖς ποσὶν).

τὰς κεφαλὰς: cf. II, 6, 2, and the note.

48 κλέψαι, emphatic position, ἐξὸν . . . ἐξόν: acc. abs.; cf. II, 5, 86, and the note.

49 αἰσθησιν παρέχειν: *i. e. to be heard*.

50 δοκοῦμεν δ' ἂν . . . χρῆσθαι: the personal construction cannot be

literally rendered. For the repeated ἂν, cf. I, 3, 29, and the note.

51 μένοιεν: ἂν is to be supplied from the preceding sentence. Only in such cases may the potential opt. omit ἂν; see the note on I, 6, 8, and G. M. T. 226.

52 ἀτὰρ: save in Plato, not common in Attic prose. Note that the style here is conversational. ἐγώ: note the emphasis and the contrast with ὑμᾶς.

συμβάλλομαι: *sc. λόγους* or *γνώμην*, *express an opinion*.

53 ὑμᾶς . . . τοὺς Λακεδαιμονίους, appos. Cf. I, 5, 94, and the note.

54 τῶν ὁμοίων, *the peers*, a technical name for those of Dorian stock at Sparta. The other inhabitants were restricted in civic rights (Helots, Perioeci).

ἐκ παίδων, *from boyhood*. Cf. *inde a pueris*.

55 ὅσα μὴ κωλύει νόμος: the rations served to Spartan boys were but scanty and they were allowed to

μον παρ' ὑμῖν ἐστίν, ἐὰν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὥς μὴ πληγὰς λάβωμεν. 60

16 Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ κινδύνου τῷ κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ 17 ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, 65 ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰεὶ καὶ βουσίν· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι 70 18 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἐστίν. ἐλπίζω δὲ οὐδὲ τοὺς

steal food. If caught, however, they were severely punished.

58 μάλα . . . καιρὸς ἐστίν: cf. πάνν ἐν καιρῷ, III, 1, 177.

ἐπιδείξασθαι: the aor. of the single act. Contrast κλέπτειν (above), of the habit.

59 πληγὰς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλήττω. Its perf. act. is regularly supplied by the phrase, πληγὰς δέδωκα. Cf. the note on II, 4, 48.

62 δεινούς . . . κλέπτειν, *terrible fellows at stealing*. From such a use it is easy to see how δεινός comes to mean *clever*. Charges of bribery and peculation were common at Athens. Were we to believe Aristophanes and the orators, we should conclude that few men in public life were honest.

ὄντος: concessive, with intensive καί.

δεινοῦ: chosen to refer back to δεινός. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.

63 κρατίστους, *your best men*.

64 εἴπερ, *that is, if*.

ὑμῖν: ethical dat. (*to be your rulers*). The asperity of Chirisophus' answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.

65 ἐπιδείκνυσθαι, perhaps, *to set about showing*; not exactly as ἐπιδείξασθαι, above.

68 κλωπῶν: chosen doubtless with reference to κλέπτειν; see, however, c. 5, § 12.

69 τούτων καὶ πυνθάνομαι, *I learn from them, besides other things*.

70 νέμεται αἰεὶ καὶ βουσίν, *is grazed over by goats and cattle*. In the act. construction the subj. is the herdsmen, not the animals.

71 βατὰ: cf. III, 4, 199.

πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν
ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.
ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν 19
75 ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθέλοντες
ἀγαθοὶ φαίνωνται.

ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων 20
καὶ Ἀριστεὺς ὁ Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνή-
τας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν
80 πολλά. ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προή- 21
γαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς
τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες 22
ῥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ
85 ἀνεπαύοντο. οἱ δὲ πολέμοι ἐπεὶ ἤσθοντο τὸ ὄρος ἐχόμενον,
ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ 23
ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδόν, οἱ
δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν δὲ 24
πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος
90 δ' αὐτῶν ἀπῆντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς

72 ἐν τῷ ὁμοίῳ, on a level with them.

73 εἰς τὸ ἴσον ἡμῖν, to the same level with us.

75 ἀλλά, no, or rather. It implies a preceding negation (Do not go yourself).

77 Ἀριστώνυμος . . . Ἀριστεὺς: cf. c. 1. §§ 27 and 28. The use of the art. with Χίος is perhaps intended to signalize Aristes' well-known bravery. Cf. Σωκράτει τῷ Ἀθηναίῳ, III, 1, 27.

78 Οἰταῖος: find Mount Oeta on the map.

79 σύνθημα ἐποίησαντο = συνέθεντο; cf. ταῦτα συνθέμενοι, below, and the note on I, 1, 24. The mid. is reciprocal. Cf. c. 2. 7.

80 ἐκ . . . τοῦ ἀρίστου, immediately after breakfast (lunch).

83 οἱ μὲν ταχθέντες: i. e. the volunteers, § 20.

86 ἐγρηγόρεσαν, kept watch. When the perf. of a vb. has the force of a pres. (e. g. ἐγρήγορα, am awake), the plpf. has, of course, the force of an impf.

διὰ νυκτός: cf. the stronger phrase δι' ὅλης τῆς νυκτός, c. 2. 20.

87 θυσάμενος: cf. I, 7, 85; contrast θύσαντες, below, I. 98.

88 κατὰ τὰ ἄκρα ἐπῆσαν, advanced against them along the heights.

89 τὸ μὲν πολὺ: cf. I, 4, 86.

90 τοὺς πολλούς: i. e. the two main bodies. The following gen., ἀλλήλων, depends upon ὁμοῦ, which

πολλοὺς ἀλλήλων, συμμειγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν
25 οἱ Ἕλληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ
μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγ-
μένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις.
26 οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἠττώμενον, 5
φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πᾶμ-
πολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα
27 ἐποιοῦν. ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι
κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν
100 γεμούσας ἦλθον.

100 VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς
πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλειπε·
χωρία γὰρ ῥχουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια
2 ἅπαντα εἶχον ἀνεκεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον
δ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας—συνεληλυθότες δ' ἦσαι 5

here follows the analogy of ἐγγύς and πλησίον. Ordinarily, as a word denoting sameness, it takes a dat.

express abundance, when they meet it. Cf. c. 2. § 22.

CHAPTER VII

92 οἱ ἐκ τοῦ πεδίου: i. e. the main body of the Greeks. Note the partitive appos. in the following.

93 δρόμῳ ἔθεον: cf. I, 8, 71, and the note.

94 βάδην ταχύ, at a quick pace.

95 τὸ ἄνω = τοὺς ἄνω, their men above. For the neut., cf. the note on I, 2, 3.

98 τρόπαιον στησάμενοι: This was the regular sequel to a Greek victory. The trophy, whether elaborate, as often, or simple, as it must have been in this case, was at once a thank-offering to the gods and a monument to their own valor (note that the vb. is regularly mid.)

100 γεμούσας: after so many privations Xen. uses strong words to

1 Ἐκ δὲ τούτων: probably neut., after these events, rather than fem., out of these villages.

εἰς Ταόχους: note again the name of the people, instead of the name of the country. This name still survives.

2 ἐπέλειπε: cf. I, 5, 30, but note the difference in tense.

3 ἐν οἷς: not εἰς ἃ, because of εἶχον. They kept the provisions in the strongholds, whither they had brought them. For the phrase εἶχον ἀνακεκομισμένοι, cf. ἔχομεν ἀνηρπακότες, I, 3, 74, and the note.

5 συνεληλυθότες . . . ἦσαν, had gathered. The plpf. is not rarely resolved into perf. partic. and copula; see, however, the note

αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά—Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθύς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὐτὴς ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλ' ἀπότομον ἦν κύκλῳ.

- 10 ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτα-
σταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν
ἤκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ
ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῇ ἐβου- 4
λεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἶη
15 εἰσελθεῖν εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἔστιν ἡν ὁρᾷς·
ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ
ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω
διατίθεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη
καὶ πλευράς. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5
20 ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου
ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς
ὥπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμί- 6
πλεθρά ἔστιν ὃ δεῖ βαλλομένους διελθεῖν· τούτου δὲ ὅσον
πλέθρον δασὺ πύτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἔστηκότες

on ἦσαν ἐκπεπτωκότες. II, 3, 39, and
on εἶναι . . . φυλάττων, I, 2, 122 f.

6 αὐτόσε: the rel. construction is
given up as often.

Χειρίσοφος μὲν οὖν: the sentence
makes a new start (anacolou-
thon).

7 εὐθύς ἤκων, immediately on his
arrival.

11 εἰς καλόν, opportunely.

12 τὸ χωρίον . . . τὸ χωρίον: note
the effect of the chiasmic order.
Cf. I, 7, 62, and the note.

13 εἰ μὴ ληψόμεθα: a warning con-
dition; cf. I, 5, 96, and the note.

15 Μία . . . ὁρᾷς: cf. c. 1. 79, and
the note.

16 κυλινδοῦσι: for the form, cf.
ἐρρίπτουν, III, 3, 3, and the note.

17 οὕτω διατίθεται, fares thus. For
the vb. cf. διατίθεις, I, 1, 19.

18 σκέλη καὶ πλευράς: cf. the note
on τὰς κεφαλὰς, II, 6, 2.

20 ἄλλο τι ἢ: cf. II, 5, 36, and the
note.

ἐκ τοῦ ἐναντίου, on the other side.

21 εἰ μὴ, except.

τούτους, yonder. No art.

22 χωρίον, space.

τρία ἡμίπλεθρα: i. e. 150 ft. For
the form of expression, cf. τρία
ἡμιδαρεικά, I, 3, 110.

23 βαλλομένους, under fire.

ὅσον: cf. I, 2, 15, and the note.

24 δασὺ πύτυσι: the adj. has here
its normal construction (with a
dat. of means). In II, 4, 63, it
was construed with a gen., after

ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν 25
κυλινδομένων; τὸ λοιπὸν οὖν γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ
7 ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. Ἀλλὰ εὐθύς, ἔφη
ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται
οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θᾶπτον γὰρ
ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρὸν 30
τι παραδραμεῖν ἔσται, ἦν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἦν
βουλώμεθα.

- 8 Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλί-
μαχος Παρράσιος λοχαγός· τούτου γὰρ ἡγεμονία ἦν τῶν ὀπισθο-
φυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ 35
ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα
ἀνθρωποι ὡς ἐβδομήκοντα, οὐχ ἀθρόοι ἀλλὰ καθ' ἓνα, ἕκαστος
9 φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ
Ἀριστάννυμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ
ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν 40
10 ἀσφαλῶς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἓνα λόχον. ἔνθα δὴ
Καλλίμαχος μηχανᾶται τι· προὔτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν
αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροντο, ἀνέχασεν

the analogy of words expressing
fulness. See the note there.

διαλειπούσαις, standing at inter-
vals. Cf. I, 5, 11.

ἀνθ' ὧν, behind which.

25 τί ἂν πάσχοιεν: the incorpor-
ation of the question in the rel.
clause adds vividness.

φερομένων: cf. I, 8, 78, and the note,
and φέρονται, below, l. 28.

29 πολλοί, pred., in large numbers.
αὐτὸ . . . εἶη: that is the very thing
we want.

30 ἐνθεν, (to a point) whence.

μικρὸν τι: i. e. the space estimated
as 50 ft. (§ 6).

31 ἀπελθεῖν, to get back; i. e. if an
advance should prove impos-
sible.

33 Καλλίμαχος: cf. c. 1. 103.

34 ὀπισθοφυλάκων λοχαγῶν: appos.

35 ἐκείνῃ τῇ ἡμέρᾳ: from this it ap-
pears that the several λόχοι held
the front position (the post of
danger) on successive days.

36 ἀπῆλθον, departed, set out; not
as ἀπελθεῖν, above.

37 ὡς ἐβδομήκοντα: i. e. his λόχος.
καθ' ἓνα, one at a time. Cf. κατὰ
ἐθνη, I, 8, 34, and the correspond-
ing distributive use of ἀνα (e. g.
c. 6. 15).

38 Ἀγασίας: cf. the Introd., § 38.

39 Ἀριστάννυμος: cf. c. 1. 101.

40 καὶ ἄλλοι δέ, and others, too.

42 προὔτρεχεν: explanatory asyn-
deton. Note the tenses.

43 βήματα: acc. of extent.

ἀνέχασεν: for the vb., cf. c. 1. 65, and
the note.

εὐπετῶς· ἐφ' ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἄμαξαι
 45 πετρῶν ἀνηλίσκοντο. ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον 11
 ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος
 παραδράμῃ εἰς τὸ χωρίον, οὐ [δὲ] τὸν Ἀριστῶνυμον πλησίον
 ὄντα παρακαλέσας οὐδὲ Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας
 οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ 12
 50 Καλλίμαχος ὡς ὀρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς
 ἵτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστῶνυμος Μεθυδριεύς,
 καὶ μετὰ τούτου Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντε-
 ποιοῦντο ἀρετῆς καὶ διηγωνίζονται πρὸς ἀλλήλους· καὶ οὕτως
 ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς
 55 πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὲ δεινὸν ἦν θέαμα. αἱ γὰρ 13
 γυναῖκες ῥίπτουσιν τὰ παιδιά εἰτα ἑαυτὰς ἐπικατερρίπτουν, καὶ
 οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὲ καὶ Αἰνείας Στυμφάλιος
 λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίφοντα ἑαυτὸν στολὴν ἔχοντα
 καλὴν ἐπιλαμβάνεται ὡς κωλύσων· ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ 14
 60 ἀμφότεροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.
 ἐντεῦθεν ἄνθρωποι μὲν πάντες ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι
 πολλοὶ καὶ πρόβατα.

Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ παρα- 15
 σάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ
 65 εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου, ἀντὶ

44 ἄμαξαι, wagon-loads.

45 Καλλίμαχον ἃ ἐποίει: prolepsis.

46 δείσας μὴ οὐ πρῶτος παραδράμῃ, afraid that he (himself) would not be the first to get in.

49 αὐτός, alone, a frequent use; cf. I, 8, 44.

50 αὐτοῦ τῆς ἵτιος, the rim of his shield. αὐτοῦ may be taken with τῆς ἵτιος, or directly with ἐπιλαμβάνεται (catches hold of him by his shield). ἵτις is a poetic word.

52 ἀντεποιοῦντο ἀρετῆς: cf. II, 1, 59. ἀρετή is here reputation for valor.

54 ἄπαξ: cf. I, 9, 34.

55 δεινόν: Xen. was not lacking in humanity.

56 ῥίπτουσιν . . . ἐπικατερρίπτουν: note the durative tenses and the exact use of the preps.

58 στολὴν . . . καλὴν: cf. the note on I, 2, 158.

60 ὄχοντο . . . φερόμενοι: cf. II, 4, 105, and the note.

64 ὧν: gen. by attraction; the antecedent would have been partitive.

ἀλκιμώτατοι: for the adj., cf. c. 3, 17, and the note.

65 εἰς χεῖρας ἦσαν: cf. I, 2, 152, although the sense differs.

16 δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ
 κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην
 Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες
 ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὅποτε
 οἱ πολέμοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς 70
 17 πεντεκαίδεκα πήχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν
 τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο ἀεὶ
 μαχοῦμενοι. ᾧκου δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπιτήδεια ἐν
 τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν
 τοὺς Ἕλληνας, ἀλλὰ διетράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων 75
 18 ἔλαβον. ἐκ τούτων οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἀρπασον ποταμόν,
 εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθηνῶν
 σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν
 αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 19 ἐντεῦθεν διήλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς 80
 πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο Γυμνιάς.
 ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως
 20 διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος

66 πτερύγων: the lower part of the cuirass (θώραξ) was necessarily of pliant material, so as not to interfere with the movement of the body. It was called πτέρυξ (flap), and was usually of leather or felt, at times covered with metal plates.

σπάρτα πυκνὰ ἐστραμμένα, thickly plaited cords.

67 ξυήλην: acc. by attraction; cf. ὥσπερ βοῦν, c. 5, 127.

69 ἂν . . . ἐπορεύοντο: frequentative; cf. I, 9, 68, and the note. Translate, would carry them with them as they marched.

70 ἔμελλον: we should have expected μέλλοιεν, but see the note on I, 5, 59.

71 μίαν λόγχην: the Greek spear had a spike (σπύραξ, σφυρωτήρ) at

the butt end also, by which it could be stuck into the ground.

73 μαχοῦμενοι, ready to fight.

ἐν τούτοις: cf. ἐν οἷς, I, 3, and the note.

75 διетράφησαν: the dependent construction (with ὥστε) is given up. For the force of δια- cf. διεγέγοντο, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.

ἃ: no assimilation, such as usually takes place.

76 Ἀρπασον: of wholly uncertain identification.

83 ἑαυτῶν: gen. after πολεμίας, a somewhat rare use. It is permissible, because πολέμιος may easily be felt as a substantive. Cf. τοὺς ἐκείνου ἐχθίστους, III, 2, 25, and ἑαυτοῦ, below I, 86. ἑαυτῶν

λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται
 85 θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος
 ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἰθεῖν
 καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνούνται ἐπὶ τὸ 21
 ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ
 90 πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας 22
 δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν ἔμπροσθεν ἄλλους
 ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ ὀπισθεν ἐκ τῆς καιομένης
 χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ
 ἐξώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν
 95 βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ βοὴ πλείων τε 23
 ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς
 αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίγνετο ἢ βοὴ ὅσῃ δὴ πλείους
 ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' 24
 ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ
 100 τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα
 καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες,

refers, of course, to the people
 of the ἄρχων.

84 πέντε ἡμερῶν, *within five days*;
 see the note on I, 7, 85.

85 τεθνάναι: force of the tense?

86 αἰθεῖν: poetic for *καλεῖν*.

88 τῶν Ἑλλήνων: object. gen.

89 Θήχης: again of uncertain
 identification.

91 ἄλλους: explained by the fol-
 lowing.

94 δασειῶν βοῶν ὠμοβόεια, *made of
 raw ox-hides with the shaggy
 hair left on*. βοῶν (gen. of ma-
 terial) here means *ox-hides*, as
 c. 5. 55. Cf., also, V, 4, § 12.
 Greek loves to bring into close
 connection words from the same
 stem, even when one is redun-
 dant.

95 ἀμφὶ τὰ εἴκοσιν: for the art.,
 cf. I, 2, 59, and the note.

96 ἐγίγνετο, *kept growing*. Note
 the succession of graphic impfs.

98 μείζον τι, *something more ser-
 ious*.

100 Θάλαττα θάλαττα: the sight of
 the sea was to the Greeks as
 the sight of land to storm-
 tossed mariners. Their perils
 seemed now to be over, for, since
 the shores of the Euxine were
 studded with Greek cities, they
 were sure to meet kindred people,
 and might expect easy trans-
 portation by sea (cf. V, I, § 2)
 after the terrible hardships they
 had been enduring. The Greek
 love of the sea is highly char-
 acteristic.

101 ἔθεον, *broke into a run*.

25 καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοιτο
 πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ
 στρατηγούς καὶ λοχαγούς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ
 παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι 105
 26 κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμο-
 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν
 27 αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ
 ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ
 κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ 110
 δαρεικούς δέκα· ἥτοι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε
 πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὐ
 σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ
 .. ἐσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπιών.

1 VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων
 σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοιτο
 ἐπὶ τὸν ποταμὸν ὃς ὠριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθη-
 2 νῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ

102 ἡλαύνετο, *were hurried on*.

104 δακρύοντες: how different from
 δακρύσαντες? This emotional out-
 burst needs no apology; cf. the
 note on I, 3, 9.

ἐξαπίνης: cf. III, 3, 31, and the
 note.

ὅτου δὴ παρεγγυήσαντος, *some one
 or other giving the word*; cf.
 V, 2, § 24, ὅτου δὴ ἐνάψαντος. In
 these cases ὅτου is felt as the
 subj. of the partic., but it is
 really attracted from the nom.
 (παρεγγυήσαντός τινος ὅστις δὴ ἦν).

106 ἀνετίθεσαν: a technical word;
 note the durative tense.

δερμάτων: above, we had βοῶν in
 this sense (I. 94).

108 κατέτεμνε: cf. c. 6. 97.

109 ἀπὸ κοινοῦ, *from the common
 stock*.

111 τοὺς δακτυλίους: the Greek,

unless a slave, regularly wore a
 ring.

113 σκηνήσουσι . . . πορεύσονται:
 for the rel. clause of purpose,
 cf. I, 3, 70, and the note.

114 ᾤχετο . . . ἀπιών: cf. II, 5, 105,
 and the note.

CHAPTER VIII

3 τὴν τῶν . . . τὴν τῶν: χώραν
 easily supplies itself.

4 ὑπὲρ δεξιῶν, *above them on the
 right*; cf. ὑπερδέξιον, III, 4, 153.
 Both are more descriptive than
 the simple ἐκ δεξιᾶς (cf. ἐξ ἀριστερᾶς)
 or ἐν δεξιᾷ (I, 5, 2). The tense of
 εἶχον suggests that χωρίον means,
 not *position*, but *continuous
 country*.

οἶον χαλεπώτατον: οἶον is used with
 the superlative, as are ὅτι and

- 5 ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὐ, πυκνοῖς δέ. ταῦτ' ἐπεὶ προσήλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα 3 καὶ λόγχας καὶ τριχίνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως 10 παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμόν ἔρριπτον· ἐξικνούντο γὰρ οὐ οὐδ' ἔβλαπτον οὐδέν.
- Ἔνθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ 4 Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκω τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· 15 καὶ εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. Ἀλλ' οὐδὲν 5 κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. οἱ 6 δ' ἀπεκρίναντο ὅτι ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. 20 λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκείνοι εἰ δοίεν ἂν 7

ὡς (cf. I, 1, 22, and the note), but it is much less common.

5 ἐνέβαλλεν: cf. I, 2, 45.

ὁ ὀρίζων, the boundary stream.

6 δασύς, thickly bordered with; cf. the note on c. 7. 24.

δένδρεσι: we have the form δένδροις in c. 7. 41.

7 ἔκοπτον: the reason is given by σπεύδοντες; cf. συνεξέκοπτον, below I. 26.

9 τριχίνους: i. e. woven of (goat's?) hair.

κατ' ἀντιπέραν: cf. κατ' ἀντιπέραν, I, 1, 44.

13 Ἀθήνησι: locative; see G. 296; H. 220; B. 76 note.

φάσκων, declaring, not alleging. The forms of φημί, save in the indic., are indeterminate, and may be either pres. or aor.

When a pres. is desired, forms of φάσκω are freely used without appreciable difference of meaning.

14 ταύτην: sc. χώραν. This is subj., πατρίδα pred. Note the transition to direct speech.

17 ἐρωτήσαντος: sc. αὐτοῦ.

ὅτι: introducing direct speech; cf. I, 6, 36.

18 ἀντιτετάχεται: for the form, cf. G. 701; H. 464a; B. 226a. Contrast παρατεταγμένοι ἦσαν, above, I. 10.

20 λέγειν ἐκέλευον: asyndeton is common in dialogue.

21 ἐπὶ θάλατταν: the chiasmic order strongly emphasizes these words.

22 δοίεν ἂν: potential opt. in an indir. ques. cf. I, 7, 11.

- τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλουν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν 25 πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο.
- 8 Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάσοντες ἐν μέσοις ἀναμειγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν οἶον ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια 30 9 κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγείσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 35
- 10 ἔλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην 11 διεσπασμένην ὀρώσιν. ἔπειτα ἂν μὲν ἐπὶ πολλῶν τεταγμένοι 40 προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅτι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ὦμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπείη ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πη 12 τοῦτο ἔσται, τῇ φάλαγγι κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθίους 45

23 τὰ πιστά, the (proper) pledges.

28 διαβιβάσοντες: with this vb. the contracted fut. is commoner.

33 ἀντιπαρετάξαντο φάλαγγα: the acc. is an extension of the inner obj.; below, I. 39, we have εἰς φάλαγγα.

34 βουλευσασθαι συλλεγείσιν, to come together and consult. Note the dat., συλλεγείσιν; the acc. would be normal, since it follows the infin. See the note on I, 2, 4.

35 ὅπως . . . ἀγωνιοῦνται: obj.

clause, although the interrog. tone is clear.

37 λόχους ὀρθίους: cf. c. 2. 46, and the note.

διασπασθήσεται: cf. III, 4, 80. Note again the shift to direct speech.

40 ἐπὶ πολλῶν, many deep. Cf. below, ἐπ' ὀλίγων, few deep.

41 περιττεύουσιν ἡμῶν: i. e. their line will be longer than ours.

42 ὅτι ἂν βούλωνται: e. g. for a flank attack. For the inner obj. with χρήσονται, cf. I, 3, 93.

44 ἀθρόων: the text is uncertain.

τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλι-
πόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι
τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων
φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι
50 ἡμῶν πρῶτοι προσίσιν, ἣ τε ἂν εὐοδὸν ἦ ταύτη ἕκαστος ἄξει ὁ
λόχος. καὶ εἷς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις 13
εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακοῦναι τε οὐ ῥάδιον
ἔσται λόχον ὀρθιον προσιόντα. ἂν τέ τις πιέζῃται τῶν λόχων,
ὁ πλησίον βοηθήσει. ἦν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ
55 ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων.

ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ 14
ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις·
Ἄνδρες, οὐτοί εἰσιν οὓς ὀρᾶτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ
ἦδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους ἦν πῶς δυνώμεθα, καὶ
60 ὦμοὺς δεῖ καταφαγεῖν.

As it stands ἀθρόων (pred. after ἐμπροσθέντων) is to be taken both with βελῶν and ἀνθρώπων.

cf. . . . ἔσται: a warning condition again.

46 κατασχεῖν, to cover. With this τοῖς λόχοις is to be construed (as dat. of means).

διαλιπόντας, stationing them at intervals.

47 ὅσον . . . γενέσθαι: for the infin. after ὅσον, as after ὥστε, cf. c. 1. 18, and the note on οἷα . . . ἄρδεν, II, 3, 49.

ἔξω: with τῶν πολεμίων κεράτων, but emphasized by its position.

49 οἱ ἔσχατοι λόχοι: limiting apposition with the subj. of ἐσόμεθα.

οἱ κράτιστοι ἡμῶν, our bravest captains. In this formation each captain led his own company. For the bravery of individual captains, see e. g. c. 1. § 27 and c. 7. §§ 9 ff.

50 ταύτη: resuming the rel., as often.

ἄξει: intrans.

51 τὸ διαλείπον: cf. III, 4, 91, τὸ διέχον.

55 οὐδεὶς μηκέτι μείνῃ: for the double neg., see the note on II, 2, 54.

58 ἐμποδὼν τὸ μὴ . . . εἶναι: for the infin. with τὸ μὴ after a word of hindering, see G. 1551; H. 961a; B. 642, 1; 643.

59 πάλαι σπεύδομεν, have long been striving—a regular force of the pres. with πάλαι.

60 ὦμοὺς . . . καταφαγεῖν: a proverbial phrase which occurs again in *Hell.* III, 3, 6. It may be a reminiscence from Homer; see *Iliad* IV, 35; XXII, 347; XXIV, 212. Compare also *Much Ado about Nothing* Act IV, sc. 1, I would eat his heart in the market-place.

15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν 65
16 ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρί-
σοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν
17 πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ 70
τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν
18 τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακρα-
γόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφ-
είπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ 75
19 ὁ Ὀρχομένιος. οἱ δὲ πολέμοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο.

.. οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις
20 καὶ τὰπιτήδεια πολλὰ ἐχούσαις. καὶ τὰ μὲν ἄλλα οὐδὲν ὅ,τι

61 χώραις, places; cf. κατὰ χώραν, I, 5, 100.

63 ὀγδοήκοντα . . . ἑκατόν: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58f., and I, 4, 13). Similarly only 1,800 peltasts are here accounted for, while the original number was 2,300. Most of these losses occurred after the Greeks entered the Carduchian mountains.

εἰς τοὺς ἑκατόν: for the art., cf. I, 2, 59, and the note. The company properly numbered 100 men (cf. I, 2, 148, and the note), but this number can hardly have been always maintained.

66 παρηγγύησαν: less common than

the equivalent παραγγέλλω, but occurring four times in this book.

67 Χειρίσοφος . . . Ξενοφῶν: they led the columns at the extreme right and left.

70 ἀντιπαραθέοντες: for the preps., cf. above, l. 33. The Colchians sought to avoid being outflanked. Note the partitive appos.

72 κατὰ τὸ Ἀρκαδικόν, in the Arcadian division. This, it appears, was in the centre.

73 φεύγειν: i. e. τοὺς πολεμίους.

75 ὀπλιτικόν, ὧν: the pl. is justified, since ὀπλιτικόν=ὀπλῖται.

76 ὡς ἤρξαντο: i. e. οἱ πελτασταί.

79 τὰ μὲν ἄλλα, for the rest (adv. οὐδὲν: sc. ἦν. [acc.].

ὅ,τι καί: καὶ may be rendered, at

80 καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων
 ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίνοντο καὶ
 ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἐδύνετο ἵστα-
 σθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν,
 οἱ δὲ πολλὸν μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ 21
 85 οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία.
 τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὦραν
 ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμα-
 κοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, 22
 90 καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα
 οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ
 Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν
 ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὁρμώμενοι ἐλθόντο τὴν 23
 Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι,
 95 καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδωσαν βούς καὶ ἄλφιτα
 καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων 24
 τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων
 ἦλθον βόες.

all. Here it lessens the force of the vb.; oftener it accentuates it.

82 κάτω διεχώρει αὐτοῖς, suffered from diarrhoea.

83 μεθύουσιν . . . ἀποθνήσκουσιν: partics., of course, like μαινομένοις.

87 ἀνεφρόνουν, began to recover their senses. Note the force of the prep., and cf. ἀναπνεύσαι, c. 1. 86.

τρίτῃ δὲ καὶ τετάρτῃ: in such phrases in Greek, καὶ is commoner than the disjunct. ἥ.

ἐκ φαρμακοποσίας: the accounts of modern travelers with reference to the existence of poisonous honey in this region tend, for the most part, to corroborate Xeno-

phon's account. They differ widely from one another regarding the flower from which the honey is extracted, and some hold that it is unwholesome only if eaten raw. Professor Koch denies the existence of poisonous honey, and thinks the Greeks must have eaten honey that was spoiled.

90 Τραπεζοῦντα: here at last we are on certain ground; this was the modern Trebizond.

95 ἐδέξαντο: i. e. into the city.

96 συνδιεπράττοντο: i. e. in conjunction with the Colchians.

ὑπὲρ: i. e. that they should not be pillaged.

97 ξένια: in appos. with βόες.

25 μετὰ δὲ τοῦτο τὴν θυσίαν ἦν ἠῤῥξαντο παρεσκευάζοντο·
 ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ σωτήρια καὶ τῷ 100
 Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ ἠῤῥξαντο. ἐποίησαν
 δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἵλοντο
 δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὦν οἴκοθεν, παῖδα
 ἄκων κατακανὼν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ
 τοῦ ἀγῶνος προστατῆσαι. 105

26 ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωκαν τῷ Δρα-
 κοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἴη.
 ὁ δὲ δείξας οὐπερ ἐστηκότες ἐτύγχανον Οὐτος ὁ λόφος, ἔφη,
 κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν,
 δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε· 110
 27 Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. ἡγωνίζοντο δὲ παῖδες μὲν
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους

99 ἠῤῥξαντο, had vowed. See III, 2, § 9.

100 ἀποθῦσαι: for the cpd., cf. I, 3, 67, and the note on ἀπέπεμπε, I, 1, 41. They are fulfilling an obligation.

101 ἡγεμόσυνα, thank-offerings for guidance. The word occurs here only. ἡγεμών was a standing title of Heracles (e. g. VI, 2, § 15). His own wide wanderings made him the fitting patron of all wanderers.

102 ἐνθαπερ, right where. The force of the enclitic περ should always be noted.

104 ἄκων: i. e. he was not a murderer. The Greeks, however, regarded one who had slain another even involuntarily as polluted, and he was obliged to go for a time, at least, into banishment, i. e. according to the primitive view, to go beyond the range of the ghost of the slain man.

106 δέρματα: the skins of the victims were to serve as prizes (cf. *Iliad* XXII, 159 f.).

111 Μᾶλλον . . . καταπεσών, so much the worse for him who is thrown—a reply worthy of the Spartan.

ἡγωνίζοντο . . . στάδιον: the acc. is cognate (inner obj.). So, too, with πάλην, πυγμὴν, and παγκράτιον the vb. ἡγωνίζοντο is to be supplied. With δόλιχον (sc. δρόμον) ἔθειον is expressed, but it is very probable that ἡγωνίζοντο should be understood there, too, ἔθειον being regarded as a gloss. The στάδιον was the oldest of the Olympic contests, and the victor in this was the Olympic victor for the year. It was a straightaway dash of approximately 200 yards. παῖδες: races for boys formed a regular part of Greek athletic contests.

112 αἰχμαλώτων οἱ πλείστοι: excused by the fact that there

ἢ ἐξήκοντα, [ἔθεον] πάλιν δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι, καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἄτε θεωμένων
 115 τῶν ἐταίρων πολλὴ φιλονικία ἐγένετο. ἔθεον δὲ καὶ ἵπποι καὶ 28
 ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀπο
 στρέψαντας πάλιν πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ
 πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόγισ
 βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ
 120 παρακέλευσις ἐγένετο.

were no Greek boys in the army. In the great games of Greece only those of genuine Hellenic stock might compete.

δολιχόν: this was a long race, a test of endurance. At Olympia it was 24 stadia, but the length seems to have varied.

113 παγκράτιον: a composite contest in which the arts both of the wrestler and the boxer were allowed.

114 κατέβησαν: the technical term for entering the lists (in *arenam descendere*).

ἄτε: cf. I. 1, 12, and the note.

116 αὐτούς: i. e. the horses, obj. of ἄγειν and the accompanying partic. We must understand ἵππας as subj.

117 βωμόν, *mound*, of earth or turf. Doubtless it was the "altar" on which the victims had been sacrificed.

BOOK V

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ ἠϋξάντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.] 5
- 2 Ἐκ δὲ τούτου ξυνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Λέων Θούριος καὶ ἔλεξεν ὧδε. Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ὦν καὶ φυλακὰς φυλάττων καὶ μαχόμενος, ἐπιθυμῶ δὲ ἤδη παυσάμενος 10 τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ
- 3 ἐκταθεῖς ὥσπερ Ὀδυσσεὺς ἀφικέσθαι εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγει· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παριόντες. ἔπειτα δὲ Χειρίσοφος 15
- 4 ἀνέστη καὶ εἶπεν ὧδε. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, 15 ναυαρχῶν δὲ καὶ τυγχάνει. ἦν οὖν πέμψητέ με, οἶομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἡσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα. 20
- 5 Μετὰ τούτου Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. ὅσα μοι οὖν 6 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἱκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἢ 25 δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς
- 7 τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σφῆξθε, ἡμᾶς δὲ τούτων ἐπιμελείσθαι. ἔδοξε ταῦτα.
- 8 Ἐπὶ τοίνυν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ὑμῶν ἐκπο- 30 ρεύονται τινες. οἶομαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν

μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶ-
μεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν,
ἐάν τι δέη, καὶ βοηθῆσαι τισι καιρὸς ᾗ, εἰδῶμεν ὅποι δεήσει
35 βοηθεῖν, καὶ ἐάν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, ξυμβου-
λεύωμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν. ἔδοξε
καὶ ταῦτα.

Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. σχολὴ τοῖς πολεμοῖσι λήξεσθαι, 1
καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερ-
40 κάθηνται δὲ ἡμῶν. φυλακὰς δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατό-
πέδον εἶναι· ἐὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν,
ἥττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοιοι.

Ἔτι τοίνυν τάδε ὁράτε. εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἤξει 16
πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν·
45 νῦν δ' ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπα-
ρασκευάζειν καὶ αὐτόθεν. ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε
ἐν ἀφθονωτέροις πλευσόμεθα· ἂν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησά-
μεθα. ὁρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν 11
αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ
50 φυλάττοιμεν, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα
γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. ἔδοξε
καὶ ταῦτα.

Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὗς ἂν 12
κατάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον
55 ξυνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. ἔδοξε καὶ ταῦτα.

Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται 13
ᾧστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἅς δυσπόρους ἀκούομεν εἶναι ταῖς
παρὰ θάλατταν οἰκούσαις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πεί-
σονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν
60 ἀπαλλαγῆναι.

Ἐνταῦθα δὲ ἀνέκραγον ὡς οὐ δέει ὁδοιπορεῖν. ὁ δὲ ὡς ἔγνω 14
τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις
ἐκούσας ἔπεισεν ὁδοποιεῖν, λέγων ὅτι θᾶττον ἀπαλλάσσονται, ἢ
εὖποροι γένωνται αἱ ὁδοί. ἔλαβον δὲ καὶ πεντηκόντορον παρὰ 15
65 τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περίοικον.
οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδρὰς ᾤχετο ἔξω τοῦ

Πόντου, ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον·
ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ
16 Νικάνδρου τοῦ Λάκωνος. ἔλαβον δὲ καὶ τριακόντορον, ἣ ἐπε-
στάθῃ Πολυκράτης Ἀθηναῖος, ὃς ὅποσα λαμβάνοι πλοῖα κατήγευ 20
ἐπὶ στρατόπεδον. καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι
φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ πλοίοις ἐχρήσαντο
17 εἰς παραγωγὴν. ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξῆσαν οἱ Ἕλληνες,
καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγὼν
καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτὸς τε 75
ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

1 II. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαυ-
θημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν
ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἡμισυ τοῦ
στρατεύματος, τὸ δὲ ἡμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον·
οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες ἐκ τῶν οἰκιῶν, πολλοὶ ἦσαν 5
2 ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι
ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ
αὐτοῖς ἦσαν· εἰς δὲ τοὺς Δρίλας προθύμως ἦγον, ὑφ' ὧν κακῶς
ἔπασχον, εἰς χωρία τε ὀρεῖνὰ καὶ δύσβατα καὶ ἀνθρώπους πολε-
μικωτάτους τῶν ἐν τῷ Πόντῳ. 10

3 Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν
χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιμπράντες ἀπῆ-
σαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὅς ἢ βοῦς ἢ ἄλλο τι κτήνος
τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς
τοῦτο πάντες ξυνερρυήκεσαν. περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς 15
4 βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. οἱ δὲ πελτασταὶ
προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν
χαράδραν, ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέ-
βαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ
οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες 20
5 πλείους ἢ εἰς χιλίους ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύ-
ναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία
ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις
πυκναὶ ξύλιναι πεποιημέναι, ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ
6 ἐπέκειντο αὐτοῖς. ὡς δὲ οὐκ ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' 25

ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι
πρὸς Ξενοφῶντα. ὃ δὲ ἡγείτο τοῖς ὀπλίταις. ὃ δὲ ἐλθὼν λέγει 7
ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν
δυνάμεθα· ἰσχυρὸν γὰρ ἐστίν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται
30 γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν 8
τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα, αὐτὸς δὲ διαβὰς
σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπαγαγεῖν
καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς
35 ἀλόντος ἂν τοῦ χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ 9
εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ
χωρίον, καὶ ὁ Ξενοφῶν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ
γὰρ μάντις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται, τὸ δὲ
τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε δια- 10
40 βιβάζοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας
τοὺς πελταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. ἐπεὶ δ' ἦκον 11
οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν
ὥς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-
σίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας
45 ἀντεποιούντο. καὶ οἱ μὲν ταῦτ' ἐποίουν· ὃ δὲ τοῖς πελτασταῖς 12
πάσι παρήγγειλε διηγκυλωμένους ἰέναι, ὥς ὁπότεν σημήνην
ἀκουτίζειν, καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς νευραῖς, ὥς
ὁπότεν σημήνην τοξεύειν, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς
τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἔπεμψε τούτων ἐπιμεληθῆναι.

50 Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολό- 13
χαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χεῖρους εἶναι πάντες παρα-
τεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων· μνηοειδὴς γὰρ
διὰ τὸ χωρίον ἢ τάξις ἦν· ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ 14
ἐφθέγγατο, ἅμα τε τῷ Ἐνναλίῳ ἠλέλιξαν καὶ ἔθεον δρόμῳ οἱ
55 ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδό-
ναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-
φερουν. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι 15
τά τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος
καταθέμενος τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβη, καὶ ἄλλον εἴλκε,
60 καὶ ἄλλος ἀνεβεβήκει, καὶ ἐαλῶκει τὸ χωρίον, ὥς ἐδόκει.

16 Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ ἐσδραμόντες ἤρπαζον
ὅ,τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας
ὁπόσους ἐδύνατο κατεκώλυσε τῶν ὀπλιτῶν ἕξω· πολέμοι γὰρ
17 ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. οὐ πολλοῦ δὲ
χρόνου μεταξὺ γενομένου κραυγῇ τε ἐγένετο ἔνδον καὶ ἔφευγον 65
οἱ μὲν καὶ ἔχοντες ἃ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ
πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι οἱ ἐκπίπ-
τοντες ἔλεγον ὅτι ἄκρα τέ ἐστίν ἔνδον καὶ οἱ πολέμοι πολλοί,
18 οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους. ἐνταῦθα
ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἴσω τὸν βουλό- 70
μενόν τι λαμβάνειν. καὶ ἴενται πολλοὶ εἴσω, καὶ νικῶσι τοὺς
ἐκπίπτοντας οἱ εἰσωθούμενοι καὶ κατακλείουσι τοὺς πολεμίους
19 πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα διηρ-
πάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δὲ ὀπλίται ἔθεντο τὰ
ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ 75
20 τὴν ἄκραν φέρουσιν. ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν
εἰ οἷόν τε εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλής,
ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπομένοις δὲ
αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.

21 Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς 80
ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία
ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος καταλιπόντες
22 οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν. ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν,
ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κνημίδας
καὶ κράνη Παφλαγονικά, καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς 85
23 ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὥστε οὐδὲ
διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερού-
σας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε χαλεπὸν
ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα.

24 Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς 90
μηχανὴν σωτηρίας δίδωσιν. ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία
τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. ὥς δ' αὕτη ξυνέπιπτεν, ἔφευ-
25 γον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκίων. ὥς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο
παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,
αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. ἔφευγον οὖν καὶ οἱ 95

ἀπὸ τούτων τῶν οἰκιῶν. οἱ δὲ κατὰ στόμα δὴ ἔτι μόνοι ἐλύπουν 26
καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει.
ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες τῶν
βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. ἐπεὶ δὲ ἱκανὰ ἦδη
100 ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας,
ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. οὕτω μάλιστα ἀπῆλθον ἀπὸ 27
τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησά-
μενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ
τύρσεις καὶ τὰ σταυρώματα καὶ τὰλλα πάντα πλὴν τῆς ἄκρας.
105 Τῇ δὲ ὑστεραίᾳ ἀπῆσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. 28
ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρηνὴς
γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο· καὶ ἀνὴρ Μυσὸς 29
καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν
λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάν-
110 νειν. αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλ-
καὶ οὔσαι. οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὥς 30
ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. ἐπεὶ δὲ
ἐδόκει ἤδη ἱκανὸν ὑπεληλυθέναι, τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ
κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν 31
115 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες
ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας καλινδούμενοι ἐσώθησαν, ὁ
Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν 32
αὐτῷ, καὶ ἀνέλαβον τετρωμένον. καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρου
βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρη-
120 τῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

III. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν 1
οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. καὶ
εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ
τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα
5 μὴ ἀνάγκη ἦν ἔχειν. καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσ-
βυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπι-
μελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιημένη ἦν. 2
καὶ ἀφικνούνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν
Ἑλληνίδα ἐπὶ θαλάττῃ Σινωπέων ἀποικον ἐν τῇ Κολχίδι χώρα.
10 ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις σὺν τοῖς ὅπλοις 3

ἐγίνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι.
οὗτοι ἐσώθησαν. οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων
καὶ χιόνος καὶ εἴ τις νόσῳ.

4 Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργυ-
ριον γενόμενον. καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξείλον καὶ 15
τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος
φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναιῖος
5 ἔλαβε. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιη-
σάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν
καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρ- 20
6 χῳ ἀπέθανεν· ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς
Ἐφεσίας, ὅτ' ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιω-
τοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεω-
κόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἦν μὲν
αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι· ἦν δέ τι πάθῃ, ἀναθεῖναι ποιησά- 25
μενον τῇ Ἀρτέμιδι ὅ,τι οἶοιτο χαριεῖσθαι τῇ θεῷ.

7 Ἐπειδὴ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν
Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμ-
πίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀπο-
δίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον 30
8 ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. ἔτυχε δὲ διαρρέων διὰ τοῦ
χωρίου ποταμὸς Σελινούς. καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς
Ἀρτέμιδος νεῶν Σελινούς ποταμὸς παραρρεῖ. καὶ ἰχθύες τε ἐν
ἀμφοτέροις ἐνεισι καὶ κόγχοι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ
9 καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. ἐποίησε δὲ 35
καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ αἰεὶ
δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραια θυσίαν ἐποίει τῇ θεῷ, καὶ
πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχον
τῆς ἐορτῆς. παρείχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιτα, ἄρτους,
οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, 40
10 καὶ τῶν θηρευομένων δέ. καὶ γὰρ θήραν ἐποιούντο εἰς τὴν
ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ
δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἠλίσκετο τὰ μὲν ἐξ
αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σῦες καὶ δορ-
κάδες καὶ ἔλαφοι.

Ἔστι δὲ ἡ χώρα ἥ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν πορεύ- 11
ονται ὥς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. ἐν δ'
ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ὄρη δένδρων μεστά, ἱκανὰ σὺς
καὶ αἰγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν
50 ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. περὶ δὲ αὐτὸν τὸν ναὸν 12
ἄλσος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραῖα. ὁ δὲ
ναὸς ὥς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ ἦκασται, καὶ τὸ ξόανον
ἔοικεν ὥς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. καὶ στήλη
ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ** 13
ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕ-
ΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΥ
ΕΤΟΥΣ. ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙ-
ΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ ΤΗΙ
ΘΕΩΙ ΜΕΛΗΣΕΙ.

IV. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο 1
οἵπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. ἐπεὶ δὲ 2
ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμη-
σίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων,
5 ἐρωτῶντες πότερον ὥς διὰ φιλίας ἢ διὰ πολεμίας πορεύονται
τῆς χώρας. οἱ δὲ εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς
χωρίοις. ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμιοι τούτοις εἰσὶν 3
οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται
ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων
10 τοὺς ἄρχοντας. ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἱ τε τῶν Μοσσυ- 4
νοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε
Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος· ὦ ἄνδρες Μοσσύνιοι, 5
ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ
οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐς ἀκούομεν ὑμῖν πολεμίους
15 εἶναι. εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους καὶ 6
τιμωρήσασθαι εἴ τί ποτε ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν
ὑμῶν ὑπηκόους εἶναι τούτους. εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε 7
πόθεν αὐθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον. πρὸς 8
ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλονται
20 ταῦτα καὶ δέχονται τὴν ξυμμαχίαν. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν, 9
τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν ξύμμαχοι ὑμῶν γενώμεθα, καὶ

10 ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξυμπράξαι περὶ τῆς διόδου; οἱ δὲ
εἶπον ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ
θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν
πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ὑμῖν ξυμμαχοῦνταί τε καὶ 25
τὴν ὁδὸν ἡγήσονται.

11 Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο. καὶ ἦκον
τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ
τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα,
12 ὁ δὲ εἷς ἔμενε. καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν, οἱ δὲ 30
μένοντες ἐξετάξαντο ὧδε. ἔστησαν ἀνὰ ἑκατὸν μάλιστα οἶον
χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν
βοῶν δασέα, ἡκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτὸν
ὥς ἔξπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπίσθεν δὲ τοῦ ξύλου
13 σφαιροειδές. χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος 35
ὥς λινοῦ στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα
οἰάπερ τὰ Παφλαγονικά, κρωβύλον ἔχοντα κατὰ μέσον, ἐγγύ-
14 τατα τιαροειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. ἐντεῦθεν
ἔξηρχε μὲν αὐτῶν εἷς, οἱ δὲ ἄλλοι ἅπαντες ἐπορεύοντο ἄδοντες
ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων 40
τῶν Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίου
ὃ ἐδόκει ἐπιμαχότατον εἶναι.

15 Ὡκείτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς Μητροπόλεως καλου-
μένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. καὶ
περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰὲ τοῦτ' ἔχοντες ἐδόκουν 45
ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ
δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16 Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ
τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἕνεκεν. οἱ δὲ πολέμιοι προσιόντων
τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες 50
τρέπονται αὐτούς, καὶ ἀπέκτειναν συχνούς τῶν βαρβάρων καὶ
τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρι οὗ εἶδον
17 τοὺς Ἑλληνας βοηθοῦντας· εἶτα δὲ ἀποτραπόμενοι ᾤχοντο, καὶ
ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς Ἑλλησι
18 καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον νόμφ τινὶ ἄδοντες. 55
οἱ δὲ Ἑλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιή-

κεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλα ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

60 Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες 19
στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ
ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν 20
γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῷ ὄντι πολέμιοι
εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ
65 ἀμελήσαντες τῆς ξὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι
ξὺν τοῖς βαρβάροις ταῦτά πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώ-
κασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείφονται.
ἀλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν 21
βαρβάρων δόξητε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις
70 δηλώσητε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς
ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δὲ ὑστεραία 22
θύσαντες ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς
λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ
75 ταῦτά ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων
ἔχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν.
ἦσαν γὰρ τῶν πολεμίων οἱ εὐζῶνοι κατατρέχοντες τοῖς λίθοις 23
ἔβαλλον. τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. οἱ
δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ
80 προτεραία οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα
γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελταστὰς 24
ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ
ὀπλῖται, ἐτρέποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώ-
κοντες ἄνω πρὸς τὴν πόλιν, οἱ δὲ ὀπλῖται ἐν τάξει εἶποντο.
85 ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς Μητροπόλεως οἰκίαις, ἐνταῦθα οἱ 25
πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον
τοῖς παλτοῖς, καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ
ἂν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός. ἐπεὶ 26
δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλὰ ὁμόσε ἐχώρουν, ἔφευγον οἱ
90 βάρβαροι καὶ ἐντεῦθεν λείποντες ἅπαντες τὸ χωρίον. ὃ δὲ βασι-
λεὺς αὐτῶν ὃ ἐν τῷ μόσσυι τῷ ἐπ' ἄκρου ὠκοδομημένῳ, ὃν τρέ-

φουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ᾔθελεν
ἐξελθεῖν, οὐδὲ ὃ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ
σὺν τοῖς μοσσύνοις κατεκαύθησαν.

27 Οἱ δὲ Ἕλληνες διαρπάζοντες τὰ χωρία ἠΐρσκον θησαυροὺς 95
ἐν ταῖς οἰκίαις ἄρτων, νευμένων πατρίους, ὥς ἔφασαν οἱ Μοσ-
σύνοικοι, τὸν δὲ νέον σίτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ
28 ζεαὶ αἱ πλείσται. καὶ δελφίνων τεμάχῃ ἐν ἀμφορεῦσιν ἠΐρσ-
κετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ
29 ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ· κάρυα 100
δὲ ἐπὶ τῶν ἀνώγειν ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφυὴν
οὐδεμίαν. τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ
ἄρτους ὀπτῶντες. οἶνος δὲ ἠΐρσκετο ὃς ἄκρατος μὲν ὄξυς
ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ εὐώδης τε
καὶ ἡδύς. 105

30 Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ
πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασιν τῶν Μοσσυ-
νοίκων. ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν ξὺν τοῖς
πολεμίοις ὄντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ
31 ἐκόντες προσεχώρουν. τὰ δὲ πλείστα τοιαῦτα ἦν τῶν χωρίων. 110
ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλέον
αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκουον εἰς τὴν ἑτέραν
ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν.
32 ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς
παῖδας τῶν εὐδαιμόνων σιτευτοῦς, τεθραμμένους καρύοις ἐφθοῖς, 115
ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ
μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμ-
33 προσθεν πάντα ἐστιγμένους ἀνθέμια. ἐζήτουν δὲ καὶ ταῖς
ἐταίραις ἃς ἦγον οἱ Ἕλληνες, ἐμφανῶς ξυγγίγνεσθαι· νόμος
γὰρ ἦν οὗτός σφισι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ 120
34 γυναῖκες. τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους
διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους.
ἐν τε γὰρ ὄχλῳ ὄντες ἐποιοῦν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ
ποιήσαιαν, μόνοι τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων
ὄντες, διελέγοντό τε αὐτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο 125
ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

V. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας 1
καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμούς, καὶ ἀφικνοῦνται
εἰς Χάλυβας. οὗτοι ὀλίγοι τε ἦσαν καὶ ὑπήκοοι τῶν Μοσσυ-
νοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας.
5 ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοὺς. ἡ δὲ τῶν Τιβαρηνῶν 2
χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἡττον
ἐρυμνά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν
καὶ τὴν στρατιὰν ὀνηθῆναί τι, καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρη-
νῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι κελεύσαντες ἔστε βουλευσάμενοι
10 ἐθύοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάν- 3
τεις πάντες γνώμην ὅτι οὐδαμῇ προσίοιεν οἱ θεοὶ τὸν πόλεμον.
ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὥς διὰ φιλίας πορευόμενοι
δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα πόλιν Ἑλληνίδα, Σινωπέων
ἄποικον, οὐσαν δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.
15 [Μέχρι ἐνταῦθα ἐπέξευσεν ἡ στρατιά. πλήθος τῆς κατα- 4
βάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα
σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι,
στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι, χρόνου πλήθος
ὁκτὼ μῆνες.]
20 Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις 5
πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος
ἕκαστοι τῶν Ἑλλήνων καὶ ἀγῶνας γυμνικούς. τὰ δ' ἐπιτήδει' 6
ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων
τῶν Κοτυωριτῶν. οὐ γὰρ παρείχον ἀγοράν, οὐδὲ εἰς τὸ τείχος
25 τοὺς ἀσθενοῦντας ἐδέχοντο.
Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ 7
τῶν Κοτυωριτῶν τῆς τε πόλεως, ἣν γὰρ ἐκείνων καὶ φόρον ἐκεί-
νοις ἔφερον, καὶ περὶ τῆς χώρας, ὅτι ἤκουον δηουμένην. καὶ
ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἑκατόνυμος
30 δεινὸς νομιζόμενος εἶναι λέγειν· Ἐπεμψεν ἡμᾶς, ὦ ἄνδρες στρα- 8
τιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσονταις τε ὑμᾶς ὅτι νικᾶτε
Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησομένους ὅτι
διὰ πολλῶν τε καὶ δεινῶν, ὥς ἡμεῖς ἠκούσαμεν, πραγμάτων
σεσωμένοι πάρεστε. ἀξιοῦμεν δὲ Ἕλληνες ὄντες καὶ αὐτοὶ ὑφ' 9
35 ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πᾶσχειν, κακὸν δὲ μηδέν.

οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπήρξαμεν κακῶς ποιοῦντες.
10 Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἄποικοι, καὶ τὴν χώραν
ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι·
διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι
καὶ Τραπεζοῦντιοι· ὥστε ὅ,τι ἂν τούτους κακὸν ποιήσητε ἡ Σινω- 40
πέων πόλις νομίζει πᾶσχειν. νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν
πόλιν βίᾳ παρεληλυθότας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ
12 τῶν χωρίων βίᾳ λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. ταῦτ'
οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύ-
λαν καὶ Παφλαγόνας καὶ ἄλλον ὅντινα ἂν δυνώμεθα φίλον 45
ποιεῖσθαι.
13 Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν·
'Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα
διεσωσάμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνατόν ἅμα τε χρήματα
14 ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. καὶ νῦν ἐπεὶ εἰς 50
τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν, παρείχον
γὰρ ἡμῖν ἀγοράν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν
ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς,
καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα·
τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἠγοῖντο κακῶς ἐποιοῦμεν 55
15 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτοὺς ὁποῖων τινῶν ἡμῶν ἔτυχον·
πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν ξυνέ-
16 πεμψεν. ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς
βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλὰ ἀνάγκῃ
17 λαμβάνομεν τὰ ἐπιτήδεια. καὶ Καρδούχους καὶ Ταόχους καὶ 60
Χαλδαίους καίπερ βασιλέως οὐχ ὑπηκόους ὄντας ὅμως καὶ μάλα
φοβεροὺς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμ-
18 βάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρείχον. Μάκρωνας δὲ
καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρείχον, φί-
λους τε ἐνομίζομεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 65
19 Κοτυωρίτας δέ, οὓς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν εἰλή-
φαμεν, αὐτοὶ αἴτιοί εἰσιν· οὐ γὰρ ὥς φίλοι προσεφέροντο ἡμῖν,
ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἴσω ἐδέχοντο οὔτε ἔξω ἀγορὰν
ἔπεμπον· ἡτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αἴτιον
20 εἶναι. ὁ δὲ λέγεις βίᾳ παρελθόντας σκηνοῦν, ἡμεῖς ἠξιοῦμεν 70

τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφωγον τὰς πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτη εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ αὐτῶν δαπανῶντες, καὶ τὰς πύλας φρουροῦμεν, 75 ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἄρμωστῇ ὥσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὁρᾶτε, 21 σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντευποιεῖν, ἂν δὲ κακῶς, ἀλέξασθαι.

Ἄ δὲ ἠπείλησας ὡς ἦν ὑμῖν δοκῇ Κορύλλαν καὶ Παφλαγόναν 22 80 ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμφοτέροις· ἦδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν. ἂν δὲ δοκῇ ἡμῖν καὶ φίλον ποιεῖσθαι τὸν Παφλαγῶνα — ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας 23 πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων — πειρασόμεθα ξυμ- 85 πράττοντες αὐτῷ ὃν ἐπιθυμεῖ φίλοι γίγνεσθαι.

Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἐκατω- 24 νύμφ χαλεπαίνοντες τοῖς εἰρημένοις, παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν ἀλλὰ ἐπιδείζοντες ὅτι φίλοι εἰσὶ. καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, 90 ἐκεῖ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. ἐκ τούτου ξενιά τε 25 ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλά τε καὶ φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας 95 ἀνεπυνθάνοντο ὃν ἐκάτεροι ἔδεοντο.

VI. Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ δὲ 1 ὑστεραία ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδό- 5 κουν εἶναι οἱ Σινωπεῖς· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἄρκοῦντα τῇ στρατιᾷ. καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλευόντο, καὶ ἤξιουν Ἑλλη- 2 νας ὄντας Ἑλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε 10 εἶναι καὶ τὰ κάλλιστα ξυμβουλεύειν.

3 Ἀναστὰς δὲ Ἐκατόνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγῶνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρ- βάροις φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. ἐπεὶ δὲ ξυμβου- 4 λεῖν ἐκέλευον, ἐπευξάμενος εἶπεν ὧδε. Εἰ μὲν ξυμβουλεύοιμι 15 ἃ βελτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μή, τάναντία. αὐτὴ γὰρ ἡ ἱερὰ ξυμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὖ ξυμβουλεύσας φανῶ, πολλοὶ ἔσονται οἱ ἐπαινοῦντές με, ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώ- 5 μενοι. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ 20 θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ 6 κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. ὁμως δὲ λεκτέα ἃ γιγνώσκω· ἔμπειρος γὰρ εἰμι καὶ τῆς χώρας τῆς Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ ἀμφότερα, καὶ πεδία 25 κάλλιστα καὶ ὄρη ὑψηλότατα.

7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἐκά- τερά ἐστιν ὑψηλά, ἃ κρατεῖν κατέχοντες καὶ πάνν ὀλίγοι δύναιντ' 25 ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντ' ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαιμι ἂν, εἰ μοί τινα βούλεσθε 30 ξυμπέμψαι.

8 Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἱππεῖαν ἦν αὐτοὶ οἱ βάρ- βαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἱππέας. καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 35

9 Ἦν δὲ καὶ δυνηθῆτε τά τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχομένοι τοὺς τε ἱππεῖς τούτων καὶ πεζῶν μυριάδας πλέον ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν 40 ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δὲ Ἴριν, τρί- πλεθρον ὡσαύτως· τρίτον δὲ Ἄλυν, οὐ μείον δυοῖν σταδίῳ, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 45

Ἐγὼ μὲν οὖν οὐ χαλεπήν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ 10
παντάπασιν ἀδύνατον. ἂν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σι-
νώπην παραπλεύσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρα-
κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ
50 καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.

Ἐπεὶ δὲ ταύτ' ἔλεξεν, οἱ μὲν ὑπώπτεον φιλίας ἔνεκα τῆς 11
Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα
ληψόμενον διὰ τὴν ξυμβουλήν ταύτην· οἱ δὲ ὑπώπτεον καὶ
τούτου ἔνεκα λέγειν ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώρων
55 κακὸν ἐργάζονται. οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατ-
ταν τὴν πορείαν ποιέισθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν· Ὡ 12
Σινωπεῖς, οἱ μὲν ἄνδρες ἡρηνται πορείαν ἢ ὑμεῖς ξυμβουλευέτε·
οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἱκανὰ ὡς ἀριθμῷ
ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλείοιμεν· εἰ δὲ μέλλοι-
60 μεν οἱ μὲν καταλείψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν
εἰς τὰ πλοῖα. γινώσκωμεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, 13
δυναίμεθα ἂν καὶ σφῆζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που
ἥττους τῶν πολεμίων ληφθυσόμεθα, εὐδελον δὴ ὅτι ἐν ἀνδραπό-
δων χώρᾳ ἐσόμεθα. ἀκούσαντες ταῦτα οἱ Σινωπεῖς ἐκέλευον
65 πέμπειν πρέσβεις. καὶ πέμπουσι Καλλίμαχον Ἀρκάδα καὶ 14
Ἀρίστων Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν. καὶ οἱ μὲν ὄχοντο.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας πολ- 15
λοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ πελταστὰς πολλοὺς καὶ τοξότας
καὶ σφενδονήτας καὶ ἱππεῖς δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν
70 ἱκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημά-
των τοσαύτη δύναμις παρεσκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι
χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικί-
σαντας. καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ 16
τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικούντας τὸν Πόντον. καὶ
75 ἐπὶ τούτοις ἐθύετο πρὶν τινι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν
παρακαλέσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμπρακιώτην.
ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνῃ που ἢ 17
στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται
καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ
80 δύναμιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι 18

τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ Κύρου
ἔλαβε τρισχιλίους δαρειακοὺς ὅτε τὰς δέκα ἡμέρας ἡλήθευσε
θυόμενος Κύρῳ, καὶ διεσεσώκει.

- 19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βελτιστον
εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳ δὲ ὁ Δαρδανεὺς 85
καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρα-
κλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριούσι τῇ στρα-
τιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει
μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βούλεται γὰρ Ξενοφῶν καὶ
ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης 90
20 τῇ στρατιᾷ, Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν
τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνήσαι
τι τοὺς οἴκοι· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον
οἰκουμένης ἐκλεξάμενοι ὅποι ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν
ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δ' ἐθέλοντα μένειν αὐτοῦ, πλοῖα δ' 95
ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.
- 21 Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι·
ξυνέπεμψε δ' αὐτοῖς Τιμασίῳ Δαρδανεὺς Εὐρύμαχόν τε τὸν
Δαρδανεά καὶ Θώρακα τὸν Βοιώτιον ταῦτα ἐρούντας. Σινωπεῖς
δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμα- 100
σίωνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως
22 ἐκπλεύσῃ ἢ στρατιά. ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν
στρατιωτῶν ὄντων λέγει τάδε. Οὐ δεῖ προσέχειν μονῇ, ὦ
ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιέισθαι.
- 23 ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. ὑπὶ 105
σχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλέητε, ἀπὸ νουμηνίας μισθοφορὰν παρέ-
ξιν κυζικηνὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα,
ἐνθεν καὶ εἰμι φυγὰς, καὶ ὑπάρξει ὑμῖν ἢ ἐμὴ πόλις· ἐκόντες γὰρ
24 με δέξονται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἐνθεν πολλὰ χρήματα
λήψεσθε. ἔμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας 110
καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ
τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν
Κλεάρχῳ τε καὶ Δερκυλίδᾳ.
- 25 Ἀναστὰς αὐθις Θώραξ ὁ Βοιώτιος, ὃς περὶ στρατηγίας Ξενο-
φῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς 115

Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα ὥστε ἐξεῖναι τῷ βου-
 λομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ
 εἶναι ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ
 βαρβάρων μαστεύειν. ἔστε δ' ἄν, ἔφη, ἐκεῖ γένησθε, κἀγὼ κα- 28
 120 θάπερ Τιμασίῳν ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν. ταῦτα δὲ
 ἔλεγεν εἰδὼς ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς
 ὑπισχνούντο ὥστε ἐκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα.

Ἀναστὰς δὲ Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν 27
 εἶη ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ
 125 τῆς μονῆς, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων.

Ὡστε ἠναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε.
 Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύναμαι καὶ ὑπὲρ 28
 ὑμῶν καὶ ὑπὲρ ἐμαυτοῦ ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ
 νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα
 130 ἔσσεσθαι καὶ ἐμοί. καὶ νῦν ἐθυόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον
 εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παν-
 τάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος. Σιλανὸς δέ μοι ὁ μαντις 29
 ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδαι γὰρ καὶ
 ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ ἀεὶ παρῆναι τοῖς ἱεροῖς· ἔλεξε δὲ
 135 ὅτι ἐν τοῖς ἱεροῖς φαίνοντο τις δόλος καὶ ἐπιβουλή ἐμοί, ὡς ἄρα
 γινώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. ἐξή-
 νεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ
 πείσας ὑμᾶς. ἐγὼ δὲ εἰ μὲν ἑώρων ἀπορούντας ὑμᾶς, τοῦτ' ἂν 30
 ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν
 140 βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο
 ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. ἐπεὶ δὲ ὁρῶ 31
 ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε
 ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας,
 καλὸν μοι δοκεῖ εἶναι σφζομένους ἔνθα βουλόμεθα μισθὸν τῆς
 145 σωτηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας,
 καὶ ὅποσοι πρὸς ἐμὲ προσῆσαν λέγοντες ὡς χρή ταῦτα πράττειν,
 ἀναπαύεσθαι φημι χρῆναι.

Οὕτω γὰρ γινώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ 32
 δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ
 150 τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες

δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὐτ' ἂν τροφὴν
 33 δύνασθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. δοκεῖ οὖν
 μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐάν τις μέντοι
 ἀπολιπὼν ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρί-
 νεσθαι αὐτὸν ὡς ἀδικοῦντα. καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω 155
 τὴν χεῖρα. ἀνέτειναν ἅπαντες.

Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη
 ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ'
 ἠπείλουν αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην
 34 ἐπιθήσοιεν. ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν 160
 δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα
 πέμπουσι, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳνι καὶ Θώρακι
 35 ἐψευσμένοι ἦσαν. ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδίεσαν
 τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεςχημένοι. παραλαβόντες
 οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἱς ἀνεκεκοίνωντο ἃ 165
 πρόσθεν ἔπραττον, πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναίου,
 ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρίσοφος δὲ οὐπω παρῆν, ἔρχον-
 ται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ
 δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ
 κατασχεῖν τὴν Φασιανῶν χώραν. Αἰλήτου δὲ ὑἱοῦς ἐτύγχανε 170
 37 βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων
 εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε,
 λέγετε. ἐνταῦθα ἀποδείκνυται Τιμασίῳν ὁ Δαρδανεὺς γνώμην
 οὐκ ἐκκλησιάζειν ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον
 πειράσθαι πείθειν. καὶ ἀπελθόντες ταῦτ' ἐποιοῦν. 175

1 VII. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο ταραττόμενα.
 καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατη-
 γούς διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς
 2 Φᾶσιν. ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον, καὶ ξύλ-
 λογοι ἐγίγνοντο καὶ κύκλοι ξυνίσταντο [καὶ μάλα φοβεροὶ ἦσαν 5
 μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ
 τοὺς ἀγορανόμους· ὅσοι μὴ εἰς τὴν θάλατταν κατέφυγον κατε-
 3 λεύσθησαν]. ἐπεὶ δὲ ἦσθάνετο Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τά-
 χιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι ξυλλεγῆναι
 4 αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέξαι ἀγοράν. οἱ δ' 10

ἐπεὶ τοῦ κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. ἐν-
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον
πρὸς αὐτόν, λέγει δὲ ὧδε.

Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατή- 5
15 σας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούσατε οὖν μου πρὸς θεῶν,
καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ χρή με ἐνθένδε ἀπελθεῖν
πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνονται ἀδικεῖν οἱ ἐμὲ διαβάλ-
λοντες, οὕτως αὐτοῖς χρησθαι ὥσπερ ἄξιον. ὑμεῖς δέ, ἔφη, ἴστε 6
δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι ἐὰν μὲν τις
20 εἰς τὴν Ἑλλάδα μέλλῃ ἰέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν
δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἑῷ. ἔστιν
οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἐξαπατῆσαι ὡς ἥλιος ἐνθεν μὲν
ἀνίσχει, δύεται ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει ἐντεῦθεν; ἀλλὰ 7
μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς
25 τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν, καὶ λέγεται, ὅταν
βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. τοῦτ' οὖν
ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατῆσαι ὥστε ἐμβαίνειν ὁπόταν νότος
πνέῃ; ἀλλὰ γὰρ ὁπόταν γαλήνῃ ἢ ἐμβιβῶ. οὐκοῦν ἐγὼ μὲν 8
ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. πῶς
30 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ
ἐξαπατήσας ἄγοιμι; ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ γοητευ- 9
θέντας ὑπ' ἐμοῦ ἡκεῖν εἰς Φᾶσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν
χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ
μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς
35 μυρίων ἔχοντες ὅπλα. πῶς ἂν οὖν ἀνὴρ μᾶλλον δοίῃ δίκην ἢ
οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος;

Ἄλλ' οὐτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων κάμοι φθονούν- 10
των, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. καίτοι οὐ δικαίως γ' ἂν μοι
φθονοῖεν· τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τις τι ἀγαθὸν
40 δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ
ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελού-
μενον; τί γάρ, ἄρχοντας αἰρουμένων ὑμῶν ἐγὼ τι ἐμποδῶν
εἰμι; παρίημι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαιnéσθω.
ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν 11
45 ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἶεται ταῦτα ἢ ἄλλον ἐξαπατῆσαι

12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἅλις ἔχητε, μὴ ἀπέλ-
θητε πρὶν ἂν ἀκούσητε οἶον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον
πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν
βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἰσχιστοὶ
ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ 50
φίλων καὶ πολεμίων.

13 Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὅτι εἶη
καὶ λέγειν ἐκέλευον. ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθέ
που ὅτι χωρία ἦν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερα-
σουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα 55
ὧν εἶχον, δοκοῦσι δέ μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτῳ χωρίῳ
14 τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἀπελθεῖν. τοῦτο κατα-
μαθὼν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον
διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς
15 πορθήσων, οὐδενὶ ἡμῶν εἰπών. διενερόητο δέ, εἰ λάβοι τόδε τὸ 60
χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰσβάς δὲ εἰς πλοῖον
ἐν ᾧ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος
εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. καὶ ταῦτα
ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν
16 αἰσθάνομαι. παρακαλέσας οὖν ὁπόσους ἔπειθεν ἦγεν ἐπὶ τὸ 65
χωρίον. πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, καὶ
ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ
παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς,
17 οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. ταῦτα δ'
ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῇ· τῶν δὲ πλεόντων 70
ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι.

Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦνται τῶν
ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ
ἡμέτερον χρήζοντες ἐλθεῖν. ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς
τοὺς Κερασουντίους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν 75
18 ἐπ' αὐτούς. ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν
19 αὐτοὺς θάπτειν λαβόντας. τῶν δ' ἀποφυγόντων τινὰς Ἑλλήνων
τυχεῖν ἔτι ὄντας ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους 80

ὅποι ἴοιεν αὐτοί τε ἐτόλμησαν βαλεῖν τοῖς λίθοις καὶ τοῖς ἄλλοις παρεκελεύοντο. καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες.

Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι 20 καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα ξὺν τοῖς Κερασούντιοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί. συγκα- 21 θήμενοι δ' ἔξωθεν τῶν ὅπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ Παῖε παῖε, βάλλε βάλλε, καὶ τάχα δὴ ὀρώμεν πολλοὺς προσ- 90 θέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους. καὶ οἱ μὲν Κερασούντιοι, ὡς δὴ καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς 22 πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. ἦσαν δὲ νῆ Δία καὶ ἡμῶν οἱ ἔδεισαν. ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ 23 ἠρώτων ὅ,τι ἐστὶ τὸ πρᾶγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ᾔδεσαν, 95 ὁμῶς δὲ λίθους εἶχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδότι τινὶ ἐπέτυ- χον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στρά- τευμα. ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν 24 θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἤκουσαν, ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. οἱ 25 100 δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομί- ζοντες ἐπὶ σφᾶς ἵεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. ξυνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνί- γετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. καὶ τούτους τί 105 δοκεῖτε; ἠδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ 26 κυσὶν ἡμῖν ἐμπεπτῶκοι.

Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε 27 κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλύσαι, ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὅ,τι ἂν θέλῃ. καὶ 110 τινες πρὸς ὑμᾶς ἴωσι πρέσβεις εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ οὓς μὲν ἂν 28 ὑμεῖς πάντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται, ὅστις δὲ ἂν ἑαυτὸν ἔλῃται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, 115 οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαίνειν καὶ ἰδιώτην δὲ ἂν

ὑμῶν ἐθέλῃ ἄκριτον, ἣν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν 29 ἐγένετο. οἷα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος 120 ἀποθάνῃ. οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἂν μὴ σὺν ἰσχύϊ ἀφικνήσθε· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοὶ οἱ κατακαίνοντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μὴδὲ ξὺν κηρυκείῳ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. τίς γὰρ ἐθελήσει κῆρυξ 125 ἰέναι κήρυκας ἀπεκτονῶς; ἀλλ' ἡμεῖς Κερασουντίων θάψαι 31 αὐτοὺς ἐδεήθημεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν, ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ 32 ἐρυμνὰ ὑπερδέξια πειράται ἔχων σκηνοῦν. εἰ μέντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε 130 παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἠδέως ποιοῦντες ἔργα ἀσεβῆ, ἢ πολεμίοις πῶς μαχοῦμεθα, ἣν 33 ἀλλήλους κατακαίνωμεν; πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἂν ὄρᾳ τοσαύτην ἀνομίαν ἐν ἡμῖν; ἀγορὰν δὲ τίς ἄξει θαρρῶν, ἣν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινόμεθα; οὐ δὲ 135 δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ἡμᾶς τοιούτους ὄντας ἐπαινέσει; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρ- 34 ξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· 140 εἰ δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατη- γοὺς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς 35 ἐποίησαντο. παραινοῦντος δὲ Ξενοφώντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καθῆραι τὸ στράτευμα. καὶ ἐγένετο 145 καθαρμός.

1 VIII. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ πα- ρεληλυθότος χρόνου. καὶ διδόντων Φιλήσιος μὲν ὥφλε καὶ Ξαν- θικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς, Σοφαίνετος δὲ, ὅτι αἰρεθεὶς * * κατημέλει, δέκα μνᾶς.

5 Ξενοφώντας δὲ κατηγορήσαν τινες φάσκοντες παίεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ 2 Ξενοφὼν ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. ὁ δὲ ἀπεκρίνατο· Ὅπου καὶ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. ὁ δὲ εἶπεν· Ἀλλὰ μὴν χειμῶνός γε ὄντος οἴου λέγεις, 3 σίτου δὲ ἐπιλελοιπότης, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. ὁμῶς δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. πότερον ἦτουν τί σε καὶ 4 ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρφύνησα; ἐπεὶ δὲ τούτων 5 οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν εἰ ὀπλιτεύει. οὐκ ἔφη· πάλιν εἰ πελτάζοι. οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίονον ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκήνων ἐλεύθερος ὢν. ἐνταῦθα δὲ ἀναγιγνώσκει αὐτὸν καὶ 6 ἦρετο· Ἡ σὺν εἰ ὁ τὸν κάμνοντα ἀγαγών; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρριψας. Ἀλλ' 7 ἢ μὲν διάρριψις, ἔφη ὁ Ξενοφὼν, τοιαύτη τις ἐγένετο. διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἀν- 25 δρα. οἶον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ 8 ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον ὅτι εἰς ἡμῶν εἴη· ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γάρ, ὥς ἐγὼ οἶμαι, πολέμοι ἡμῖν ἐφείποντο. συνέφη τοῦτο ὁ ἄνθρωπος. 30 Οὐκοῦν, ἔφη ὁ Ξενοφὼν, ἐπεὶ προῦπεμψά σε, καταλαμβάνω 9 αὐτὸς σὺν τοῖς ὀπισθοφύλαξι προσιὼν βόθρον ὀρύττοντα ὡς κατορύξοντα τὸν ἄνθρωπον, καὶ ἐπιστὰς ἐπήνουν σε. ἐπεὶ δὲ 10 παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι ζῇ ὁ ἀνὴρ, σὺ δ' εἶπας Ὅποσα γε βούλεται· ὥς ἐγὼ γε αὐτὸν οὐκ ἄξω. ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδο- 35 ξας γάρ μοι εἰδοῦτι εὐοκέναι ὅτι ἔζη. Τί οὖν; ἔφη, ἡττόν τι 11 ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφὼν, πάντες ἀποθανούμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι;

12 Τοῦτον μὲν ἀνέκραγον ὡς ὀλίγας παίσειεν· ἄλλους δ' ἐκέλευε 40 13 λέγειν διὰ τί ἕκαστος ἐπλήγη. ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν· Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀταξίας ὅσοις σφύζεσθαι μὲν ἥρκει δι' ὑμῶν ἐν τάξει τε ἰόντων καὶ μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες ἀρπάζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. εἰ δὲ τοῦτο πάντες 45 14 ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. ἤδη δὲ καὶ μαλακίζομένον τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προιέμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ 50 15 σκέλη ἐκτείνας. ἐν ἐμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα, τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγνυσθαι τὸ αἷμα καὶ τῷ ἀποσήπεσθαι τοὺς τῶν ποδῶν 55 16 δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. ἄλλον δὲ γε ἴσως ἀπολειπόμενον που διὰ ῥαστώνην καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπισθεν πορεύεσθαι ἔπαισα 17 πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίλοιτο. καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ 60 δίκαιον, δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἡξίουν λαμβάνειν; 18 Ἀπλοῦς μοι, ἔφη, ὁ λόγος· εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισίν· 19 καὶ γὰρ οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ· εἰ δὲ ὑβρεῖ 65 νομίζετέ με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός εἰμι νῦν ἢ τότε καὶ 20 οἶνον πλείω πίνω, ἀλλ' ὁμῶς οὐδένα παίω· ἐν εὐδία γὰρ ὀρῶ ὑμᾶς. ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὀρᾶτε ὅτι καὶ νεύματος μόνου ἕνεκα χαλεπαίνει μὲν πρῶρεὺς 70 τοῖς ἐν πρῶρᾳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; ἱκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἁμαρτηθέντα πάντα συνεπιτρίψαι. 21 ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε· ἔχοντες ξίφη, οὐ ψήφους, παρέστατε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ

75 ἐβούλεσθε· ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς 22 κακοῖς αὐτῶν ὑβρίζειν ἐὼντες αὐτούς.

Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. Βοῖσκος γοῦν ὁ πύκτης ὁ 23 80 Θετταλὸς τότε μὲν διεμάχετο ὥς κάμνων ἀσπίδα μὴ φέρειν, νῦν δέ, ὥς ἀκούω, Κοτυωριτῶν πολλοὺς ἤδη ἀποδέδυκεν. ἦν οὖν 24 σωφρονῆτε, τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιᾶσι, τοῦτον δέ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, 85 τὴν δὲ ἡμέραν ἀφήσετε.

Ἄλλα γάρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινι ὑμῶν ἀπηχθόμην, 25 μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δέ τῳ ἢ χειμῶνα ἐπεκούρησα ἢ πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι, τούτων δὲ οὐδεὶς μέμνηται, οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπῆ- 90 νεσα οὐδ' εἴ τινα ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὥς ἐδυνάμην, οὐδὲν τούτων μέμνησθε. ἀλλὰ μὴν καλὸν τε καὶ δίκαιον καὶ ὅσιον 26 καὶ ἥδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύνησκον. καὶ περιε- γένητο ὥστε καλῶς ἔχειν.

BOOK VI

1 I. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ καὶ ληζόμενοι ἐκ τῆς Παφλαγονίας. ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς 2 νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολε- 5 μικῶτα πρὸς ἀλλήλους εἶχον ἐκ τούτων. ὁ δὲ Κορύλας, ὃς 5 ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἑλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύ- 3 λας ἔτοιμος εἴη τοὺς Ἑλληνας μῆτε ἀδικεῖν μῆτε ἀδικεῖσθαι· οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ 10 βουλευσούντο, ἐπὶ ξένια δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ 10 καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι.

4 Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν μὲν ἀρκοῦσαν παρείχον, κατακείμενοι δὲ ἐν σκίμποσιν ἐδείπνου, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ. 5 ἐπεὶ δὲ σπονδαί τε ἐγένοντο καὶ ἐπαιάνισαν, ἀνέστησαν πρῶτον 15 μὲν Θράκες καὶ πρὸς αὐλὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλοντο ὑψηλὰ τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· 6 τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσιν ἐδόκει· ὁ δ' ἔπεσε τεχνικῶς πῶς. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὁ μὲν σκυ- 20 λεύσας τὰ ὅπλα τοῦ ἐτέρου ἐξήει ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ 20 τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὥς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ 8 ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν, ὃ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγη- 25 λατεῖ, πυκνὰ δὲ στρεφόμενος ὥς φοβούμενος, ληστής δὲ προσέρ- 25 χεται. ὁ δ' ἐπειδὰν προῖδῃται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα 9 παρὰ τοὺς βοῦς ζεύξας ὀπίσω τῷ χεῖρε δεδεμένον ἐλαύνει. μετὰ 30 τοῦτο Μυσὸς εἰσῆλθεν ἐν ἐκατέρᾳ τῇ χειρὶ ἔχων πέλτην, καὶ

τοτὲ μὲν ὥς δύο ἀντιταττομένων μιμούμενος ὥρχεῖτο, τοτὲ δὲ ὥς
 πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἐξεκυβίστα
 ἔχων τὰς πέλτας, ὥστε ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ 10
 35 περσικὸν ὥρχεῖτο κρούων τὰς πέλτας καὶ ὠκλαζε καὶ ἐξανί-
 στατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ 11
 δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες
 ἐξοπλισάμενοι ὥς ἐδύναντο κάλλιστα ἦσαν τε ἐν ῥυθμῷ πρὸς
 τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιάνισαν καὶ ὥρχήσαντο
 40 ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὁρῶντες δὲ οἱ Πα-
 φλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι.
 ἐπὶ τούτοις ὁρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν 12
 Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὥς ἐδύ-
 νατο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. ἡ δὲ ὥρχήσατο
 45 πυρρίχην ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ Παφλα- 13
 γόνες ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δ' ἔλεγον
 ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἰεν βασιλέα ἐκ τοῦ στρατοπέδου.
 τῇ μὲν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραίᾳ προσήγον αὐτοὺς εἰς τὸ στράτευμα· καὶ 14
 50 ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖ-
 σθαι. μετὰ τοῦτο οἱ μὲν πρέσβεις ὄχοντο· οἱ δὲ Ἕλληνες,
 ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρῆναι, ἀναβάντες ἔπλεον ἡμέραν
 καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν.
 τῇ δ' ἄλλῃ ἀφικνούνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμή- 15
 55 νην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ,
 Μιλησίων δὲ ἄποικοί εἰσιν. οὗτοι δὲ ξένια πέμπουσι τοῖς
 Ἕλλησιν ἀλφίτων μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια
 χίλια καὶ πεντακόσια.

Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρη ἔχων. καὶ οἱ μὲν 16
 60 στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὃ δ' ἦγε μὲν
 οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοῖ αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρ-
 χος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφίκοντο
 ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι. καὶ ἐν ταύτῃ τῇ 17
 Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε.

65 Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἤδη μᾶλλον ἢ
 πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται.

18 ἡγήσαντο οὖν, εἰ ἓνα ἔλοινο ἀρχοντα, μᾶλλον ἂν ἢ πολυαρχίας
 οὔσης δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ
 ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἴ
 τι αὐτὸ δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν 70
 πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἄν· τὸν δ'
 ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.

19 Ὡς δὲ ταῦτα διεννοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ
 οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώ-
 σκει, καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι 75
 20 τὴν ἀρχήν. ὁ δὲ Ξενοφὼν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ
 τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς
 τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ
 21 τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμή-
 ματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἀρχοντα. 80
 ὁπότε δ' αὐτὸ ἐνθυμοῖτο ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ
 μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασ-
 μένην δόξαν ἀποβαλεῖν, ἠπορεῖτο.

22 Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς
 θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ 85
 Διὶ τῷ βασιλεῖ, ὥσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ
 ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακέναι ὃ εἶδεν ὅτε
 23 ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. καὶ
 ὅτε ἐξ Ἐφέσου ὠρμάτο Κύρῳ συσταθισόμενος, αἰετὸν ἀνεμιμνή-
 σκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὅνπερ ὁ μάν- 90
 τις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ
 ἰδιωτικός, καὶ ἐνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα
 ἐπιτίθεσθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι
 τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ
 24 ἐπιτήδεια. οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει 95
 μήτε προσδεῖσθαι τῆς ἀρχῆς μήτε εἰ αἰροῖντο ἀποδέχεσθαι.
 τοῦτο μὲν δὴ οὕτως ἐγένετο.

25 Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι·
 καὶ ἐπεὶ τοῦτο ἔδοξε, προὔβαλλοντο αὐτόν. ἐπεὶ δὲ ἐδόκει
 δῆλον εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ 100
 ἔλεξε τάδε.

Ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἂν 26
 θρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς
 αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι
 105 ὑπὸ ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὔτε ὑμῖν
 μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν,
 εἴ τι δέοισθε παρ' αὐτῶν· ἐμοί τε αὖ οὐ πάννυ τι νομίζω ἀσφαλὲς
 εἶναι τοῦτο. ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύ- 27
 σαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν
 110 Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο 28
 ὁμολόγησαν, εὐθύς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα
 ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖν ὅπου
 δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ
 μὴ λῖαν ἂν ταχὺ σωφρονισθεῖν. ὁ δὲ ὑμεῖς ἐννοεῖτε ὅτι ἦττον 29
 115 ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν
 ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν
 πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ
 σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλῃσθε, οὐκ ἂν θαυμάσαιμι εἴ
 τινα εὐροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

120 Ἐπεὶ ταῦτα εἶπε, πολὺ πλείονες ἀνίσταντο λέγοντες ὡς δέοι 30
 αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη,
 εἰ οὕτως ἔχοι· ἢ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι
 συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται; ἐπεὶ εἰ
 οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν,
 125 ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου
 ἀνεθορύβησαν.

Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· 31
 Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάννυ εἰδῆτε, ὁμνύω ὑμῖν θεοὺς πάντας
 καὶ πάσας, ἢ μὴν ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ἤσθανόμην,
 130 ἐθυόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν
 καὶ ἐμοὶ ὑποστήναι· καί μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσή-
 μηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι
 με δεῖ.

Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρέθη, 32
 135 παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν
 ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε· Ξενοφῶντα μέντοι, ἔφη,

ὠνήσατε οὐχ ἐλόμενοι. ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν
 αὐτὸν πρὸς Ἀναξίβιον ὅτι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγά-
 ζοντος. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον ἂν συνάρ-
 χειν ἐθελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ 140
 33 ἑαυτῷ Λάκωνι ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ
 πειράσομαι ὅτι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ὑμεῖς
 οὕτω παρασκευάζεσθε ὡς αὐριον, ἐὰν πλοῦς ᾖ, ἀναξόμενοι· ὁ δὲ
 πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκείσε πειρᾶσθαι
 κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὴν ἐκείσε ἔλθωμεν, βουλευσόμεθα. 145

1 II. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον
 καλῷ ἡμέρας δύο παρὰ γῆν. καὶ παραπλέοντες [ἐθεώρουν τὴν
 τε Ἰασονίαν ἀκτὴν, ἐνθα ἢ Ἀργὸν λέγεται ὀρμίσασθαι, καὶ τῶν
 ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ
 τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλως, μετὰ τοῦτο τοῦ Παρθενίου· 5
 τοῦτον δὲ παραπλεύσαντες] ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλ-
 ληνίδα Μεγαρέων ἀποικον, οὐσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ.
 2 καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρονήσῳ, ἐνθα λέγεται
 ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα
 δεικνύασι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 10
 3 ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφί-
 των μεδίμνους τρισχιλίους καὶ οἶνου κεράμια δισχίλια καὶ βοῦς
 εἴκοσι καὶ οἷς ἑκατόν. ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς
 Λύκος ὄνομα, εὐρὸς ὡς δύο πλέθρων.

4 Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλεύοντο τὴν λοιπὴν πο- 15
 ρεῖαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ
 τοῦ Πόντου. ἀναστὰς δὲ Λύκων Ἀχαιοὺς εἶπε· Θαυμάζω μὲν,
 ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν
 σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν
 ἡμερῶν σιτία· ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, 20
 ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ
 5 τρισχιλίους κυζικηνοὺς· ἄλλος δ' εἶπε μὴ ἔλαττον ἢ μυρίους·
 καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν
 πρὸς τὴν πόλιν, καὶ εἰδέναι ὅτι ἂν ἀπαγγέλλωσι, καὶ πρὸς
 6 ταῦτα βουλευέσθαι. ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον 25
 μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο· ἔστι δ' οἱ καὶ Ξενοφῶντα.

οὐ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ,τι μὴ αὐτοὶ ἐθέλοντες διδοίεν. ἐπεὶ δ' οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν καὶ Καλλίμαχον Παρράσιον καὶ Ἀγασίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς ἤτιῶντο διαφθείρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὥς αἰσχροὺς εἶη ἄρχειν Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμόνιον μηδεμίαν δύναμιν παρεχομένους εἰς τὴν στρατιάν καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι — καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῖς τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοί — εἰ οὖν σωφρονοῖεν, αὐτοὶ συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἰ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ,τι δοκοίη τοῦτο ποιεῖν. ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτῃ ἢ ἐβδόμῃ ἀφ' ἧς ἤρεθθη.

Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετὰ τῶν μεινάντων τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμολογῆς φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα· ὅπως οὖν μηδεὶς μετᾴσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν

ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ, πότερα λῶον καὶ ἄμεινον εἴη στρατεύεσθαι ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι. οὕτω γίγνεται τὸ στράτευμα τρίχα, Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι, ὀπλῖται πάντες, Χειρισόφῳ δ' ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες, Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους. ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τετταράκοντα ἵππεας.

Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς Θράκης. Χειρίσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦεν· καὶ γὰρ ἡσθένει. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογείας ἐπορεύετο.

III. [Ὅν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.]

Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. οἱ μὲν Ἀρκάδες ὥς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας, στάδια ἀπὸ θαλάττης ὥς τριάκοντα. ἐπεὶ δὲ φῶς ἐγένετο, ἦγεν ἕκαστος ὁ στρατηγὸς τὸν αὐτοῦ λόχον ἐπὶ κώμην· ὅποια δὲ μείζων ἐδόκει εἶναι, σὺνδυο λόχους ἦγον οἱ στρατηγοί. συνεβάλλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίζεσθαι· καὶ ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Θράκες ἠθροίζοντο οἱ διαφεύγοντες· πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον, μὲν τῷ Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιδόντι ἤδη εἰς

15 τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. καὶ 5
τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει
χαράδρας τρέπονται αὐτούς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκ-
τινύασι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα
στρατηγῶν τοῦ Ἡγησάνδρου ὁκτὼ μόνους ἔλιπον· καὶ αὐτὸς
20 Ἡγήσανδρος ἐσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνήλθον οἱ μὲν σὺν πράγμασιν οἱ 6
δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες ἐπεὶ ἠτύχησαν τοῦτο τὸ
εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρρωμένως
τῆς νυκτός. καὶ ἅμα ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ
25 Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἱππεῖς πολλοὶ καὶ
πελτασταί, καὶ αἰὲ πλέονες συνέρρεον· καὶ προσέβαλλον πρὸς 7
τοὺς ὀπίστας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην
εἶχον οὔτε ἀκοντιστήν οὔτε ἱππέα· οἱ δὲ προσθέοντες καὶ
προσελαύνοντες ἠκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως
30 ἀπέφευγον· ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. καὶ τῶν μὲν πολλοὶ 8
ἐτιτρώσκοντο, τῶν δὲ οὐδεῖς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ
τοῦ χωρίου, ἀλλὰ τελευτώντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς
οἱ Θρᾶκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· 9
καὶ τὰ μὲν ἄλλα ὠμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ
35 Θρᾶκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ ἴσχετο. τὰ
μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικ- 10
νεῖται εἰς Κάλπης λιμένα.

Ξενοφῶντι δὲ διὰ τῆς μεσογείας πορευομένῳ οἱ ἱππεῖς προ-
40 καταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. καὶ
ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ᾔσθηνται
ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. οἱ δὲ ἔλεγον πάντα τὰ 11
γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες
πάντες περικεκυκλωμένοι εἶεν αὐτούς. ἐνταῦθα τοὺς μὲν ἀνθρώ-
45 πους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅποι δέοι·
σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·
Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ 12
ἐπὶ λόφου τινὸς πολιορκοῦνται. νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπο-
λοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν

13 ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν ἡμῖν 50
ὥς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν
ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδύ-
16 νεύωμεν. ἡμεῖς γὰρ ἀποδραίμεν ἂν οὐδαμοῖ ἐνθένδε· πολλὴ
(14) μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς
Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι πλησίον· εἰς Κάλπης δὲ 55
λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωται, ἐλαχίστη
ὁδός. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν οἷς ἀποπλευσοῦμεθα,
17 μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ
(15) πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μόνοις κἀκίόν
ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόν- 60
τας κοινῇ τῆς σωτηρίας ἔχεσθαι. ἀλλὰ χρὴ παρασκευασα-
μένους τὴν γνώμην πορεύεσθαι ὥς νῦν ἢ εὐκλεῶς τελευτήσαι
ἐστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἕλληνας τοσούτους σώ-
18 σαντας. καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὅς τοὺς μεγαληγορήσαντας
(16) ὥς πλέον φρονούντας ταπεινῶσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ 65
τῶν θεῶν ἀρχομένους ἐντιμοτέρους ἐκείνων καταστήσαι. ἀλλ'
ἔπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον
14 δύνησθε ποιεῖν. νῦν μὲν οὖν στρατοπεδευσώμεθα προελθόντες
(17) ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἔως δ' ἂν
πορευώμεθα, Τιμασίῳ ἔχων τοὺς ἱππεῖς προελαυνέτω ἐφορῶν 70
ἡμᾶς καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ.

15 Ταῦτ' εἰπὼν ἡγείτο. παρέπεμψε δὲ καὶ τῶν γυμνήτων
(18) ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἴ
πού τί ποθεν καθορῶεν, σημαίνουσιν· ἐκέλευε δὲ καίειν ἅπαντα
19 ὅτῳ ἐντυγχάνουσιν καυσίμῳ. οἱ δὲ ἱππεῖς σπειρόμενοι ἐφ' ὅσον 75
καλῶς εἶχεν ἔκαιον, καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ
ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἐώρων, καὶ ἡ στρατιὰ δέ, εἴ τιτι
παραλειπομένῳ ἐντυγχάνουσιν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι
20 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, κατεστρα-
τοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων 80
πυρὰ ἐώρων, ἀπείχον δὲ ὥς τετταράκοντα σταδίους, καὶ αὐτοὶ ὥς
21 ἐδύναντο πλείστα πυρὰ ἔκαιον. ἐπεὶ δὲ ἐδείπνησαν τάχιστα,
παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα
φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι

85 τοῖς θεοῖς, συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο
τάχιστα. Τιμασίῳ δὲ καὶ οἱ ἱππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ 22
προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα
ἐπολιορκοῦντο οἱ Ἕλληνες. καὶ οὐχ ὀρώσιν οὔτε φίλιον στρα-
τευμα οὔτε πολέμιον—καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν
90 Ξενοφῶντα καὶ τὸ στρατευμα—γράδια δὲ καὶ γερόντια καὶ
πρόβατα ὀλίγα καὶ βοὺς καταλελειμμένους. καὶ τὸ μὲν πρῶ- 23
τον θαῦμα ἦν τί εἴη τὸ γεγενημένον, ἔπειτα δὲ καὶ τῶν καταλε-
λειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θρᾷκες ἀφ' ἐσπέρας ᾤχοντο
ἀπιόντες, καὶ τοὺς Ἕλληνας δ' ἔφασαν οἴχεσθαι· ὅποι δέ, οὐκ
95 εἰδέναι.

Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, 24
συσκευσάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμείξαι
τοῖς ἄλλοις εἰς Κάλπης λιμένα. καὶ πορευόμενοι ἐώρων τὸν
στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν.
100 ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ
ἡσπάζοντο ὥσπερ ἀδελφούς. καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν 25
περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ,
ἔφασαν, ὥμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐκέθ'
ἐωρώμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι
105 δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον· σχεδὸν γὰρ
ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ 26
χρόνος ἐξῆκεν, ὥμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβη-
θέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ
ἀπολείπεσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

IV. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠϋλίζοντο ἐπὶ τοῦ 1
αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο δὲ καλεῖται
Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη
δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι
5 Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριήρει 2
μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μακρὰς
πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε
Ἕλληνίς, ἀλλὰ Θρᾷκες Βιθυνοί· καὶ οὐδ' ἂν λάβωσι τῶν
Ἕλλήνων ἐκπίπτοντας ἢ ἄλλως πῶς δεινὰ ὑβρίζειν λέγονται
10 τοὺς Ἕλληνας. ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κείται ἐκατέ- 3

ρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου, ἔστι δ' ἐν τῇ
θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθῆκον
αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπῃ ἐλάχιστον οὐ μείον εἴκοσιν
ὀργυῶν, ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνέκων τοῦ χωρίου μάλιστα
τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον 15
1 ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ
τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. κρήνη δὲ ἡδέος ὕδατος καὶ
ἄφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ
χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ
5 καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὄρος εἰς μεσό- 20
γειαν μὲν ἀνέκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ
ἄλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι σταδίοις δασὺ
6 πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. ἡ δὲ ἄλλη
χώρα καλὴ καὶ πολλή, καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ
οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυρούς καὶ ὄσπρια 25
πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέλους
πολλὰς καὶ ἡδυοῖνους καὶ τὰλλα πάντα πλὴν ἐλαῶν.
7 Ἡ μὲν χώρα ἦν τοιαύτη. ἐσκήνουν δ' ἐν τῷ αἰγιαλῷ πρὸς
τῇ θαλάττῃ· εἰς δὲ τόπον πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο
στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπι- 30
8 βουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. τῶν γὰρ
στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ
ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ
μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα,
καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35
τέκνα καταλιπόντες ὡς χρήματ' αὐτοῖς κτησάμενοι ἤξοντες
πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ
ἀγαθὰ πράττειν. τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα
σφῆζεσθαι.

9 Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' 40
ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν·
ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ
ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς
πλείστους ἔνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν
πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν 45

ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὥς ἐδύναντο κάλλιστα· οὓς δὲ μὴ ἠύρισκον, κευοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώ- 10 ρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες· συνῆγε δὲ μάλιστα ὁ Ἀγασίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ 11 δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι, καὶ κατὰ χώραν ἀπιέναι ἢ περ 55 πρόσθεν εἶχε τὸ στράτευμα καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. καὶ Χειρίσοφος μὲν ἤδη ἐτετελευτήκει φάρμακον πιὼν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶ- 12 ται, τὴν μὲν πορείαν, ὥς ἔοικε πεζῇ ποιητέον· οὐ γὰρ ἔστι 60 πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. ἡμεῖς οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὥς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοι ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ 13 παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμπρακιώτης ἤδη 65 ἀπεδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά· ταύτην μὲν οὖν τὴν ἡμέραν 14 ἐπαύσαντο. καὶ τινες ἐτόλμων λέγειν ὥς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὥς τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. ἐντεῦθεν κηρύξας τῇ αὔριον παρῆναι ἐπὶ 15 70 τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἴ τις εἴη, παραγγείλας παρῆναι ὥς συνθεασόμενον τὰ ἱερά, ἔθυε· καὶ ἐνταῦθα παρῆσαν πολλοί. θυομένῳ δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο 16 τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν ἂ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία πω 75 παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν· ὦ ἄνδρες, 17 ἐπὶ μὲν τῇ πορείᾳ, ὥς ὁρᾶτε, τὰ ἱερά οὐπω γίγνεται· τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. ἀναστὰς τις εἶπεν· Καὶ εἰκότως 18 80 ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὥς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου

χθὲς ἤκουτος πλοῖον ἤκουσά τινος Κλέανδρος ὁ ἐκ Βυζαντίου 19 ἄρμοστής μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέναι. καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ ἱερά. καὶ ἤδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον ὅτι 85 οὐκ ἔχοιεν τὰ ἐπιτήδεια. ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

20 Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρα-
τιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπελελοίπει. οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 90
21 εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά 22 προχωροῖ ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὥς οὐδὲν δέοι εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. καὶ 95 πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλέανδρος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι εἴ τι ἐν τούτῳ εἴη. ἀλλ' οὐδ' ὥς ἐγένοντο.

23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος 100 αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην, ὃς ἔφη κώμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὥς ἡγεμόνος ἐσομένου. ἐξ-
έρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς δισχιλίους ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς 105
24 κώμαις καὶ διεσπείροντο ὥς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκω-
λύσαι τοὺς Ἕλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ 110
25 ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφευγόντων εἰς τὸ στρατόπεδον. καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ ἐγεγέννητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαιγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι οἱ 26 μέχρι τριάκοντα ἐτῶν ἅπαντες. καὶ ἀναλαβόντες τοὺς λοιποὺς 115

ἄνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἤδη μὲν ἀμφὶ
 ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνο-
 ποιοῦντο, καὶ ἑξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπι-
 γενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκαινον τοὺς δὲ ἐδίωξαν
 120 μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα 27
 πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρα-
 τόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία·
 ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοὺς φύλαξι.

V. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ 1
 στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἡγούντο· οἱ δὲ εἶποντο ἀναλα-
 βόντες τὰ ὄπλα καὶ τὰ σκεύη. πρὶν δὲ ἀρίστου ὥραν εἶναι
 ἀπετάφρευον ἢ ἡ εἵσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν
 5 ἅπαν, καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ Ἡρακλείας
 ἦκεν ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον· πρῶ δ' ἀναστὰς Ξενοφῶν 2
 ἐθύετο ἐπ' ἐξόδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου.
 καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ αἰετὸν αἰσιον ὁ μάντις
 Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. καὶ 3
 10 διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστή-
 σαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον
 καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες 4
 ἐξῆσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα
 καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ
 15 στρατιῶται ἀπέλειπον αὐτόν, αἰσχυρόμενοι μὴ ἐφέπεσθαι τῶν
 ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταρά-
 κοντα ἔτη. καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν 5
 δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ
 τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας
 20 νεκροὺς ἔθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας. ἐπεὶ 6
 δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις
 ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν
 τρόπον ὁπόσους ἐπελάμβανε ἢ στρατιά. ἐπεὶ δὲ εἰς τὴν ὁδὸν
 ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄθροοι, συνενεγκόντες
 25 αὐτοὺς ἔθαψαν.

Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προάγοντες τὸ στρά- 7
 τευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅ,τι τις ὁρῶν

ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης ὁρῶσι τοὺς πολεμίους ὑπερ-
 βάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ
 φάλαγγος ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης 30
 καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν.
 8 ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοι, ἔστησαν ἀπέχοντες
 αὐτῶν ὅσον πεντεκαίδεκα σταδίου. ἐκ τούτου εὐθὺς ὁ Ἀρηξίων
 ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου
 9 καλὰ τὰ σφάγια. ἔνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες 35
 στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας ἵν' ἂν που
 δέῃ ὧσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι καὶ οἱ πολέμοι τεταραγ-
 μένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει
 10 ταῦτα πᾶσιν. Ὑμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς
 ἐναντίους, ὥς μὴ ἐστήκωμεν, ἐπεὶ ὠφθήμεν καὶ εἶδομεν τοὺς 40
 πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας
 11 ἢ περ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἥσυχoi προῆγον, ὁ δὲ τρεῖς
 ἀφελὼν τὰς τελευταίας τάξεις ἀνὰ διακοσίους ἄνδρας τὴν μὲν
 ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι ἀπολιπόντας ὥς πλέθρον·
 Σαμόδας Ἀχαιοὺς ταύτης ἡρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ 45
 ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἡρχε τῆς τάξεως· τὴν
 δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναίους ταύτη ἐφειστήκει.
 12 Προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ
 καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος.
 καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ 50
 13 ἡγούμενον. καὶ ὁ Ξενοφῶν θαυμάσας ὅ,τι τὸ ἴσχον εἴη τὴν
 πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγύην, ἐλαύνει ἢ τάχιστα.
 ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρα-
 τηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον
 νάπος.

55

14 Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἀλλ' ἴστε μὲν
 με, ὦ ἄνδρες, οὐδένα πῶ κίνδυνον προξενήσαντα ὑμῖν ἐθελού-
 σιον· οὐ γὰρ δόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ
 15 σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν
 ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι 60
 16 ἡμῖν ὁπότεν ἀπίωμεν ἔψονται καὶ ἐπιπесοῦνται. ὁρᾶτε δὴ
 πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ

ὄπλα ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους
θεᾶσθαι. ἴστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ 17
65 καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ.
ἐγὼ γοῦν ἡδὶον ἂν σὺν ἡμίσεσιν ἐπιοίην ἢ σὺν διπλασίοις ἀπο-
χωροίην. καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς
ἐλπίζετε δέξασθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι
τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὀπισθεν νάπος χαλε- 18
70 πὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ' οὐχὶ καὶ ἀρπάσαι
ἄξιον; τοῖς μὲν γὰρ πολεμίους ἐγὼ βουλοίμην ἂν εὖπορα πάντα
φαίνεσθαι ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ
διδάσκεσθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. θαυμάζω δ' ἐγώ γε
καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν
75 ἄλλων ὧν διαπεπορεύμεθα χωρίων. πῶς γὰρ δὴ διαβατὸν τὸ 19
πεδίου, εἰ μὴ νικήσομεν τοὺς ἰππέας; πῶς δὲ ἂ διεληλύθαμεν
ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφέπωνται; ἣν δὲ δὴ καὶ σωθῶμεν 20
ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι
τὰ ἀπάξοιτα οὔτε σῖτος ᾧ θρεψόμεθα μένοντες, δεήσει δέ, ἣν
80 θᾶττον ἐκεῖ γενώμεθα, θᾶττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήδεια.
οὐκοῦν νῦν κρεῖττον ἡρισθηκότας μάχεσθαι ἢ αὐριον ἀναρίστους. 21
ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ αἰσιοὶ τά τε σφάγια
κάλλιστα· ἴωμεν ἐπὶ τοὺς ἄνδρας. οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς
πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.
85 Ἐντεῦθεν οἱ λοχαγοὶ ἡγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. 22
καὶ ὃς ἡγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ
νάπους ὧν· θᾶττον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι
τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμη-
ρύοντο. ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα ἔλεγεν· 23
90 Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε
ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες, καὶ
τοῦτο ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' 24
ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ καὶ ἀλλήλους παρακαλεῖτε ὀνο-
μαστί. ἡδὺ τοι ἀνδρείον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα
95 μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, 25
καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς

πολεμίους. παρήγγελτο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον
ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προσβολὴν
καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. ἐκ τούτου 100
σύνθημα παρῆει Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμὼν. οἱ δὲ πολέμιοι
26 ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον,
ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους
πρίν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὥρμησαν, οἱ θ' ἰππεῖς
καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 105
27 ἀλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη
καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα
ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο
28 οἱ πολέμιοι, ἀλλὰ ἔφευγον. καὶ Τιμασίων μὲν ἔχων τοὺς ἰππεῖς
ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ ἐδύναντο ὡς ὀλίγοι ὄντες. 110
τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθύς διεσπάρη, καθ' ὃ οἱ
Ἕλληνες ἰππεῖς ἦσαν, τὸ δὲ δεξιὸν ἄτε οὐ σφόδρα διωκόμενον
29 ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας
αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἤδη ἐπ'
αὐτούς. παιανίσαντες οὖν εὐθύς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. 115
καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν διεσπάρη·
ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἰππικὸν φόβον παρείχε τὸ τῶν
30 πολεμίων πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβά-
ζου ἰππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἰππέας πρὸς τοῦτο
συναθροισμένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνό- 120
μενα ἀπειρήκεσαν μὲν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον
εἶναι οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρρηκότες ἀναπαύσαιτο.
31 συνταξάμενοι δὴ πορεύονται. ἐντεῦθεν οἱ πολέμιοι ἰππεῖς φεύ-
γουσι κατὰ τοῦ πρानοῦς ὁμοίως ὥσπερ ὑπὸ ἰππέων διωκόμενοι·
νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ 125
32 προαπετράποντο διώκοντες· ὁψὲ γὰρ ἦν. ἐπανελθόντες δὲ ἔνθα
ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον ἀπῆσαν ἐπὶ
θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ
τὸ στρατόπεδον.

1 VI. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ
ἀπῆγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προ-
σωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς

τριήρεις καὶ τὰ πλοῖα ὡς ἤξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας σὺν
 5 τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρούς καὶ
 κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν
 ἡ χώρα πλὴν ἐλαίου. καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα 2
 ἀναπαυόμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξιόντες·
 ὁπότε δὲ ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι
 10 τι, δημόσιον ἔδοξεν εἶναι. ἤδη δὲ ἦν πάντων ἀφθονία· καὶ γὰρ 3
 ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων καὶ οἱ
 παραπλέοντες ἄσμενοι κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλεις
 καὶ λιμὴν εἶη. ἔπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον 4
 ᾧκου πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίζει τὸ χωρίον,
 15 ἐρωτῶντες ὅτι δέοι ποιοῦντας φίλους εἶναι. ὁ δ' ἐπεδείκνυνεν
 αὐτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, 5
 πλοῖον δ' οὐδέν. ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὅν ὅτε ἀφίκετο
 καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφεσαν πρό-
 20 βατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῳ λέγου-
 σιν, ὅς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζούντος, καὶ
 κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν,
 τὰ δὲ σφίσιν ἀποδοῦναι. εὐθύς δ' ἐκείνος ἀπελαύνει τοὺς περιε- 6
 στῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη, καὶ τῷ
 25 Κλεάνδρῳ λέγει ἐλθὼν ὅτι ἀρπάζειν ἐπιχειροῦσιν. ὁ δὲ κελεύει
 τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβὼν ἠγέτινα· 7
 περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος
 λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι
 βάλλειν τὸν Δεξιππον, ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ
 30 καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφευγον εἰς τὴν θάλατταν, καὶ
 Κλέανδρος δ' ἔφευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ 8
 κατεκώλυόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα,
 ἀλλὰ τὸ δόγμα αἴτιον εἶη τοῦ στρατεύματος ταῦτα γενέσθαι.
 ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιππου τε ἀνερειζόμενος καὶ αὐτὸς 9
 35 ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδε-
 μίαν πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμίους. ἤρχον δὲ τότε
 πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. ἐνταῦθα πονηρὸν 10
 τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν

ταῦτα. ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν
 11 ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. ἦν δὲ ὅν ἐξήτει Ἀγασίας 40
 διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλλεν αὐτὸν ὁ
 Δεξιππος.

Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ
 ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέ-
 ανδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι, ἀλλ' ἀναστὰς 45
 12 ἔλεξεν· Ὡς ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐδὲν φαῦλον δοκεῖ εἶναι
 τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν
 ὥσπερ λέγει. εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ
 Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δέ εἰσι καὶ εἰς
 ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βούλονται διαπράτ- 50
 13 τεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει,
 ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ
 δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας, ἔτι
 δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει,
 χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ 55
 ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.
 14 οὐκ οὐκ οὐτε ἐνὸς ἀνδρὸς ἕνεκα οὐτε δυοῖν ἡμᾶς τοὺς ἄλλους
 τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅτι ἂν κελεύωσι· καὶ
 15 γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμέν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν,
 καὶ γὰρ ἀκούω Δεξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν 60
 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν
 οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς
 Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω
 ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς
 16 ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ 65
 εἴ τινα ἄλλον αἰτιάται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ
 κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. ὡς
 δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ
 τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα,
 ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων. 70

17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγώ, ὦ ἄνδρες,
 ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με Ξενοφῶντα κελεύσαι
 ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι

ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, δν
 75 ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφει-
 λόμην, ὁμολογῶ. καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαυτὸν, 18
 ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ ὅτι ἂν
 βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις
 σφύζοισθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι
 80 μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἂν τι ἐγὼ
 παραλίπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.

Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὕστινας βούλοιτο προελό- 19
 μενον ἰέναι. ὃ δὲ προείλετο τοὺς στρατηγούς. μετὰ ταῦτα
 ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ
 85 ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοί· 20
 Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευσέ
 σε, εἴτε πάντας αἰτιᾶ, κρίναντα σὲ αὐτὸν χρῆσθαι ὅτι ἂν βούλη,
 εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ τούτους ἀξιούσι παρα-
 σχεῖν σοι ἑαυτοὺς εἰς κρίσιν. εἴ τι οὖν ἡμῶν τινα αἰτιᾶ,
 90 πάρεσμέν σοι ἡμεῖς· εἴ τι δὲ ἄλλον τινὰ, φράσον· οὐδεὶς γὰρ
 ἀπέσται ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. μετὰ ταῦτα παρελθὼν 21
 ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλεάνδρε, ὁ ἀφελόμενος Δεξιπ-
 που ἄγοντος τούτου τὸν ἄνδρα καὶ παίειν κελεύσας Δεξιππον.
 τούτου μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δεξιππον δὲ οἶδα 22
 95 αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἥς ἡττησά-
 μεθα παρὰ Τραπεζουντίων ἐφ' ᾧτε πλοῖα συλλέγειν ὡς σφ-
 ζοίμεθα, καὶ ἀποδράντα Δεξιππον καὶ προδόντα τοὺς στρατιώτας
 μεθ' ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν 23
 τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτου, αὐτοί
 100 τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. ἤκουε γάρ, ὥσπερ ἡμεῖς, ὡς
 ἄπορον εἶη πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ
 σωθῆναι εἰς τὴν Ἑλλάδα. τούτου οὖν τοιοῦτον ὄντα ἀφειλόμην.
 εἰ δὲ σὺ ἡγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν 24
 ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δέ,
 105 ἂν ἐμὲ νῦν ἀποκτείνῃς, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα
 ἀγαθὸν ἀποκτείνων.

Ἀκούσας ταῦτα ὁ Κλεάνδρος εἶπεν ὅτι Δεξιππον μὲν οὐκ 25
 ἐπαινοίη, εἰ ταῦτα πεποικῶς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ'

εἰ παμπόνηρος ἦν Δεξιππος βία χρῆναι πᾶσχειν αὐτόν, ἀλλὰ
 26 κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. νῦν 110
 οὖν ἅπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω,
 πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε
 ἄλλον οὐδένα ἔτι, ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν
 27 ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλεάνδρε, εἰ καὶ οἶμι
 με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' 115
 εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν
 δόγμα, εἴ τις ὁπότε ἡ στρατιὰ ἐξίοι ἰδίᾳ λήζοιτο, δημόσια εἶναι
 28 τὰ ληφθέντα. ταῦτα εἶπον· ἐκ τούτου με λαβὼν οὗτος ἡγεν,
 ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσῃ
 τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ 120
 Κλεάνδρος εἶπεν· Ἐπεὶ τοίνυν συναίτιος εἰ, κατὰμενε, ἵνα καὶ
 περὶ σοῦ βουλευσώμεθα.

Ἐκ τούτου οἱ μὲν ἀμφὶ Κλεάνδρον ἡρίστων· τὴν δὲ στρατιὰν
 συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλεάν-
 30 δρον παραιτησομένους περὶ τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς 125
 πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρ-
 τιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδαιοι εἶναι δεῖσθαι Κλεάν-
 31 δρου κατὰ πάντα τρόπον ἀφείναι τὸν ἄνδρα. ἐλθὼν οὖν ὁ
 Ξενοφῶν λέγει· Ἐχεις μὲν, ὦ Κλεάνδρε, τοὺς ἄνδρας, καὶ ἡ
 στρατιὰ σοι ὑφείτο ὅτι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ 130
 περὶ αὐτῶν ἀπάντων. νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι
 σφίσι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν
 32 χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δέ σου τυχόντες
 ὑπισχνούνται σοι ἀντὶ τούτων, ἦν βούλη ἡγεῖσθαι αὐτῶν καὶ ἦν
 οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξιν σοι καὶ ὡς κόσμιοί εἰσι καὶ ὡς 135
 ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ
 33 φοβεῖσθαι. δέονται δέ σου καὶ τούτο, παραγενόμενον καὶ
 ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιππου καὶ σφῶν τῶν
 34 ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νείμαι. ἀκού-
 σας ταῦτα ὁ Κλεάνδρος, Ἀλλὰ ναὶ τῷ σιῷ, ἔφη, ταχύ τοι 140
 ὑμῖν ἀποκρινούμαι. καὶ τῷ τε ἄνδρῳ ὑμῖν δίδωμι καὶ αὐτὸς
 παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν
 Ἑλλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ

περὶ ὑμῶν ἐνίων ἤκουον ὥς τὸ στράτευμα ἀφίστατε ἀπὸ
145 Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπήλθον, ἔχοντες τὸν ἄνδρα· 35
Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνὴν Ξενοφῶντι φιλικῶς
καὶ ξενίαν ξυνεβάλλοντο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-
γελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν
150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ
μὲν οὐ τελέθει τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
ἕνεκα· ὑμῖν γάρ, ὥς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκεῖσε ἤκητε, δεξόμεθα ὥς
155 ἂν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πρόβατα· ὃ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπλει. οἱ δὲ στρατιῶται διαθέμενοι τὸν σῖτον ὃν ἦσαν συγ-
κεκομισμένοι καὶ τᾶλλα ᾧ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν
160 Βιθυνῶν. ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, 38
ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν
ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφί-
κοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
165 ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

BOOK VII

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν
οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν
ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ
Πόντου πεζῇ ἐξιόντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ
στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5
λόγῳ δεδήλωται.]
- 2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ
ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν
ναύαρχον — ὃ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν — ἐδεῖτο διαβιβάσαι
τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσιν 10
- 3 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς
καὶ λοχαγούς εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθο-
- 4 φορὰν ἔσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βου-
λευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο
ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15
ἐκέλευσεν αὐτὸν συνδιαβάνα ἔπειτα οὕτως ἀπαλλάττεσθαι.
ἔφη οὖν ταῦτα ποιήσιν.
- 5 Σεύθης δὲ ὁ Θράξ πέμπει Μηδοσάδην καὶ κελεύει Ξενο-
φῶντα συμπροθυμείσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη
- 6 αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. ὃ δ' εἶπεν· 20
Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν
τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῇ, ἐγὼ
μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους
ὄντας προσφερέσθω ὥς ἂν αὐτῷ δοκῇ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25
ται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λα-
βόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὥς
ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρα-
τιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν
- 8 πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάν- 30
δρῳ τῷ ἀρμοστῇ ξένος γεγεννημένος προσελθὼν ἡσπάζετο αὐτὸν

ὡς ἀποπλευσούμενος ἤδη. ὁ δὲ αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. ὁ δ' εἶπεν· Ἄλλ' αἴτιος 9
35 μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἄλλ' ὅμως, 10
ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον, ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα.
40 οὕτως ἐλθόντες ἔλεγον ταῦτα.

Ὁ δὲ ἐκέλευεν οὕτω ποιεῖν καὶ ἐξίεναι τὴν ταχίστην συσ- 11
κευασαμένους, καὶ προσανείπεν, ὅς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμόν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἐξῆσαν 12
οἳ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἄρδην πάντες πλὴν 45
ὀλίγων ἔξω ἦσαν, καὶ Ἑτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς ὁπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλῶν. ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατη- 13
γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβά-
νετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ 50
πυροὶ καὶ τᾶλλα ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερ-
ρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. ἐπακούσαντες δέ 14
τινες τῶν στρατιωτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ 55
ὅρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν ᾧ δὲ 15
ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. ὁ δὲ Ἑτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλλουσιν. οἱ δὲ 16
80 στρατιῶται ἔκοπτον τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πά-
σχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· κατασχίσειν τε τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. ἄλλοι δὲ ἔθεον ἐπὶ 17
θάλατταν καὶ παρὰ τὴν χηλὴν τὸ τεῖχος ὑπερβαίνουσιν εἰς τὴν πόλιν, ἄλλοι δὲ οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς 85
ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίναῖς τὰ κλείθρα ἀναπετανύασι τὰς πύλας, οἱ δ' εἰσπίπτουσιν.

18 Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείσας μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἴσω τῶν 19
πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα 70
βία εἰσπίπτουν, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε, ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες, ἔξω, οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σφῶζοντο, πάντες δὲ ᾤοντο ἀπο- 20
λωλέναι, ὡς ἐαλωκυίας τῆς πόλεως. ὁ δὲ Ἑτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν 75
ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα-
πέμπεται ἐκ Καλχηδόνης φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21 Οἱ δὲ στρατιῶται ὡς εἶδον Ξενοφῶντα, προσπίπτουσι πολλοὶ αὐτῷ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. 80
ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσού-
τους. νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιοι καὶ ἡμεῖς σὲ 22
μέγαν ποιήσαιμεν. ὁ δ' ἀπεκρίνατο· Ἄλλ' εὖ γε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὅπλα ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτὸς τε πα- 85
ρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν τίθεσθαι τὰ 23
ὅπλα. οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἳ τε ὀπλῖται ἐν ὀλίγῳ χρόνῳ εἰς ὅκτῳ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον 24
παρεδεδραμήκεσαν. τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. ἐπεὶ 90
δὲ ἔκειτο τὰ ὅπλα καὶ κατηρεμίσθησαν, συγκαλεῖ ὁ Ξενοφῶν 25
τὴν στρατιὰν καὶ λέγει τάδε. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατῶμενοι οὐ θαυ-
μάζω. ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν 95
26 αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται ἐντεῦθεν. πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις. οἷος δὲ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ 27
ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς 100
συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς

νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρη-
μάτων ἐν τῇ πόλει καὶ προσόδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν
ἐνδύμων καὶ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες
105 δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις
καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάν-
τιον, ὅπου νῦν ἐσμεν, ἔχοντες κατεπολεμήθημεν οὕτως ὥς πάντες
ὑμεῖς ἐπίστασθε. νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν, Λακεδαιμο- 28
νίοις μὲν καὶ τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων
110 δὲ καὶ οἱ ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων,
Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων
πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως,
ὃν ἤλθομεν ἀφαιρησόμενοι τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ
δυναίμεθα; τούτων δὴ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων
115 ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν μαινώμεθα 29
μῆδ' αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ
τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλε-
σιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ
βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα
120 κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην ἤλθομεν πόλιν, ταύτην
ἐξαλαπάξομεν. ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπιδεῖν 30
ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ τῆς γῆς ὀργυιὰς γενέσθαι.
καὶ ὑμῖν δὲ συμβουλεύω Ἕλληνας ὄντας τοῖς τῶν Ἑλλήνων
προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν.
125 ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν
Ἑλλάδος μὴ στέρεσθαι. καὶ νῦν μοι δοκεῖ πέμψαντας Ἀνα- 31
ξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντας παρεληλύθαμεν
εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρί-
σκεσθαι, εἰ δὲ μή, ἀλλὰ δηλώσοντας ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ
130 πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμπουσιν Ἱερώνυμόν τε τὸν Ἡλείον ἐροῦντα 32
ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. οὐ μὲν
ταῦτα ᾗχοντο ἐροῦντες.

Ἔτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδας 33
135 Θηβαῖος, ὅς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγιῶν
καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο·

καὶ τότε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς
τὸ Δέλτα καλούμενον τῆς Θράκης, ἐνθα πολλὰ καὶ ἀγαθὰ
λήψοιντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ
34 σιτία καὶ ποτά. ἀκούουσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ 140
Ἀναξιβίου ἅμα ἀπαγγελλόμενα—ἀπεκρίνατο γὰρ ὅτι πειθο-
μένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα
ἀπαγγελεῖ καὶ αὐτὸς βουλεύσοιτο περὶ αὐτῶν ὅ,τι δύναιτο ἀγα-
35 θόν—ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδα δέχονται
στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. ὁ δὲ Κοιρατάδας 145
συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρά-
τευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ.
36 ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξιβίος ἐκλείσει τὰς πύλας καὶ ἐκήρυξεν ὅς
37 ἂν ἀλφ' ἐνδον ὦν τῶν στρατιωτῶν ὅτι πεπράσεται. τῇ δ' ὑστεραίᾳ
Κοιρατάδας μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε καὶ ἄλφιστα 150
φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ
ἐλαῶν τρεῖς καὶ σκοροδῶν ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον
καὶ ἄλλος κρομμύων. ταῦτα δὲ καταθέμενος ὥς ἐπὶ δάσμευσιν
38 ἐθύετο. Ξενοφῶν δὲ μεταπεμφάμενος Κλέανδρον ἐκέλευε δια-
πρᾶξαι ὅπως εἰς τὸ τεῖχος εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαν- 155
39 τίου. ἐλθὼν δ' ὁ Κλέανδρος μάλα μόλις ἔφη διαπραξάμενος
ἦκειν· λέγειν γὰρ Ἀναξιβίου ὅτι οὐκ ἐπιτήδειον εἴη τοὺς μὲν
στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἐνδον·
τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλή-
λους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλεις σὺν αὐτῷ 160
40 ἐκπλεῖν. ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω
τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ. ὁ δὲ Κοιρατάδας τῇ μὲν
πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρα-
τιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν
καὶ Κοιρατάδας ἐστεφανωμένος ὥς θύσων· προσελθὼν δὲ Τιμα- 165
σίῳ ὁ Δαρδανεὺς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχο-
μένιος ἔλεγον Κοιρατάδα μὴ θύειν, ὥς οὐχ ἡγησόμενον τῇ
41 στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. ὁ δὲ κελεύει διαμετρεῖσθαι.
ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστω γενέσθαι
τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν 170
ἀπειπών.

II. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ 1
 Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ
 Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν
 προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ 2
 5 στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην
 βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον,
 τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Λακε-
 δαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος·
 Τιμασίων δὲ προὔθυμειτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι,
 10 οἰόμενος <οὕτως> ἂν οἰκαδε κατελθεῖν. καὶ οἱ στρατιῶται ταῦτα
 ἐβούλουντο. διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιω- 3
 τῶν, οἳ μὲν τὰ ὅπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον
 ὥς ἐδύναντο, οἳ δὲ καὶ εἰς τὰς πόλεις κατεμείγνυντο. Ἀναξίβιος 4
 δ' ἔχαιρε ταῦτα ἀκούων, διαφθειρόμενον τὸ στράτευμα· τούτων
 15 γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾷ Ἀρί- 5
 σταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής·
 ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρήν
 ἤδη εἰς Ἑλλήσποντον. καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ 6
 20 ἐπιστέλλει ὁπόσους ἂν εὖρῃ ἐν Βυζαντίῳ τῶν Κύρου στρατιω-
 τῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπε-
 πράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτίρων καὶ
 ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα,
 οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. Ἀναξίβιος δὲ παραπλεύσας 7
 25 εἰς Πάριον πέμπει παρὰ Φαρνάβαζοι κατὰ τὰ συγκείμενα. ὃ
 δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν
 καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιου μὲν ἡμέλησε,
 πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου
 στρατεύματος ἅπερ πρὸς Ἀναξίβιον.

30 Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ ε
 τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ
 συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν
 πλείστους δύνῃται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβά-
 ζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον
 35 καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περινθίους

ὥς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στρά-
 9 τευμα. καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ
 στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο
 ἄσμενοι ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10 Ὁ δὲ Σεύθης ἀκούσας ἦκοντα πάλιν πέμψας πρὸς αὐτὸν 40
 κατὰ θάλατταν Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς
 ἑαυτόν, ὑπισχνούμενος αὐτῷ ὅτι ᾤετο λέγων πείσειν. ὃ δ'
 11 ἀπεκρίνατο ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. καὶ ὁ μὲν
 ταῦτα ἀκούσας ᾤχετο. οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον,
 Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὥς ὀκτακο- 45
 σίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ
 τὸ τεῖχος τὸ Περινθίων ἦν.

12 Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι
 τάχιστα διαβαίειν. ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος <ὁ>
 ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ 50
 Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν ἐλθὼν τε ἐπὶ
 τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιούσθαι εἰς τὴν
 13 Ἀσίαν. ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ
 πρὸς τοῦτο ἔπεμψεν ἐνθάδε. πάλιν δ' Ἀρίσταρχος ἔλεξεν·
 Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε ἀρμοστής· 55
 εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. ταῦτ'
 εἰπὼν ᾤχετο εἰς τὸ τεῖχος. τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς
 14 στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. ἡδὴ δὲ ὄντων πρὸς
 τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴσεισι, συλληφθή-
 σεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. 60
 ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι
 15 θύσαι τι βούλοιτο. καὶ ἀπελθὼν ἐθύετο εἰ παρείεν αὐτῷ οἱ θεοὶ
 πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα. ἑώρα γὰρ οὔτε
 διαβαίνειν ἀσφαλὲς ὃν τριήρεις ἔχοντος τοῦ κωλύσοντος, οὔτ'
 ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στρά- 65
 τευμα ἐν πολλῇ σπάνει πάντων γενέσθαι ἔνθα πείθεσθαι μὲν
 ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δ' ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν
 τὸ στράτευμα.

16 Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ
 ἦκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι 70

σφᾶς κελεύει, τῆς δαίλης δὲ ἤκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει
ἢ ἐπιβουλή. ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι 17
αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἰέναι, παρα-
λαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν
75 στρατηγῶν ἐκάστου ἄνδρα—πλὴν παρὰ Νέωνος—ὃ ἕκαστος
ἐπίστευεν ὥχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοντα
στάδια. ἐπεὶ δ' ἐγγὺς ἦν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. 18
καὶ τὸ μὲν πρῶτον ὦρετο μετακεχωρηκέναι τοὺς Σεύθην· ἐπεὶ
δὲ θορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύ-
80 θην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ
Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο
ἐν τῷ σκότειν ὄντες μήτε ὅποσοι μήτε ὅπου εἶεν, οἱ δὲ προσιώντες
μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν.

Ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηνέα δὴ ἐτύχανεν ἔχων, 19
85 καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος
συγγενέσθαι αὐτῷ. οἱ δὲ ἤρουντο εἰ Ἀθηναῖος ἀπὸ τοῦ στρα-
τεύματος. ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· 20
καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ
παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἤγον πρὸς Σεύθην.
90 ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν 21
κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας
ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο.
ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ 22
τῇ χώρᾳ πολὺ ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς
95 ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοί,
πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα 23
δύο οὓς βούλοιτο. ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον
ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον·
100 παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ
πάντοσε. ἔπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς 24
ἐμέ, ὦ Σεύθη, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τουτονί, δεό-
μενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς
Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσιν,
105 ὥς ἔφη Μηδοσάδης οὗτος. ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην

εἰ ἀληθῆ ταῦτα εἶη. ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος
ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχνού-
μενος, εἰ ἄγοιμι τὸ στρατεύμα πρὸς σέ, τᾶλλα τέ σε φίλῳ μοι
χρήσεσθαι καὶ ἀδελφῷ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ
26 κρατεῖς ἔσεσθαι παρὰ σοῦ. ἐπὶ τούτοις πάλιν ἤρετο τὸν Μηδο- 110
σάδην εἰ ἔλεγε ταῦτα. ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νυν, ἔφη,
ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον.
27 Ἀπεκρίνω ὅτι τὸ στρατεύμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν
τούτου ἕνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ δια-
βαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 115
28 Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυμβρίαν ἀφίκου; Οὐκ ἔφησθα
οἷόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν
29 Ἀσίαν. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρεμι καὶ ἐγὼ καὶ
οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς
τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120
30 ἐκάστῳ πλὴν (ἀπὸ) Νέωνος τοῦ Λακωνικοῦ. εἰ οὖν βούλει
πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. τὰ δὲ ὅπλα
σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν, καὶ
αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἵσιθι.

31 Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν 125
Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους
ἔφη νομίζειν. μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον
32 Ξενοφῶν ἐπήρετο Σεύθην ὅτι δέοιτο χρῆσθαι τῇ στρατιᾷ. ὁ δὲ
εἶπεν ὧδε· Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἀρχὴ Μελανδί-
ται καὶ Θυνοὶ καὶ Τρανίψαι. ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ 130
Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν
ἀποθνήσκει νόσῳ, ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ
33 νῦν βασιλεῖ. ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς
ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίφριος
αὐτῷ ἱκέτης δοῦναί μοι ὅποσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ 135
τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν ποιοίην καὶ ζῶην
34 μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων. ἐκ τούτου μοι διδωσι
τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα
γένηται. καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληζόμενος τὴν ἐμαυτοῦ
πατρίαν χώραν. εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν 140

τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. ταῦτ' ἐστὶν ἂ ἐγὼ δέομαι.

Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε 35
στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον,
145 ἵνα οὗτοι ἀπαγγέλλωσιν. ὃ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ 36
κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοι-
ρίαν, καὶ γῆν ὁπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ
θαλάττῃ τετειχισμένον. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώ- 37
μενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ὑπὸ Λακεδαιμονίων ᾗ,
150 δέξῃ εἰς τὴν σεαυτοῦ, εἴαν τις ἀπιέναι βούληται παρὰ σέ; ὃ δ'
εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνούς 38
ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. σοὶ δέ, ὦ Ξενοφῶν, καὶ
θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ
νόμῳ, καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον
155 ἐστὶ τῶν ἐπὶ θαλάττῃ.

III. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες 1
ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ στρατοπέδῳ καὶ
ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὃ 2
μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς· τοῖς δ' ἔδοξε
5 τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκα-
λέσαι. καὶ συνήλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπεῖχον
ὥς δέκα στάδια. ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε 3
τάδε. Ἄνδρες, διαπλεῖν μὲν ἐνθα βουλόμεθα Ἀρίσταρχος τρι-
ήρεις ἔχων κωλύει· ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν·
10 οὗτος δὲ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τοῦ ἱεροῦ ὄρους
πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε
πωλήσειν ἔτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσε-
σθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι
ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὗτος μὲν ταῦτα λέγει· 4
15 Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνῳ ἴητε, εὖ ποιήσιν ὑμᾶς· νῦν
οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευσέσθε ἢ εἰς
τὰ ἐπιτήδεια ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε 5
οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργυρίου ἐῶσι
λαμβάνειν, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥττους ἐῶσι
20 λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅτι τις ἡμῶν

6 δέεται, αἰρεῖσθαι ὅτι ἂν ἡμῖν δοκῇ κράτιστον εἶναι. καὶ ὅτῳ,
ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. Ἀπι-
όντες τοῖνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὴν παραγγέλλῃ τις,
ἔπεσθε τῷ ἡγουμένῳ.

7 Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. Νέων δὲ 25
καὶ παρ' Ἀριστάρχου ἄγγελοι ἔπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ
ὑπήκουον. ἐπεὶ δ' ὅσον τριάκοντα στάδια προεληλύθεσαν,
ἀπαντᾷ Σεύθης. καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέ-
λευσεν, ὅπως ὅτι πλείστων ἀκουόντων εἴποι αὐτῷ ἂ ἐδόκει
8 συμφέρειν. ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευ- 30
όμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες
καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἵρησόμεθα ἂ ἂν κράτιστα δοκῇ
εἶναι. ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστά ἐστιν ἐπιτήδεια, ὑπὸ
9 σοῦ νομιούμεν ξενίζεσθαι. καὶ ὁ Σεύθης ἔφη· Ἀλλὰ οἶδα
κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπε- 35
χούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστῶτε. Ἡγοῦ τοῖνυν,
10 ἔφη ὁ Ξενοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συν-
ῆλθον οἱ στρατιῶται, καὶ εἶπεν ὁ Σεύθης τοιάδε. Ἐγώ, ὦ
ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί, καὶ ὑπισχνούμαι
ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρα- 40
τηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. σῖτα δὲ
καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε· ὁπόσα
δ' ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν
11 τὸν μισθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα
ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δέ τις ἀνθιστῇται, 45
12 σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. ἐπήρετο ὁ Ξενοφῶν· Πόσον
δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; ὃ δ'
ἀπεκρίνατο· Οὐδαμῇ πλέον ἐπὶ τὰ ἡμερῶν, μείον δὲ πολλαχῇ.
13 Μετὰ ταῦτα ἐδίδδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον
πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγει Σεύθης· χειμῶν γὰρ 50
εἴη καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη,
διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἷόν τε, εἰ δέοι ὠνουμένους ζῆν, ἐν
δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ
Σεύθου ἢ μόνους, ὧντων ἀγαθῶν τοσούτων. εἰ δὲ μισθὸν προσ-
λήψοιντο, εὖρημα ἐδόκει εἶναι. ἐπὶ τούτοις εἶπεν ὁ Ξενοφῶν· 55

Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μή, ἐπιψηφιώ ἐγὼ ταῦτα. 14
ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψηφίσε, καὶ ἔδοξε ταῦτα. εὐθὺς
δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατη- 15
80 γοὺς δὲ καὶ λοχαγοὺς ἐπὶ δείπνον Σεύθῃς ἐκάλεσε, πλησίον
κώμην ἔχων. ἐπεὶ δ' ἐπ' θύραις ἦσαν ὡς ἐπὶ δείπνον παριόντες, 16
ἦν τις Ἡρακλείδης Μαρωνεΐτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ
οὔστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παρια-
νοὺς τινας, οἱ παρήσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν
65 Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί,
ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης
ὁδόν, Σεύθῃς δ' ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτό
ἐπὶ θαλάττῃ. γείτων οὖν ὦν ἱκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ 17
κακῶς ποιεῖν. ἦν οὖν σωφρονήτε, τούτῳ δώσετε ὅ,τι ἂν ἄγητε·
70 καὶ ἄμεινον ὑμῖν διακείσεται ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι
διδῶτε. τούτους μὲν οὖν οὕτως ἐπειθεν.

Αὐθις δὲ Τιμασίῳ τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν 18
αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν ὅτι
νομίζοιτο ὅποτε ἐπὶ δείπνον καλέσαι ὁ Σεύθῃς δωρεῖσθαι αὐτῷ
75 τοὺς κληθέντας. οὗτος δ' ἦν μέγας ἐνθάδε γέννηται, ἱκανὸς ἔσται
σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα 19
προϋμῶτο ἐκάστῳ προσιῶν. προσελθὼν δὲ καὶ Ξενοφῶντι
ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἰ καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα
μέγιστόν ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη
80 λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν·
ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. εὖνους 20
δέ σοι ὦν παραινῶ. εὖ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ
δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. ἀκούων
ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διεβεβήκει ἔχων ἐκ Παρίου εἰ
85 μὴ παῖδα καὶ ὅσον ἐφόδιον.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δείπνον τῶν τε Θρακῶν οἱ κρά- 21
τιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν
Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δείπνον
μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν
90 πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι

ζυμῖται μεγάλοι προσπεπερουνημένοι ἦσαν πρὸς τοῖς κρέασι.
22 μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος
γὰρ ἦν—καὶ πρῶτος τοῦτο ἐποίει Σεύθῃς, καὶ ἀνελόμενος τοὺς
ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ ἐρρίπτει 95
οἷς αὐτῷ ἔδόκει, καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι 95
23 ἑαυτῷ καταλιπῶν· καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποιοῦν καθ'
οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δὲ τις Ἀρύστας ὄνομα, φαγεῖν
δεινός, τὸ μὲν διαρριπτεῖν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα
ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει.
24 κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, 100
ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν
Ξενοφῶντα οὐκέτι δειπνοῦντα, Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ
25 ἤδη, ἐγὼ δὲ οὐδέπω. ἀκούσας Σεύθῃς τὴν φωνὴν ἡρώτα τὸν
οἰνοχόον τί λέγει. ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἠπί-
στατο. ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

105
26 Ἐπειδὴ δὲ προὔχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραξ Ἴππον
ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε, Προπίνω σοι, ὦ
Σεύθῃ, καὶ τὸν Ἴππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων δὴ ἂν
27 θέλῃς αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμιον. ἄλλος
παῖδα εἰσάγων οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια 110
τῇ γυναικί. καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε
28 ἀργυρᾶν καὶ τάπιδας ἀξίαν δέκα μνῶν. Γνήσιππος δὲ τις Ἀθη-
ναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἴη νόμος κάλλιστος τοὺς μὲν
ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδό-
ναι τὸν βασιλέα, ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 115
29 ὁ δὲ Ξενοφῶν ἠπορεῖτο τί ποιήσῃ· καὶ γὰρ ἐτύγχανεν ὡς τιμώ-
μενος ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθημένος. ὁ δὲ Ἡρα-
κλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. ὁ δὲ
Ξενοφῶν, ἤδη γὰρ ὑποπεπωκὼς ἐτύγχανεν, ἀνέστη θαρραλέως
30 δεξάμενος τὸ κέρας καὶ εἶπεν· Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι 120
ἑμαυτὸν καὶ τοὺς ἐμοὺς τούτους ἐταίρους φίλους εἶναι πιστοῖς,
καὶ οὐδένα ἄκουτα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλο-
31 μένους φίλους εἶναι. καὶ νῦν πάρεσιν οὐδέν σε προσαιτοῦντες,
ἀλλὰ καὶ προιέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν
ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν 125

ἀπολήψῃ πατρώαν οὔσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ λήξεσθαι σε δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σὲ δῶρα. ἀναστὰς ὁ Σεύθης συνεξέπια καὶ συγκατεσκεδάσατο μετ' αὐτοῦ 32
 130 τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷσι σημαίνουσιν αὐλοῦντες καὶ σάλπιγγιν ὠμοβοεῖαις ῥυθμούς τε καὶ οἶον μαγάδιδι σαλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε 33
 πολεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ἐλαφρῶς. εἰσῆσαν δὲ καὶ γελωτοποιοί.
 135 Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ 34
 εἶπον ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέ-
 μιοι Θραῖες καὶ ὑμεῖς οἱ φίλοι. ὥς δ' ἐξῆσαν, συνανέστη ὁ 35
 140 Σεύθης οὐδέν τι μεθύοντι ἐοικώς. ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγοὺς ἀποκαλέσας· ὦ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς
 πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.
 145 συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἡγείσθαι ἐκέλευον. ὃ δ' 36
 εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δὲ ὁπότεν καιρὸς ἦ ἦξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγή-
 σομαι σὺν τοῖς ἵπποις. καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, 37
 εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει·
 150 μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγείται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, εἴαν τε ὀπλιτικὸν εἴαν
 τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν ἡγείσθαι ἐστὶν τὸ βραδύτατον· οὕτω γὰρ ἥκιστα διασπᾶται τὰ 38
 στρατεύματα καὶ ἥκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλή-
 155 λους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλή-
 λους καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. εἶπεν 39
 οὖν Σεύθης· Ὅρθως λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς
 ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος τοὺς
 160 ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέῃ, παρέσομαι. σύνθημα

δ' εἶπον Ἀθηναῖαν κατὰ τὴν συγγένειαν. ταῦτα εἰπόντες ἀνεπαύοντο.
 40 Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας παρῆν Σεύθης ἔχων τοὺς ἵππεας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ 185
 41 πελτασταὶ εἶποντο, οἱ δ' ἵππεῖς ὠπισθοφυλάκουν· ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλλη-
 νικὸν νόμον. πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν·
 νῦν δ' ὥσπερ δεῖ ἄνθρωποι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ 170
 42 ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσασθε, ἐγὼ δὲ σκεψά-
 μενός τι ἦξω. ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβὼν. ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἔχνη ἀνθρώ-
 πων ἢ πρόσω ἡγούμενα ἢ ἐναντία. ἐπεὶ δὲ ἀτριβῇ ἑώρα τὴν
 43 ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· Ἄνδρες, καλῶς ἔσται, ἦν θεὸς 175
 θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγὼν
 σημήνῃ τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κἂν λειφθῇτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. ὑπερβάντες δὲ τὰ ὄρη ἦξομεν εἰς
 κώμας πολλὰς τε καὶ εὐδαίμονας. 180
 44 Ἡνίκα δ' ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἤδη καταθεῖν τοὺς μὲν ἵππεας εἰς τὸ πεδῖον, τοὺς δὲ
 πελταστὰς ἐπὶ τὰς κώμας. ἀλλ' ἔπεσθε ὥς ἂν δύνησθε τάχιστα,
 45 ὅπως εἴαν τις ὑφιστῇται, ἀλέξῃσθε. ἀκούσας ταῦτα ὁ Ξενοφῶν 185
 κατέβη ἀπὸ τοῦ ἵππου. καὶ δὲ ἤρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέῃ· οἱ δὲ ὀπλῖται
 46 θᾶπτον δραμοῦνται καὶ ἡδιον, εἴαν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ὄχετο, καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἵππεῖς ὥς τετταρά-
 κοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριά- 190
 κοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν
 47 ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἡγείτο τῶν ἄλλων. ἐπεὶ δ' ἐν ταῖς κώμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἵππεας προσε-
 λάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἵππεῖς οἵχονται μοι ἄλλος ἄλλῃ 195

διώκων, καὶ δέδοικα μὴ συστάντες ἄθροοι που κακόν τι ἐργά-
σονται οἱ πολέμοι. δεῖ δὲ καὶ ἐν ταῖς κώμαις καταμένειν τινὰς
ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ 48
Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνορα
200 κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κώμας.
ἐπεὶ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν εἰς χίλια,
βόες δὲ δισχίλιοι, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ
ἠύλισθησαν.

IV. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κώμας παντε- 1
λῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθεῖη καὶ τοῖς
ἄλλοις οἷα πείσονται, ἂν μὴ πείθωνται, ἀπῆει πάλιν. καὶ τὴν 2
μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον,
5 ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ
Ἕλληες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίων. οἱ δ' ἐκλι-
πόντες ἔφευγον εἰς τὰ ὄρη. ἦν δὲ χιῶν πολλὴ καὶ ψῦχος 3
οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δειπνῶν ἐπήγνυτο καὶ ὁ οἶνος
ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπε-
10 καίοντο καὶ ὄτα. καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θράκες 4
τὰς ἀλωπεκᾶς ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσι, καὶ
χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς,
καὶ ζειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ
χλαμύδας. ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη 5
15 ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι
κατακαύσει καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπολούνται
τῷ λιμῷ. ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ
πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις ἠϋλί-
ζοντο. καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν 6
20 ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένεσθαι. καὶ ἀνα-
στάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κώμας. καὶ
οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ
ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

Ἐπισθένης δ' ἦν τις Ὀλύνθιος παιδεραστής, ὃς ἰδὼν παῖδα 7
25 καλὸν ἠβάσκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν,
προσδραμὼν Ξενοφῶντα ἰκέτευε βοηθῆσαι παιδί καλῷ. καὶ ὃς 8
προσελθὼν τῷ Σεύθῃ δέχεται μὴ ἀποκτείνειν τὸν παῖδα, καὶ τοῦ

Ἐπισθένης διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο
σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί, καὶ μετὰ τούτων ἦν
9 ἀνὴρ ἀγαθός. ὁ δὲ Σεύθης ἤρετο· Ἡ καὶ θέλοισ ἄν, ὦ Ἐπίσ- 30
θενες, ὑπὲρ τούτου ἀποθανεῖν; ὃ δ' ὑπερανατείνας τὸν τράχηλον,
10 Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναι. ἐπήρετο
ὁ Σεύθης τὸν παῖδα εἰ παίσκειν αὐτὸν ἀντ' ἐκείνου. οὐκ εἶα ὁ
παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. ἐνταῦθα ὁ Ἐπισ-
θένης περιβαλὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθη, περὶ 35
11 τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. ὁ δὲ Σεύθης
γελῶν ταῦτα μὲν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μηδ'
ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. καὶ αὐτὸς μὲν
ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνου, ὁ δὲ Ξενοφῶν ἔχων τοὺς
ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι 40
Ἕλληες ἐν τοῖς ὀρεινοῖς καλουμένοις Θραξὶ πλησίον κατεσκή-
νησαν.

12 Ἐκ τούτου ἡμέραι τ' οὐ πολλαὶ διετρίβοντο καὶ οἱ ἐκ τοῦ
ὄρους Θράκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ
ὁμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ 45
ὅτι ἐν πονηροῖς σκηνοῖεν καὶ πλησίον εἶεν οἱ πολέμοι· ἡδιόν τ'
ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς
στεγνοῖς, ὥστε ἀπολέσθαι. ὃ δὲ θαρρεῖν ἐκέλευε καὶ ἔδειξεν
13 ὁμήρους παρόντας αὐτῶν. ἐδέοντο δὲ καὶ αὐτοῦ Ξενοφῶντος
καταβαίνοντες τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφίσι τὰς 50
σπονδάς. ὃ δ' ὠμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο
μηδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. οἱ δ' ἄρα
ταῦτ' ἔλεγον κατασκοπῆς ἔνεκα.

14 Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα
ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. καὶ ἡγεμῶν μὲν 55
ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς
οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ
οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων
15 ἔνεκα. ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος,
οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφα- 60
σαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρασαν,
καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνή-

σκειν, ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν. καὶ ἤδη τε διὰ 16
 τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ξενο-
 65 φῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ
 Σιλανὸς Μακίστιος ἐτῶν ὡς ὀκτωκαίδεκα σημαίνει τῇ σάλπιγγι·
 καὶ εὐθύς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων
 σκηνωμάτων. οἱ δὲ Θυράκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν 17
 αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλ-
 70 λομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχο-
 μένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες
 τῶν ἐξόδων· οἱ δὲ Ἕλληνες ἐδίωκον ἔξω τῆς κώμης. τῶν δὲ 18
 Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τὸς παρατρέχοντας
 παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ
 75 ἔτρωσαν Ἱερώνυμόν τε Ἐπιταλιέα λοχαγόν καὶ Θεογένην
 Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ
 ἐσθῆς τινων καὶ σκεύη. Σεύθης δὲ ἦκε βοηθῶν σὺν ἑπτὰ 19
 ἱππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτὴν ἔχων τὸν Θυράκιον.
 καὶ ἐπεῖπερ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ
 80 κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς
 πολεμίοις. ἐπεὶ δ' ἦλθεν, ἐδεξιούτο τε καὶ ἔλεγεν ὅτι οἴοιτο
 τεθνεώτας πολλοὺς εὐρήσειν.

Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παρα- 20
 δοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μὴ,
 85 αὐτὸν ἑᾶσαι. τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμή- 21
 ρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν,
 τῶν ὀρεινῶν, καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ
 τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες
 ἃ πράττει ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. οἱ 22
 90 δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς
 δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτευον σπεί-
 σασθαι, καὶ πάντα ὁμολόγουν ποιῆσειν καὶ πιστὰ λαμβάνειν
 ἐκέλευον. ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυνεν ἃ 23
 λέγοιεν, καὶ οὐκ ἂν ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο τιμ-
 95 ωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. ὁ δ' εἶπεν· Ἄλλ' ἔγωγε 24
 ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ'
 ἐλευθέρων. συμβουλευεῖν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους

λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας
 οἴκοι ἑᾶν. οἱ μὲν οὖν ταύτῃ πάντες δὴ προσωμολόγουν.

1 V. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θυράκας
 εἰς τὸ Δελτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδου,
 2 ἀλλὰ Τήρους τοῦ Ὀδρύσου [ἀρχαίου τινός]. καὶ ὁ Ἡρακλείδης
 ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. καὶ Σεύθης ἐξαγα-
 γὼν ζεύγη ἡμιονικὰ τρία, οὐ γὰρ ἦν πλείω, τὰ δ' ἄλλα βοεικὰ, 5
 καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς
 3 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ τοίνυν
 ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ
 4 σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. καὶ τῶν ζευγῶν λαμβάνει
 ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν 10
 δὲ Φρυνίσκῳ ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς
 κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ
 μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ
 5 πλέον ἐμπολήσαι. ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας·
 Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ 15
 ἐκήδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος,
 εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια.

6 Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς
 Σεύθου φιλίας ἐκβληθείη, καὶ ὅ,τι ἐδύνατο ἀπὸ ταύτης τῆς
 7 ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. οἱ μὲν δὲ στρα- 20
 τιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης
 δὲ ἠχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν.
 8 καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς, ἐπειδὴν ἐπὶ θάλατταν ἀπέλθῃ,
 παραδώσει αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ
 τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. ὁ γὰρ Ἡρα- 25
 κλείδης καὶ τοῦτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς εἶη τεῖχη παρα-
 δίδόναι ἀνδρὶ δύναμιν ἔχοντι.

9 Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρὴ ποιεῖν περὶ
 τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς
 ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι 30
 οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν ἢ Ξενοφῶν, τὸν τε
 μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσ-
 10 θαι δυοῖν μηνῶν, καὶ συστρατεύεσθαι ἐκέλευε. καὶ ὁ Τιμασίῳ

εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι
35 στρατευσαίμην ἂν ἄνευ Ξενοφώντος. καὶ ὁ Φρυνίσκος καὶ ὁ
Κλεάνωρ συνωμολόγουν τῷ Τιμασίωνι. ἐντεῦθεν ὁ Σεύθης ἐλοι- 11
δόρει τὸν Ἡρακλείδην ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. ἐκ δὲ
τούτου παρακαλοῦσιν αὐτὸν μόνον. ὁ δὲ γνούς τοῦ Ἡρακλείδου
τὴν πανουργίαν ὅτι βούλοιτο αὐτὸν διαβάλλειν πρὸς τοὺς
40 ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς
πάντας καὶ τοὺς λοχαγούς.

Καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύοντο καὶ ἀφικνούνται 12
ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων
Θρακῶν εἰς τὸν Σαλμυδησσόν. ἔνθα τῶν εἰς τὸν Πόντον πλεου-
45 σῶν νεῶν πολλὰ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γὰρ ἐστὶν
ἐπὶ πᾶμπόλῃ τῆς θαλάττης. καὶ Θράκες οἱ κατὰ ταῦτα οἰκοῦντες 13
στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι λήζονται·
τέως δὲ ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλή-
λων ἀποθνήσκουσιν. ἐνταῦθα ἠύρισκοντο πολλὰ μὲν κλῖναι, 14
50 πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμέναι, καὶ τᾶλλα
πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεῦθεν
ταῦτα καταστρεφάμενοι ἀπῆσαν πάλιν. ἔνθα δὲ Σεύθης εἶχε 15
στράτευμα ἤδη πλεόν τοῦ Ἑλληνικοῦ· ἐκ τε γὰρ Ὀδρυσῶν πολὺ
ἔτι πλείους κατεβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρα-
55 τεύοντο. κατηυλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυμβρίας ὅσον
τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. καὶ μισθὸς μὲν 16
οὐδεὶς πῶ ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἷ τε στρατιῶται
παγχαλέπως εἶχον ὅ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ'
ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολία
60 ἐφαίνοντο.

VI. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων 1
ἀφικνεῖται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος,
καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσα-
φέρην, καὶ Θίβρων ἐκπέπλευκεν ὥς πολεμήσων, καὶ δεῖται
5 ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς
τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετρα-
μοιρία.

Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης 2

πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλ-
λιστόν τι γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ 10
στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα
χαρὶν αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ'
3 ἀπαλλάσσονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει
παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν
ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι 15
βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξένια· καὶ ἐξένιζε μεγαλοπρεπῶς.
Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.
4 ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρί-
νατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ
τούτου χεῖρόν ἐστιν αὐτῷ. καὶ οἱ εἶπον, Ἄλλ' ἢ δημαγωγεῖ ὁ 20
5 ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης, Πάνυ μὲν οὖν, ἔφη. Ἄρ'
οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; Ἄλλ' ἦν
ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν
μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν.
6 Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγείεν; Αὔριον ὑμᾶς, ἔφη ὁ 25
Ἡρακλείδης, πρῶ ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν
ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως
ἔληξεν.
7 Τῇ δ' ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας
Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. τῷ δὲ 30
Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει
τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἵητε σὺν ἡμῖν, τόν τε ἐχθρόν τιμωρή-
σεσθε καὶ δαρεικὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ
8 τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται
ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ 35
Ξενοφώντος κατηγορήσων. παρῆν δὲ καὶ Σεύθης βουλόμενος
9 εἰδέναι τί πραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἑρμηνέα·
ξυνίει δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλείστα. ἔνθα δὲ λέγει ὁ
Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν
παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν, ἔνθα δὲ 40
ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν
οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνοὺς ἔχει· καὶ Σεύθης
10 ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν·

ἥσπερ [ὃ γε πρῶτος λέγων] ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευ-
 45 σθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν
 μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. μετὰ
 τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. ἐκ δὲ τούτου Ξενοφῶν
 ἔλεξεν ὧδε.

Ἄλλα πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, ὅποτε 11
 50 γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν
 ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. ἀπετρα-
 πόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι
 πυνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις
 εἶναι ὥς ὠφελήσωμαι εἴ τι δυναίμην. ἐπεὶ δὲ ἦλθον, Σεύθου 12
 55 τουτοῦ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ
 ὑπισχνουμένου μοι, εἰ πείσασθαι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο
 μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε. ἦγον δὲ
 ὅθεν ῥόμην τάχιστα ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. ταῦτα
 γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἡδεῖν βουλομέ- 13
 60 νους. ἐπεὶ δ' Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν
 ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως
 βουλευσάμεθα ὅ,τι χρὴ ποιεῖν. οὐκοῦν ὑμεῖς ἀκούοντες μὲν 14
 Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι,
 ἀκούοντες δὲ Σεύθου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες
 65 μὲν ἐλεγετε σὺν Σεύθῳ ἰέναι, πάντες δ' ἐψηφίσασθε ταῦτα; τί
 οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15
 ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν
 ἐπαινώ αὐτόν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ
 πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὧν νῦν πάντων διαφορώ-
 70 τατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ'
 ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι;

Ἄλλ' εἶποιτ' ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ 16
 Σεύθου τεχνάζειν. οὐκοῦν δῆλον τοῦτό γέ ἐστιν, εἴπερ ἐμοὶ
 ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου ὥς ὧν τε ἐμοὶ δοίη
 75 στέροιτο καὶ ἄλλα ὑμῖν ἀποτείσσειεν, ἀλλ' οἶμαι, εἰ ἐδίδου, ἐπὶ
 τούτῳ δὴ ἐδίδου ὅπως ἐμοὶ δοῦς μείον μὴ ἀποδοίη ὑμῖν τὸ πλεόν. 17
 εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν ἀντίκα μάλα ματαίαν
 ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἂν πράττητε

αὐτὸν τὰ χρήματα. δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ'
 αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἂν μὴ 80
 18 βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἧ ἔδωροδόκουν. ἀλλὰ πολλοῦ
 μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας
 καὶ πάσας μὴδ' ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ
 καὶ αὐτὸς καὶ ἀκούων σύνοιδός μοι εἰ ἐπιорκῶ· ἵνα δὲ μᾶλλον
 19 θαυμάσητε, συνεπόμενυμι μὴδὲ ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον 85
 εἰληφέναι, μὴ τοίνυν μὴδὲ ὅσα τῶν λοχαγῶν ἔνιοι.

Καὶ τί δὴ ταῦτ' ἐποιοῦν; ὦμην, ἄνδρες, ὅσῳ μᾶλλον συμφέ-
 ροιμι τούτῳ τὴν τότε πενίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον
 ποιήσεσθαι, ὅποτε δυνασθῇ. ἐγὼ δὲ ἅμα τε αὐτὸν ὀρώ εὖ
 πράττοντα καὶ γινώσκω δὴ αὐτοῦ τὴν γνώμην. εἴποι δὴ τις 90
 21 ἂν, οὐκοῦν αἰσχύνῃ οὕτω μώρως ἐξαπατῶμενος; ναὶ μὰ Δία
 ἡσχυνόμην μέντ' ἂν, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ
 δὲ ὄντι ἐξαπατᾶν αἰσχρόν μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. ἐπεὶ
 22 εἴ γε πρὸς φίλους ἐστὶ φυλακή, πᾶσαν οἶδα ἡμᾶς φυλαξαμένους
 ὥς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ἡμῖν 95
 ἃ ὑπέσχετο· οὔτε γὰρ ἡδικήσαμεν τοῦτον οὐδὲν οὔτε κατεβλακεί-
 σαμεν τὰ τούτου οὐδὲ μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὅ,τι ἡμᾶς
 οὗτος παρεκάλεσεν.

Ἄλλα, φαίητε ἂν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ
 ἐβούλετο ἐδύνατο ἐξαπατᾶν. πρὸς ταῦτα δὴ ἀκούσατε ἃ ἐγὼ 100
 οὐκ ἂν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώ-
 24 μονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. ἀναμνήσθητε
 γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ
 ἀνήγαγον πρὸς Σεύθην. οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν,
 Ἀρίσταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι ἀπο- 105
 κλείσας τὰς πύλας; ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε, μέσος δὲ
 χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες τὰ ὄνια,
 25 σπάνια δ' ἔχοντες ὅτων ἀνήσεσθε, ἀνάγκη δὲ ἦν μένειν ἐπὶ
 Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυον διαπλεῖν· εἰ δὲ μένοι
 τις, ἐν πολεμίᾳ εἶναι, ἔνθα πολλοὶ μὲν ἱππεῖς ἦσαν ἐναντίοι, 110
 26 πολλοὶ δὲ πελτασταί, ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ᾧ ἀθρόοι μὲν
 ἰόντες ἐπὶ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδὲν
 τι ἄφθονον, ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατε-

λαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ ἵππικόν οὔτε πελταστικόν
115 ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν.

Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν μὴδ' ὄντιναοῦν μισθὸν 27
προσαιοτήσας Σεύθῃν σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ
ἵππείας καὶ πελταστὰς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν
ὑμῖν βεβουλευῆσθαι πρὸς ὑμῶν; τούτων γὰρ δῆπου κοινωνήσαντες 28
120 καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις ἠύρισκετε διὰ τὸ ἀναγκά-
ζεσθαι τοὺς Θρᾶκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προ-
βάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. καὶ πολέμιον οὐκέτι 29
οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικόν ἡμῖν προσεγένετο· τέως δὲ
θαρραλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῷ καὶ πελτα-
125 στικῷ κωλύοντες μῆδαμῇ κατ' ὀλίγους ἀποσκεδαννυμένους τὰ
ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30
ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολλὸν μισθὸν προστετέλει
τῆς ἀσφαλείας, τοῦτο δὴ τι σχέτλιον πάθημα καὶ διὰ τοῦτο
οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνεῖναι;

130 Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθό- 31
νοῖς τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε
παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. καὶ ταῦτα
πράττοντες οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε
ζῶντας ἀπεβάλετε. εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρ- 32
135 βάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκείνο σῶον ἔχετε καὶ πρὸς
ἐκείνοισι νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ
Θρᾶκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ὑμᾶς
φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν
εἰδέναι ὡς ἀγαθῶν.

140 Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. ἄγετε δὴ πρὸς θεῶν καὶ 33
τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆα
οἴκαδε, ἔχων μὲν ἔπαινον πολλὸν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων
δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν. ἐπιστευόμεν
δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς.
145 νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλη- 34
μένος, Σεύθῃ δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, ὃν ἠλπίζον εὖ ποιήσας
μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο,
καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείστα 35

καὶ ταῦτα πολὺ κρείττοσιν ἐμαντοῦ, πραγματευόμενός τε οὐδὲ
νῦν πῶ πέπαυμαι ὅ,τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε 150
γνώμην περὶ ἐμοῦ.

36 Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδρά-
σκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακεκονότες
ἔσεσθε πολλὰ μὲν δὴ πρὸς ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν
ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ 155
μέρος, θεῶν δ' ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ
σὺν ὑμῖν στησάμενον, ὅπως δέ γε μὴδενὶ τῶν Ἑλλήνων πολέ-
μιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον.
37 καὶ γὰρ νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν ἔλθῃ
καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δέ, ὅτι πολλὴ ὑμῖν 160
εὐπορία φαίνεται, καὶ πλείτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέονται
τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ
ἦκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ
38 καιρὸς ὑμῖν δοκεῖ εἶναι ὥς τάχιστα ἐμὲ κατακαίνειν; οὐ μὲν ὅτε
γε ἐν τοῖς ἀπόροις ἦμεν, ὃ πάντων μνημονικώτατοι, ἀλλὰ καὶ 165
πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὥς εὐεργέτου μεμνήσθαι ὑπισχνείσθε.
οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἳ νῦν ἦκον ἐφ' ὑμᾶς·
ᾧστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι
ὄντες περὶ ἐμέ. ταῦτ' εἰπὼν ἐπαύσατο.

39 Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν· Οὐ τὸ σιῶ, 170
ἀλλ' ἐμοὶ μέντοι οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν·
ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθῃς γὰρ ἐρωτῶντος
ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος τίς ἀνὴρ εἴη ἄλλο μὲν
οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι·
διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ 175
40 πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης εἶπεν·
Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον
ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ
41 ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. Πολυ-
κράτης δὲ Ἀθηναῖος εἶπεν ἐνετὸς ὑπὸ Ξενοφώντος· Ὅρῳ γε 180
μήν, ἔφη, ὧ ἄνδρες, καὶ Ἡρακλείδῃ ἐνταῦθα παρόντα, ὃς παρα-
λαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε
Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας

πέπαται. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτος
185 γε, ἔφη, Θραῦξ ἐστίν, ἀλλ' Ἑλλήνων Ἑλληνας ἀδικεῖ.

Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προ- 42
σελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν
ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ἵππους
ῥχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. καὶ ἐντεῦθεν 43
190 Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἑρμηνέα πρὸς Ξενο-
φῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους
ὀπλίτας, καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ
θαλάττῃ καὶ τὰ ἄλλα ἃ ὑπέσχετο, καὶ ἐν ἀπορρήτῳ ποιησά-
μενος λέγει ὅτι ἀκήκοε Πολυνίκου ὥς εἰ ὑποχείριος ἔσται Λακε-
195 δαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. ἐπέστελλον δὲ 44
ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὥς διαβεβλημένος εἶη
καὶ φυλάττεσθαι δέοι. ὁ δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν
ἐθύετο τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶν καὶ ἄμεινον εἶη μένειν
παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι.
200 ἀναιρεῖ αὐτῷ ἀπιέναι.

VII. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσω- 1
τέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλεῖστα
ἐπισιτισάμενοι ἐπὶ θάλατταν ἥξειν. αἱ δὲ κώμαι αὗται ἦσαν
δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. ὁρῶν οὖν ὁ Μηδοσάδης 2
5 δαπανώμενα τὰ ἐν ταῖς κώμας ὑπὸ τῶν Ἑλλήνων χαλεπῶς
ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν
καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται καὶ προκα-
λεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. καὶ ὃς
λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχε-
10 ται. ἔνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς 3
ἡμετέρας κώμας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ
Σεύθου καὶ ὅδε ἀνὴρ παρὰ Μηδόκου ἥκων τοῦ ἄνω βασιλέως,
ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ'
ἐὰν ποιῇτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολεμίους ἀλεξόμεθα.
15 Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα 4
λέγουσι καὶ ἀποκρίνασθαι χαλεπὸν· τούτου δ' ἕνεκα τοῦ νεανί-
σκου λέξω, ἵν' εἰδῇ οἱοί τε ὑμεῖς. ἡμεῖς μὲν γάρ, ἔφη, πρὶν 5
ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι

ἐβουλόμεθα, ἦν μὲν ἐθέλοιμεν πορθοῦντες, ἦν δὲ θέλοιμεν καίοντες,
6 καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡυλίζου τότε παρ' 20
ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς
τὴνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε, ὥς ἐν κρειττόνων χώρα
7 ἡυλίζεσθε ἐγκεχαλινωμένοις τοῖς ἵπποις. ἐπεὶ δὲ ἡμῖν φίλοι
ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τὴνδε τὴν χώραν, νῦν δὴ
ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἦν παρ' ἡμῶν ἐχόντων 25
κατὰ κράτος παρελάβετε· ὥς γὰρ αὐτὸς οἶσθα, οἱ πολέμοι οὐχ
8 ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ ὅπως δῶρα δοὺς καὶ εὖ
ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ'
ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέ-
9 πεις. καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνη οὔτε τόνδε τὸν 30
ἄνδρα, ὃς νῦν μὲν σε ὁρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον
γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὥς αὐτὸς ἔφησθα.
10 ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω,
ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπα-
γαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὃ θαυμαστότατοι, ὅπως ὥσπερ 35
ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην
νῦν ἀποδιδούς.

11 Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὦ Μηδό-
σαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων
ταῦτα. καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά 40
σοι· καὶ νῦν ἄπειμι. οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαι-
12 νοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. ταῦτ' εἰπὼν ἀναβὰς ἐπὶ
τὸν ἵππον ἀπήλαυσε καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττά-
ρων ἢ πέντε. ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἢ χώρα
πορθουμένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 45
13 καὶ ὃς λαβὼν τοὺς ἐπιτηδαιοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ
Πολυνίκῳ καὶ ἔλεγεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν
14 ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. οἶομαι ἂν οὖν, ἔφη, ὑμᾶς
ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἵποιτε ὅτι
δεδῆται ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρ' ἐκόντος 50
ἢ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἂν συν-
έπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέ-
σχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια 15
 55 ἂν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας
 τοὺς ἐπικαιρίους. ἐλθὼν δὲ ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι
 ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν, εἰ δὲ μή, ἡμεῖς πρὸς σέ
 ἔχομεν. ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν 16
 λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῖν
 60 γεγενημένους μὴ κακῶς πᾶσχειν ὑφ' ὑμῶν. ὅ,τι γὰρ ἂν τούτους
 κακῶς ποιῇτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. Ἡμεῖς 17
 τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπιοίμεν ἂν ὅποτε τὸν μισθὸν ἔχοιεν
 οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν
 βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ
 65 τοὺς ὅρκους ἠδίκησαν. ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε
 ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε 18
 ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι
 ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὅποτέρ' ἂν ψηφίσωνται, εἴθ' ὑμᾶς
 προσήκει ἐκ τῆς χώρας ἀπιέναι εἴτε ἡμᾶς; ὁ δὲ ταῦτα μὲν οὐκ 19
 70 ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνε ἐλθεῖν παρὰ
 Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ
 μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο.
 ἐδεῖτο δὲ τὰς κώμας μὴ καίειν.

Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν 20
 75 ἐπιτηδειότατοι εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς τὸν Σεύθην· Οὐδὲν
 ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἦν δύνωμαι, ὥς οὐ 21
 δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτουν σε
 προθύμως ἂν ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦττον ἐνόμιζον
 σύμφορον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. πρῶτον μὲν 22
 80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστή-
 σαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν
 ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν
 οὔτε ἦν τι αἰσχρὸν ποιήσης.

Τοιούτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν 23
 85 ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δὲ εὖ ἀκούειν
 ὑπὸ ἑξακισχιλίων ἀνθρώπων, τὸ δὲ μέγιστον μηδαμῶς ἄπιστον
 σαυτὸν καταστήσαι ὅ,τι λέγοις. ὁρῶ γὰρ τῶν μὲν ἀπίστων 24
 ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους·

οἳ δ' ἂν φανεροὶ ᾧσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι
 δέονται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ 90
 τινες σωφρονίζειν βούλωνται, γινώσκω τὰς τούτων ἀπειλὰς
 οὐχ ἦττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἦν τέ τῷ
 τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ
 ἄλλοι παραχρῆμα διδόντες.

25 Ἀναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους 95
 ἡμᾶς ἔλαβες. οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἂ
 ἔλεγες ἐπῆρας τοσούτους ἀνθρώπους συστρατεύεσθαι τε καὶ
 κατεργάσασθαι σοὶ ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων,
 ὅσα οἶονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳν.
 26 οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι, τὸ καὶ τὴν βασιλείαν 100
 σοὶ κατεργασάμενον, τούτων τῶν χρημάτων πιπράσκειται;

27 Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξαι ἂ νῦν
 καταστρεψάμενος ἔχεις. ἐγὼ μὲν εὖ οἶδ' ὅτι ἡῤῥω ἂν τὰ νῦν
 πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι ἢ πολλαπλάσια τού-
 28 των τῶν χρημάτων γενέσθαι. ἐμοὶ τοίνυν μείζον βλάβος καὶ 105
 αἴσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ
 λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ
 ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ἰδιώ-
 29 την φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. οὐκοῦν ἐπίστασαι μὲν
 ὅτι οἱ νῦν σοὶ ὑπήκοοι γινόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν 110
 ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκῃ, καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν
 30 ἐλεύθεροι γίγνεσθαι, εἰ μή τις αὐτοὺς φόβος κατέχοι. ποτέρως
 οὖν οἶει μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ σωφρονεῖν τὰ πρὸς
 σέ, εἰ ὁρῶέν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε
 μένοντας ἂν, εἰ σὺ κελεύεις, αὐθὺς τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, 115
 ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν
 σοὶ ὅποτε βούλοιο παραγενέσθαι, ἢ εἰ καταδοξάσειαν μήτ' ἂν
 ἄλλους σοὶ ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους
 31 τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; ἀλλὰ μὴν οὐδὲ πλήθει γε
 ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. οὐκοῦν 120
 νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστατάς αὐτῶν τινὰς τού-
 των οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας
 τοὺς Λακεδαιμονίους, ἐὰν μὲν οἱ στρατιῶται ὑπισχνῶνται

προθυμότερον αὐτοῖς συστρατεύσεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀνα-
 125 πράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς
 συναινέσωσιν αὐτοῖς ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοὶ Θυράκες 32
 γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σὺν σοὶ οὐκ
 ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
 κρατουμένου δέ σου ἐλευθερία.

130 Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, 33
 ποτέρως ἂν οἶε ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὗτοι οἱ
 στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόντες
 οἴχονται, ἢ εἰ οὗτοί τε μένοιεν ὥς ἐν πολεμίᾳ σὺ τε ἄλλους
 πειρῶο πλέονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους
 135 τῶν ἐπιτηδείων; ἀργύριον δὲ ποτέρως ἂν πλεόν ἀναλωθείη, εἰ 34
 τούτοις τὸ ὀφειλόμενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλοιντο
 ἄλλους τε κρείττονας δέοι σε μισθοῦσθαι; ἀλλὰ γὰρ Ἑρα- 35
 κλείδῃ, ὥς πρὸς ἐμὲ ἐδήλου, πάμπαν δοκεῖ τοῦτο τὸ ἀργύριον
 εἶναι. ἢ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοὶ καὶ λαβεῖν τοῦτο
 140 καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ δέκατον τούτου μέρος.
 οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἢ 36
 δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. σοὶ δὲ νῦν ἢ
 κατ' ἐνιαυτὸν πρόσδοδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα
 πάντα ἂ ἐκέκτησο.

145 Ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα ὥς φίλου ὄντος σου προὔνοοιμην, 37
 ὅπως σὺ τε ἄξιος δοκοῖς εἶναι ὧν οἱ θεοὶ σοὶ ἔδωκαν ἀγαθῶν
 ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. εὐ γὰρ ἴσθι ὅτι νῦν ἐγὼ 38
 οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ
 τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν
 150 γενοίμην. οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. καίτοι 39
 αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ
 σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον
 τὰ ἐκείνων οὔτε ἂ ὑπέσχου μοι ἀπήτησα· ὁμνυμι δέ σοι μηδὲ 40
 ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ
 155 ἑαυτῶν συναπολαμβάνειν. αἰσχρὸν γὰρ <ἂν> ἦν τὰ μὲν ἐμὰ
 διαπεπραῆχθαι, τὰ δ' ἐκείνων περιδεῖν κακῶς ἔχοντα ἄλλως τε
 καὶ τιμώμενον ὑπ' ἐκείνων. καίτοι Ἑρακλείδῃ γε λῆρος πάντα 41
 δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τροποῦ· ἐγὼ δέ, ὦ

Σεύθῃ, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι
 κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότη- 160
 42 τος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν,
 πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εὐ μὲν πράττων
 ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν
 βοηθησόντων.

43 Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἔργων κατέμαθες ὅτι σοὶ ἐκ τῆς 165
 ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶ-
 ναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον·
 παρήσθα γὰρ καὶ ἤκουες ἂ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι.
 44 κατηγόρουν γὰρ μου πρὸς Λακεδαιμονίους ὥς σέ περὶ πλείονος
 ποιούμην ἢ Λακεδαιμονίους, αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὥς μᾶλλον 170
 45 μέλει μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ
 με καὶ δῶρα ἔχειν παρὰ σοῦ. καίτοι τὰ δῶρα ταῦτα πότερον
 οἶε αὐτοὺς κακόνειον τινα ἐνιδόντας μοι πρὸς σέ αἰτιάσθαι με
 ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σέ κατανοήσαντας;
 46 ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὐνοίαν δεῖν ἀπο- 175
 δείκνυσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. σὺ δὲ πρὶν
 μὲν ὑπηρετῆσαι τί σοὶ ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ
 καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο·
 ἐπεὶ δὲ κατέπραξας ἂ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνά-
 μην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις 180
 47 τολμᾶς περιορᾶν; ἀλλὰ μὴν ὅτι σοὶ δόξει ἀποδοῦναι πιστεύω
 καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γε σε οὐχὶ ἀνέξεσθαι τοὺς
 σοὶ προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. δέομαι οὖν
 σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις
 τοιοῦτον ποιῆσαι οἶόν περ καὶ παρέλαβες. 185

48 Ἀκούσας ταῦτα ὁ Σεύθῃς κατηράσατο τῷ αἰτίῳ τοῦ μὴ
 πάλαι ἀποδεδοῖσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην τοῦ-
 τον ὑπώπτευσαν εἶναι· ἐγὼ γὰρ, ἔφη, οὔτε διενόηθην πώποτε
 49 ἀποστερήσαι ἀποδώσω τε. ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν·
 Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σοὶ δέομαι δι' ἐμοῦ 190
 ἀποδοῦναι, καὶ μὴ περιδεῖν με διὰ σέ ἀνομοίως ἔχοντα ἐν τῇ
 50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σέ ἀφικόμεθα. ὁ δ' εἶπεν· Ἀλλ'
 οὐτ' ἐν τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἀτιμότερος ἂν τε μένης παρ'

ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀπο-
 195 δώσω καὶ τὰλλα ἃ ὑπεσχόμην. ὃ δὲ πάλιν εἶπεν· Ταῦτα μὲν 51
 ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ
 Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὅν παρ' ἐμοὶ μένειν ἢ
 ἀπιέναι. ὃ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· 52
 ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε
 200 καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. ἐντεῦθεν λέγει Σεύθης· Ἀργύ- 53
 ριον μὲν οὐκ ἔχω ἄλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι,
 τάλαντον· βοῦς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια
 καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. ταῦτα λαβὼν καὶ τοὺς
 τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. γελάσας ὁ 54
 205 Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτ' εἰς τὸν μισθόν,
 τίνος τάλαντον φήσω ἔχειν; ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν
 μοί ἐστιν, ἀπιόντά γε ἄμεινον φυλάττεσθαι πέτρους; ἤκουες δὲ
 τὰς ἀπειλάς. τότε μὲν δὴ αὐτοῦ ἔμεινε.

Τῇ δ' ὑστεραία ἀπέδωκε τε αὐτοῖς ἃ ὑπέσχετο καὶ τοὺς 55
 210 ἐλῶντας συνέπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς ὁ
 Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ ἃ ὑπέσχετο αὐτῷ
 ληψόμενος· ἐπεὶ δὲ εἶδον, ἤσθησαν καὶ προσέθεον. Ξενοφῶν 56
 δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, σέσωται
 δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ
 215 διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ
 λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν.
 Ξενοφῶν δὲ οὐ προσῆει, ἀλλὰ φανερὸς ἦν οἵκαδε παρασκευαζό- 57
 μενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς.
 προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο
 220 μὴ ἀπελθεῖν πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

VIII. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον, καὶ ἀπαντᾷ 1
 τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλειάσιος ὁ Κλεαγόρου υἱὸς
 τοῦ τὰ ἐντοίχια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῷ
 Ξενοφῶντι ὅτι ἐσέσωτο, καὶ ἡρώτα αὐτὸν πόσον χρυσίον ἔχει.
 5 ὃ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μὴδὲ ἐφόδιον ἱκανὸν 2
 οἵκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἃ ἄμφ' αὐτὸν
 εἶχεν. ὃ δ' αὐτῷ οὐκ ἐπίστευεν. ἐπεὶ δ' ἐπεμψαν Λαμψα- 3
 κηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθυε τῷ Ἀπόλλωνι, παρεστήσατο

τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοιτο
 αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα, ἔφη, ὅτι καὶ μέλλῃ ποτὲ 10
 ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἂν μὴδὲν ἄλλο, σὺ σαυτῷ. συνω-
 4 μολόγει ταῦτα ὁ Ξενοφῶν. ὃ δὲ εἶπεν· Ἐμπόδιος γάρ σοι ὁ
 Ζεὺς ὁ μειλίχιός ἐστι, καὶ ἐπήρετο εἰ ἤδη θύσειεν, ὥσπερ οἴκοι,
 ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. ὃ δ' οὐκ ἔφη ἐξ
 ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν 15
 αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἔφη συνοίσειεν ἐπὶ τὸ βέλτιον.
 5 τῇ δὲ ὑστεραία Ξενοφῶν προσελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ
 6 ὠλοκαυτεῖ χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. καὶ ταύτῃ
 τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ Ναυσικλείδης χρήματα δώσοντες
 τῷ στρατεύματι, καὶ ξενοῦνται τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν 20
 Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν
 δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἠδεσθαι τῷ ἵππῳ,
 λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἠθελον ἀπολαβεῖν.
 7 Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν
 Ἰδην εἰς Ἀντανδρον ἀφικνοῦνται πρῶτον, εἶτα παρὰ θάλατταν 25
 8 πορευόμενοι [τῆς Ἀσίας] εἰς Θήβης πεδίον. ἐντεῦθεν δι'
 Ἀδραμυτίου καὶ Κυτωνίου ὁδεύσαντες εἰς Καϊκού πεδίον ἐλθόντες
 Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν Ἑλλάδι τῇ Γογγύλου τοῦ
 9 Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρί. αὕτη 30
 δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης·
 τοῦτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι,
 λαβεῖν ἂν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα·
 εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε
 αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 35
 10 ἔχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. καὶ Βασίας ὁ
 Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ
 11 ὁ ἀνὴρ ἀλώσιμος εἴη. δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχα-
 γοὺς τοὺς μάλιστα φίλους λαβὼν καὶ . . . πιστοὺς γεγενη-
 μένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς. συνεχέρχονται δὲ 40
 αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπῆ-
 λαυνον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.
 12 Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν πέριξ ὄντα

ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοὺς
 45 παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.
 πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν— 13
 ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἄνδρας πολ-
 λούς καὶ μαχίμους ἔχουσα—διορύττειν ἐπεχείρησαν τὸν πύργον.
 ὁ δὲ τοίχος ἦν ἐπ' ὀκτὼ πλίνθων γηίνων τὸ εὖρος. ἅμα δὲ τῇ 14
 50 ἡμέρᾳ διωρώρυκτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν
 βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ
 δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι.
 κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταμένης 15
 μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσύριοι
 55 καὶ Ἑρκάνιοι ἱππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀγδοή-
 κοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ
 Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίου
 χωρίων καὶ ἱππεῖς.

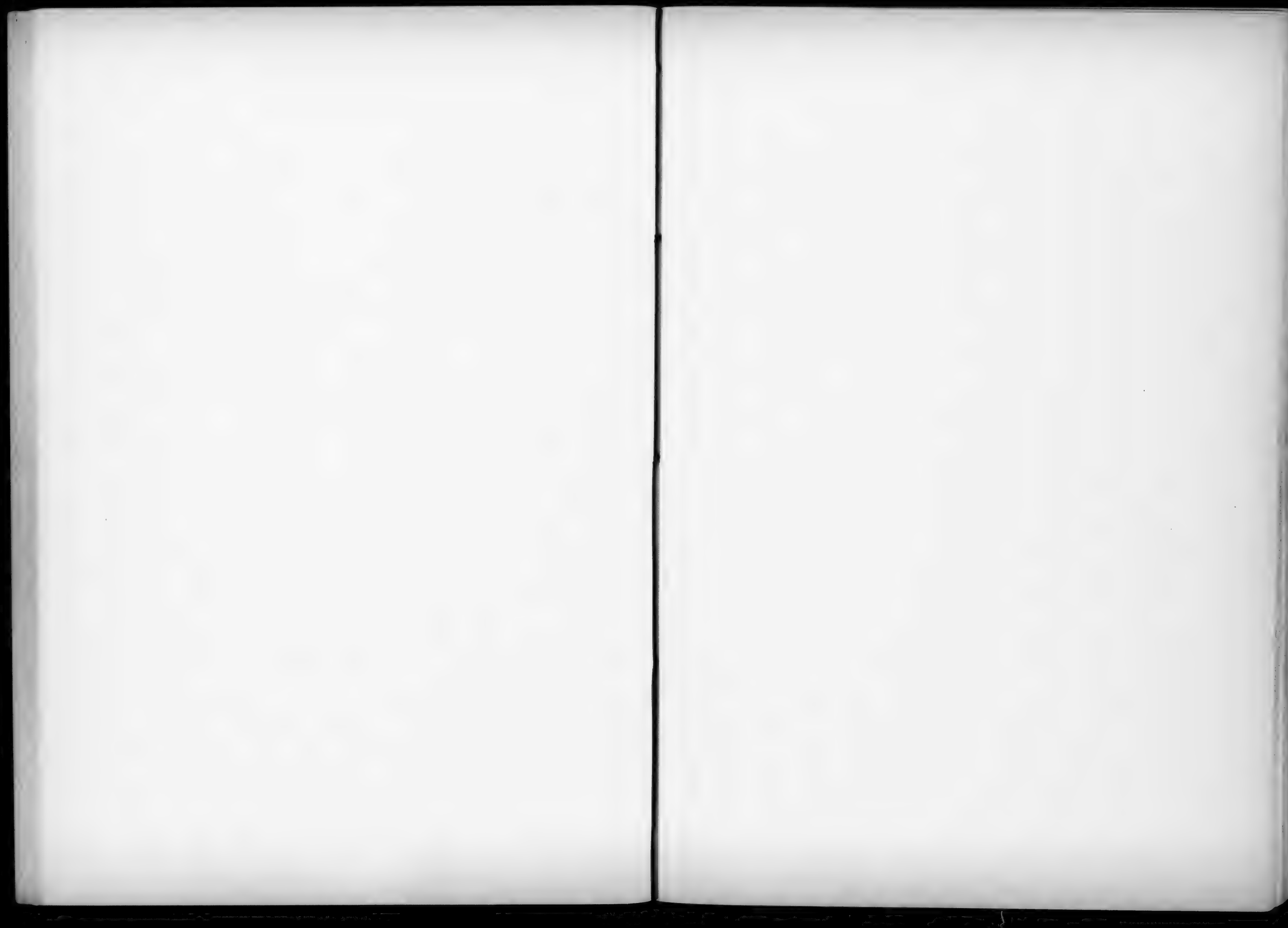
Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ 16
 60 λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαυνον καὶ ἀνδράποδα
 ἐντὸς πλαισίου ποιησάμενοι, οὐ τοῖς χρήμασιν ἔτι προσέχοντες
 τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρή-
 ματα ἀπίοιεν, καὶ οἳ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται
 ἀθυμότεροι· νῦν δὲ ἀπῆσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι.
 65 ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ 17
 τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν
 ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει
 δὲ καὶ Προκλῆς ἐξ Ἀλυσάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαρά-
 του. οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπιέζοντο ὑπὸ τῶν 18
 70 τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα
 ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάρκασον
 ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. ἐνταῦθα δὲ Ἀγασίας ὁ 19
 Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος
 πρὸς τοὺς πολεμίους. καὶ διασφύζονται ἀνδράποδα ὡς διακόσια
 75 ἔχοντες καὶ πρόβατα ὅσον θύματα.

Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ 20
 στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μὴ
 διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης 21

ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἴη ὁ Ξενοφῶν καὶ παντὶ
 τῷ στρατεύματι ἤξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον 80
 22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν
 αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς
 ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη.
 23 Ἐπειτα πάλιν ἀφικνούνται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν
 ἡσπάσατο Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ 85
 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστ' ἐξαίρετα
 λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἱκανὸν εἶναι καὶ
 ἄλλον ἤδη εὖ ποιεῖν.

24 Ἐν τούτῳ Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα καὶ
 συμμείξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ 90
 Φαρνάβαζον.

25 [Ἀρχοντες δὲ οἷδε τῆς βασιλέως χώρας ὅσῃν ἐπήλθομεν.
 Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Λυκαονίας καὶ Καππα-
 δοκίας Μιθραδάτης, Κιλικίας Συνέννεσις, Φοινίκης καὶ Ἀραβίας
 Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσος, Βαβυλῶνος Ῥωπάρης, 95
 Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρ-
 δοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι
 καὶ Μοσσύνικοι καὶ Κοῖτοι καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλα-
 γονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν
 26 Σεύθης. ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ κατα- 100
 βάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν
 πεντήκοντα, στάδια τρισμύρια τετρακισχίλια διακόσια πεντή-
 κοντα πέντε. χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως
 ἑνιαυτὸς καὶ τρεῖς μῆνες.]



VOCABULARY

[References given in the Vocabulary are to chapter and section, not to chapter and line. The use of a hyphen, prefixed to verb forms, indicates that the form in question occurs only in compounds.]

A

ἀ-, inseparable prefix, 1) privative, giving the word a negative meaning; before vowels ἀν-; cf. Lat. *in-*, Eng. *un-*.

2) copulative, signifying union, as in ἀκόλουθος; in the older period ἀ-; cf. ἀπας, ἀθρόος.

3) euphonic, chiefly before liquids or double consonants; cf. ἀμόνω.

ἀ, ἀπερ, see δε, δεπερ.

ἀβατος, -ον (ἀ-priv. + βαίνω), not to be trodden or traversed, impassable; of rivers, unfordable.

Ἀβροζέλης, -ου, ὁ, Abrozelmēs, a Thracian, interpreter to Seuthēs.

Ἀβροκόμας, -ου, Doric gen. -α, Abrocomas, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of Artaxerxes.

Ἀβυδος, -ου, ὁ, Abūdus, a city on the Hellespont.

ἀγαγεῖν, ἀγάγη, ἀγαγών, see ἀγω.

ἀγαθός, -ή, -όν, good in the widest sense, of persons or things, and hence to be variously rendered, brave, excellent, upright, useful, favorable; of land, fertile, II, 4, 22; of a dream, auspicious, III, 1, 12. As subst. (τὸ) ἀγαθόν, good, benefit, advantage, etc.; in pl. provisions, blessings, III, 1, 20; ἀγαθόν τι ποιεῖν τινα, do one some service, 1, 9, 11; ἀγαθὰ πάσχειν,

receive benefits, VII, 3, 20; ἐπ' ἀγαθῷ, for one's good, V, 8, 18; καλὸς καὶ ἀγαθός, or καλὸς καὶ ἀγαθός, "gentleman," II, 6, 19n. Comp. ἀμείνων, βελτίων, κρείττων, sup. ἀριστος, βέλτιστος, κράτιστος.

ἀγάλλω, glorify, a poetic vb.; in mid., glory or delight in, with dat., or ἐπὶ with dat.

ἀγαμαι, ἠγάσθην, admire; aor., took a liking to.

ἄγαν, adv., very, exceedingly.

ἀγαπάω, ἀγαπήσω, etc., love, esteem, I, 9, 29; be well content, be glad, V, 5, 13.

Ἀγασίας, -ου, ὁ, Agasias, of Stymphālus in Arcadia, one of the Greek captains and a close friend of Xenophon.

ἀγαστός, -ή, -όν (verbal of ἀγαμαι), admirable.

ἀγγεῖον, -ου, τό (dim. of ἀγγος, vessel) vessel, jar.

ἀγγελία, -ας, ἡ (ἀγγέλλω), message.

ἀγγέλλω, ἀγγεῖω, ἠγγεῖλα, ἠγγεῖλα, ἠγγεῖμαι, ἠγγέλθην, announce, report, bring news.

ἄγγελος, -ου, ὁ (ἀγγέλλω, Eng., angel), messenger, scout, herald.

ἀγείρω, ἠγείρω, collect.

ἀγένειος, -ον (ἀ-priv. + γένειον, chin, beard), beardless.

Ἀγησιλαός, -ου, ὁ, Agesilāus, king of Sparta from 398 to 360 B. C.; commanded an expedition against Persia in 396, in which Xenophon took part.

Ἀγίας, -ου, ὁ, *Agias*, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

ἄγκος, -ους, τό (cf. Lat. *angulus*, Eng. *angle*, *ankle*), bend; hence *glen*, *valley*.

ἄγκυρα, -ας, ἡ (cf. *ἄγκος*), *anchor*.

ἀγνοέω, ἀγνοήσω (ἀ-priv. + γνέω), *not know or recognize, be in doubt*.

ἀγνομωσύνη, -ης, ἡ (cf. the following word), *want of knowledge, folly*; in pl., *misunderstandings*, II, 5, 6.

ἀγνώμων (ἀ-priv. + γνῶμη), *senseless, lacking judgment*.

ἀγορά, -ας, ἡ (ἀγείρω), *assembly*, V, 7, 3; *place of assembly*, esp. *market-place*, *market*; then in general, *market*, *provisions*, V, 5, 19. ἀμφὶ ἀγορὰν πλήθουσιν, *about full market time, i.e. in the middle of the morning*, I, 8, 1, II, 1, 7; ἀπὸ τῆς ἀγορᾶς ζῆν, *live by purchasing provisions*, (not by plunder), VI, 1, 1.

ἀγοράζω, ἀγοράσω, etc. (ἀγορά), *frequent the market, buy*.

ἀγορανόμος, -ου, ὁ (ἀγορά + νέμω), *master or inspector of the market*.

ἀγορεύω (ἀγορά), *speak in the assembly, speak, say*.

ἀγρεύω, ἀγρεύσω (ἀγρα, chase, akin to ἄγω), *hunt, chase, catch*.

ἄγριος, -α, -ον (ἀγρός), *living in the fields, wild*.

ἀγρός, -ον (cf. Lat. *ager*, Eng. *acre*), *field, land, country*.

ἀγρυπνέω (ἀγρέω = ἀγρεύω + πνέω), *lie awake*.

ἄγω, ἄξω, ἡγαγον, ἡγα, ἡγμαι, ἡχθην, *lead, drive, bring, carry*; without obj., of a general, I, 3, 21; of the troops, IV, 8, 9; of a road, III, 5, 15; *carry off*, VI, 6, 21;

hence φέρειν καὶ ἄγειν (*ferre et agere*), *plunder, i.e. carry off the goods and drive off the stock*, II, 6, 5; ἄγε (ἄγετε) δὴ, *come now*, II, 2, 10; ἡσυχίαν ἄγειν, *keep quiet*, III, 1, 14; partic. ἄγων, like ἔχων, loosely translated, *with*, II, 4, 25.

ἀγώγιμος, -ον (ἄγω), *that may be carried*; τὰ ἀγώγιμα, *freight, cargo*.

ἄγων, -ῶνος, ὁ (ἄγω), orig. *assembly*, used esp. of the great games of Greece; hence, *contest, struggle, game*; ἀγῶνα τιθεῖν (I, 2, 10) or ποιεῖν (IV, 8, 25), *institute or hold games*.

ἀγωνίζομαι, ἀγωνιῶμαι, etc. (ἄγων), *contend in games*; hence, generally, *strive, contend, fight*.

ἀγωνοθέτης, -ου, ὁ (ἄγων + τιθεῖν), *judge or director of a contest*.

ἄδειπνος, -ον (ἀ-priv. + δέιπνον), *without dinner, dinnerless*.

ἀδελφός, -οῦ, ὁ (ἀ-copulative + δελφός, *womb*), *brother*.

ἀδείω, adv. (ἀ-priv. + δέος, *fear*), *without fear, fearlessly*.

ἄδηλος, -ον (ἀ-priv. + δῆλος), *unclear, uncertain, doubtful*.

ἀδιάβατος, -ον (ἀ-priv. + διαβατός), *not to be crossed or forded*.

ἀδικέω, -ήσω, etc. (ἀδικος), *be unjust, be in the wrong, do wrong*; with acc., *do wrong to, injure*; often with inner obj., I, 9, 13; so in pass., I, 6, 8. The pres. has often the force of a perf., *be in the wrong, i.e. have done wrong*; in the pass., *have suffered wrong*.

ἀδικία, -ας, ἡ (ἀδικος), *injustice, wrong*.

ἄδικος, -ον (ἀ-priv. + δίκη), *unjust, wrong*; τὸ ἀδικον, *injustice*, I, 9, 16.

ἀδίκως, adv. (ἀδικος), *unfairly, unjustly*; sup. ἀδικώτατα πάσχειν, *be treated most unjustly*, VII, 1, 16.

ἄδολως, adv. (ἀ-priv. + δόλος), *without treachery or guile*.

Ἀδραμύτιον or **Ἀδραμύττιον**, -ον, τό, *Adramyttium*, a city on the coast of Mysia.

ἄδύνατος, -ον (ἀ-priv. + δυνατός), *unable*; of things, *impossible, impracticable*; ἄδύνατον, *with or without ἐστι, it is impossible*.

ᾄδω, ᾄδον, ᾄσομαι (cf. ᾠδή), *sing, chant*.

ἀεὶ, adv. (older form *αιεὶ*, cf. Lat. *aevum*, Eng. *aye*, *ever*), *always, ever, from time to time*.

αἰετός, -οῦ (older form *αιετός*; cf. Lat. *avis*), *eagle*.

ἄθεος, -ον (ἀ-priv. + θεός, Eng. *atheist*), *godless, impious*.

Ἀθῆναι, -ῶν, αἱ, *Athens*.

Ἀθηναία, -ας, ἡ (cf. Ἀθῆναι), *Athēna*, goddess of war and wisdom, and patron goddess of Athens; in VII, 3, 39, the watchword of Seuthes and the Greeks.

Ἀθηναῖος, -α, -ον (Ἀθῆναι), *Athenian*; masc. as subst. *an Athenian*.

Ἀθῆνησι, locative adv. (Ἀθῆναι), *at Athens*.

ἄθλον, -ου, τό (cf. ἀθλητής, *athlete*), *prize, in a contest*.

ἀθροίζω, ἀθροίσω, etc. (ἀθρός), *collect, assemble*; mid. intrans., *muster*.

ἄθροος, -α, -ον (ἀ-copulative + θρός, *noise*), lit. *in a noisy crowd*, then together, *in a body*.

ἀθυμέω, ἀθυμήσω, etc. (ἀθυμος), *be despondent, disheartened*.

ἀθυμητέον (verbal of ἀθυμέω), *one must be discouraged*.

ἀθυμία, -ας, ἡ (ἀθυμος), *discouragement, despondency*.

ἄθυμος, -ον (ἀ-priv. + θυμός), *without courage, despondent, dejected*.

ἀθύμως, adv. (ἀθυμος), *despondently, dejectedly*; ἀθύμως ἔχειν, *be dejected*.

αἶ, **αἷ**, see ὁ, ὅς.

αἰγιαλός, -οῦ, ὁ, *seashore, beach*.

Αἰγύπτιος, -α, -ον (Αἴγυπτος), *Egyptian*; masc. as subst., *an Egyptian*.

Αἴγυπτος, -ου, ἡ, *Egypt*, conquered by Cambyses and made a part of the Persian empire, but at the time of the *Anabasis* in revolt and independent.

αἰδέομαι, αἰδέσσομαι, ἡδεσάμην, ἡδεσμαι, ἡδέσθην (αἰδώς), *respect, reverence*.

αἰδήμων, -ον, gen. -ονος, sup. αἰδημονέστατος (αἰδέομαι), *respectful, modest*.

αἰδοῖον, -ου, τό, generally pl. (αἰδέομαι), *the pudenda, private parts*.

αἰδώς, -οῦς, ἡ (αἰδέομαι), *respect, reverence*.

αἰεὶ, see ἀεὶ.

αιετός, see αἰετός.

Αἰήτης, -ου, ὁ, *Aeetes*, king of Colchis.

αἶθω, *burn*; mid. intrans., *be on fire*.

αἰκίζω, oftener dep. αἰκίζομαι, αἰκισομαι, etc. (αἰκίς, *unseemly*, ἀ-priv. + εἰκός), *outrage, maltreat, torture*.

αἷμα, -ατος, τό, *blood*.

Αἰνέας, -ου, *Aenēas*, of Stymphālus in Arcadia, a captain in the Greek army.

Αἰνιᾶνες, -ων, οἱ, *the Aenianians*, a Thessalian people.

αἶξ, αἰγός, ἡ, *goat*.

Αἰολίς, -ίδος, ἡ, *Aeolis*, a district on the northwestern coast of Asia Minor.

αἰρετέος, -α, -ον (verbal of αἰρέω), *must be taken*.

αἰρετός, -ή, -όν (αἰρέω), taken, chosen; οἱ αἰρετοί, the delegates, envoys.
αἰρέω, αἰρήσω, εἶλον, ἤρηκα, ἤρημαι, ἤρεθην, take, capture, seize; mid. choose, prefer, elect; pass., be chosen, be elected.
αἶρω, ἀρῶ, ἤρα, etc., raise.
αἶς, see δς.
αἰσθάνομαι, αἰσθήσομαι, ἡσθόμην, ἡσθῆμαι, perceive, observe, learn, with acc., ὅτι, ὡς, or with a partic. clause; with gen., hear, hear of.
αἰσθησις, -εως, ἡ (αἰσθάνομαι), perception; αἰσθησιν παρέχειν, be perceived, IV, 6, 13.
αἰσιος, -ον (αἶσα, portion, fate), auspicious, favorable.
Αἰσχίνης, -ου, ὁ, Aeschines, an Arcadian, in command of the Greek peltasts.
αἰσχροός, -ά, -όν (αἰδέομαι), shameful, base, disgraceful. Comp. αἰσχιών, sup. αἰσχιστος.
αἰσχροός, adv. (αἰσχροός), shamefully, disgracefully.
αἰσχύνη, -ης, ἡ (αἰδέομαι), shame, disgrace.
αἰσχύνω, αἰσχυνῶ, ἡσχυνα, ἡσχύνθην, dishonor, put to shame; mid. and pass., be ashamed; with acc., feel shame before, II, 3, 22.
αἰτέω, αἰτήσω, etc., ask for, demand; mid., beseech, ask for as a favor. The vb. may take two accs. (I, 3, 14 n.), or the source may be expressed by παρά.
αἰτία, -ας, ἡ (αἰτέω), charge, blame; αἰτίαν ἔχειν, be blamed.
αἰτιάομαι, αἰτιάσομαι, etc. (αἰτία), blame, censure, accuse, charge.
αἷτιος, -α, -ον (αἰτέω), chargeable, responsible, to blame for, the cause of, abs. or with gen. τὸ αἷτιον, the cause, IV, 1, 17.
αἰχμάλωτος, -ον (αἰχμή, spear +

ἀλίσκομαι), taken by the spear, captured; οἱ αἰχμάλωτοι, prisoners; τὰ αἰχμάλωτα, booty.

Ἀκαρνάν, -ἄνος, ὁ, an Acarnanian, inhabitant of Acarnania in the southwestern part of north Greece.

ἄκαυστος, -ον (ἀ-priv. + καίω), unburnt.

ἀκέραιος, -ον, sound, fresh, of troops, ἀκήρυκτος, -ον (ἀ-priv. + κηρύττω), without heralds, without a truce.

ἀκινάκης, -ου, ὁ, (a Persian word), a short, straight sword, dagger.

ἀκίνδυνος, -ον (ἀ-priv. + κινδυνος), without danger, safe.

ἀκινδύνως, adv. (ἀκίνδυνος), without danger.

ἀκμάζω, ἀκμάσω (ἀκμή), be at one's prime, at one's best.

ἀκμή, -ῆς, ἡ (√ ἀκ, cf. ἀκόντιον, ἀκρος, Eng., acme), point, edge; ἀκμήν, as adv., at the point of, just.

ἀκόλαστος, -ον (ἀ-priv. + κολάζω), unpunished, undisciplined.

ἀκολουθέω, ἀκολουθήσω, etc. (ἀ-copulative + κέλευθος, way), accompany, follow.

ἀκόλουθος, -ον (ἀ-copulative + κέλευθος, way), going the same way, consistent.

ἀκοντίζω, ἀκοντιῶ (ἀκόντιον), hurl the javelin, hit with the javelin.

ἀκόντιον, -ου, τό (√ ακ; cf. ἀκμή), javelin, hurled with the aid of a thong; see IV, 2, 28 n.

ἀκόντισις, -εως, ἡ (ἀκοντίζω), javelin-throwing.

ἀκοντιστής, -ου, ὁ (ἀκοντίζω), javelin-thrower.

ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην, hear, hear of, abs. or with acc.; with gen., of the sound heard, IV, 2, 8; often with gen. of source, hear from; foll. by

ὅτι, by acc. and infin. (of hearsay), or by acc. and partic. (if what is heard be marked as a fact); with gen., hearken to, obey. εὖ ἀκούειν (bene audire), as pass. of εὖ λέγειν, be well spoken of, VII, 7, 23. The pres., as in Eng., is often used where the perf. would be more logical, e. g. I, 9, 28.

ἄκρα, -ας, ἡ (ἀκρος), summit, height, citadel.

ἄκρατος, -ον (ἀ-priv. + κεράννυμι), unmixed, strong, of wine.

ἄκριτος, -ον (ἀ-priv. + κρίνω), without a trial.

ἀκροβολίζομαι, aor. ἠκροβολισάμην (ἀκρος + βάλλω), throw from a distance; hence, skirmish.

ἀκροβόλις, -εως, ἡ (ἀκροβολίζομαι), skirmish.

ἀκρόπολις, -εως, ἡ (ἀκρος + πόλις), upper city, citadel, acropolis.

ἄκρος, -α, -ον (cf. ἀκμή), highest, topmost, the top of; τὸ ἄκρον, height, summit; so τὰ ἄκρα, the heights.

ἀκρωνυχία, -ας, ἡ (ἀκρος + δυνεξ, nail), tip of the nail; then spur of a mountain.

ἀκτὴ, -ῆς, ἡ (ἀγνυμι, break), shore, coast, promontory.

ἄκυρος, -ον (κῦρος, power, authority), of no force, invalid, null and void.

ἄκων, -ουσα, -ον (ἀ-priv. + ἐκῶν), unwilling, used as a partic., ἄκωντος Κύρου, against the will of Cyrus, without the consent of Cyrus, I, 3, 17; with the force of an adv., unwillingly, unintentionally, IV, 8, 25.

ἀλαλάζω, ἀλαλάσομαι, ἠλάλαξα (ἀλαλή, an imitative word, battle-cry), raise the battle-cry, shout.

ἄλεινός, -ή, -όν (ἀλέα, warmth), warm; in neut., a source of warmth.

ἀλέξω, ἀλέξομαι, ἠλεξάμην, ward off; in the Anabasis always mid., ward off from oneself, repel, requite.

ἀλέτης, -ου, ὁ (ἀλέω, grind), a grinder; δνος ἀλέτης, the upper millstone, I, 5, 5.

ἄλευρον, -ον, τό (ἀλέω), wheat-flour, always in pl.

ἀλήθεια, -ας, ἡ (ἀληθής), truth, candor; τῇ ἀληθείᾳ, in fact, in truth.

ἀληθεύω, ἀληθεύσω, etc. (ἀληθής), speak the truth, tell the truth about, report truly.

ἀληθής, -ές (ἀ-priv. + λήθω = λανθάνω), unconcealed, manifest; hence true; τὸ ἀληθές, the truth.

ἀληθινός, -ή, -όν (ἀληθής), real, genuine, worthy of the name.

ἀλιευτικός, -ή, -όν (ἀλιεύω, fish, from ἄλις, the sea; cf. Lat. sal, Eng. salt), belonging to fishing or a fisherman; with πλοῖον, a fishing-boat.

ἀλίζω, ἠλιστα, ἠλίσθην (ἄλις), gather, collect; mid. intrans., assemble, VI, 3, 3.

ἄλιθος, -ον (ἀ-priv. + λίθος), stoneless, free from stones.

ἄλις, adv., in crowds, in abundance, enough, with gen.

Ἀλίσαρνη, -ης, Halisarne, a city in Mysia.

ἀλίσκομαι, ἀλώσομαι, ἐάλων, ἐάλωκα, a pass. of αἰρέω, be taken, be captured, be seized.

ἄλκιμος, -ον (ἀλκή, strength, valor), warlike, brave, a poetic word.

ἀλλά (ἄλλος), conj., more strongly adversative than δέ, otherwise, on the other hand, but; at the beginning of a speech often,

well, well but; in replies sometimes, *nay, on the contrary*, often coupled with other particles, but always with adversative force; ἀλλὰ γάρ, often implying an ellipsis, *but . . . for*, III, 2, 25; ἀλλ' ἢ, *except*.
 ἄλλῃ, adv. (ἄλλος), *in another way, place, or manner, elsewhere*.
 ἀλλήλων, -οις, reciprocal pron. (ἄλλος), *one another, each other*.
 ἄλλοθεν, adv. (ἄλλος) *from another place*; ἄλλοι ἄλλοθεν, *some in one way others in another*, I, 10, 13 n.
 ἄλλομαι, ἀλοῦμαι, ἡλάμην, 2 aor. ἡλόμην (Lat. *salio*), *leap, jump*.
 ἄλλος, -η, -ο (Lat. *alius*), *other, another*; with art., *the rest of*, I, 2, 15; τῇ ἄλλῃ (ἡμέρᾳ), *the next (day)*, II, 1, 3; with alternative or distributive force, ἄλλος καὶ ἄλλος, I, 5, 12; ἄλλοι . . . ἄλλοι, *some . . . others*, I, 8, 9; ἄλλοι ἄλλως (*alii aliter*), *some in one way others in another*, I, 6, 11; so ἄλλος ἄλλα λέγει, II, 1, 5; ἄλλος ἄλλῃ, IV, 8, 19; sometimes pleonastic, *besides*, I, 5, 5; so especially with numerals, I, 7, 11; εἴ τις καὶ ἄλλος and ὥς τις καὶ ἄλλος, see καί; in questions expecting an affirmative answer, ἄλλο τι ἢ; = *nonne?*
 ἄλλοσε (ἄλλος), *to another place, elsewhere*.
 ἄλλοτε, adv. (ἄλλος), *at another time, at other times*; ἄλλοτε καὶ ἄλλοτε, *every now and then*, II, 4, 26; εἴ ποτε καὶ ἄλλοτε; see καί.
 ἀλλότριος, -α, -ον (ἄλλος), *belonging to another, foreign*.
 ἄλλως, adv. (ἄλλος), *otherwise, in another way, differently; aimlessly, rashly*, V, 1, 7; ἄλλως ἔχειν

or γίγνεσθαι, *be different*, III, 2, 37, VI, 6, 10; ἄλλως πως, *in any other way*, III, 1, 20; ἄλλως τε καὶ, *for other reasons and particularly, i.e. especially*, V, 6, 9; VII, 7, 40; ἄλλοι ἄλλως; see ἄλλος.
 ἀλόγιστος, -ον (ἀ-priv.+λογίζομαι), *unreasoning, senseless, foolish*.
 ἄλος, -ους, τό, *sacred enclosure, esp. grove*.
 Ἄλυσ, -νος, ὁ, *the Halys, the principal river of Asia Minor, flowing into the Euxine*.
 ἄλφιτον, -ου, τό, *barley meal, always pl.*
 ἄλωπεκῇ, -ῆς (ἀλώπηξ, *fox*), *fox-skin cap, worn by Thracians*, VII, 4, 4.
 ἀλώσιμος, -ον (ἀλίσκομαι), *that may be captured, easy to capture*.
 ἀλώσονται, see ἀλίσκομαι.
 ἅμα, (cf. *δμοῦ*, Lat., *simul*, Eng. *same*), *at the same time, at the same time with* (dat.), *together with*; ἅμα τῇ ἡμέρᾳ, *at day-break*, II, 1, 2; cf. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *on the following day at dawn*, I, 7, 2; ἅμα ἡλίῳ ἀνέχοντι, *at sunrise*, II, 1, 3; 3, 1; ἅμα ἡλίῳ δύνοντι, *at sunset*, II, 2, 13; ἅμα μὲν . . . ἅμα δέ, *both . . . and*, III, 4, 19; with partic. (strictly with the accompanying vb.), *as soon as*.
 Ἀμαζών, -ῶνος, ἡ, *an Amazon, one of the mythical tribe of female warriors*.
 ἅμαξα, -ης, ἡ (ἅμα+ἄγω), *a wagon, cart*; ἅμαξα πετρῶν, *a wagon-load of stones*, IV, 7, 10; βοῦς ὑπὸ ἀμάξῃ, *a draught-ox*, VI, 4, 22, 25.
 ἀμαξιαῖος, -α, -ον (ἅμαξα), *of stones, large enough to load a wagon*.
 ἀμαξιτός, -ον (ἅμαξα), *passable for wagons, ὁδὸς ἀμαξιτός wagon-road*, I, 2, 21.

ἀμαρτάνω, ἀμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, *miss the mark, miss* (with gen.), I, 5, 12; *do wrong, sin against*, III, 2, 20; μικρὰ ἀμαρτηθέντα, *small errors*, V, 8, 20.
 ἀμαχεί, adv. (ἀ-priv.+μάχομαι), *without fighting, without a struggle*.
 ἀμαχητί, adv.=the foregoing.
 ἀμείνων, -ον, comp. of ἀγαθός, *better, braver*; neut. as adv., II, 1, 20.
 ἀμέλεια, -ας, ἡ (cf. ἀμελέω), *carelessness, neglect*.
 ἀμελέω, -ήσω, etc. (ἀ-priv.+μέλει), *be careless, be negligent of, neglect, with gen.*
 ἀμελῶς, adv. (ἀμελής, *careless*; cf. ἀμελέω), *carelessly, negligently*.
 ἄμετρος, -ον (ἀ-priv.+μέτρον), *without measure, countless*.
 ἀμήχανος, -ον (ἀ-priv.+μηχανή), *without resource or means; impossible*, I, 2, 21; πολλὰ καὶ ἀμήχανα, *many difficulties*, II, 3, 18.
 ἀμιλλάσσομαι, ἀμιλλήσομαι, etc., dep. pass. (ἀμιλλα, *contest*), *contend, vie with, race for* (with ἐπὶ or πρὸς).
 ἄμπελος, -ου, ἡ, *vine*.
 Ἀμπρακιώτης, -ου, ὁ, *an Ambraciot, citizen of Ambracia in Epirus*.
 ἀμυγδάλινος, -η, -ον (ἀμυγδάλη, *almond*), *of almonds*, IV, 4, 13 n.
 ἀμύνω, ἀμυνῶ, ἡμυνα (ἀ-euphonic+√μν, cf. μύνη, *excuse* and Lat. *moenia, walls*), *ward off; mid. ward off from oneself, defend oneself against, requite, punish*.
 ἀμφί, prep. (cf. ἀμφω, Lat. *ambi-*), *lit., on both sides of*; hence (1) with gen. (a poetic use), *about, concerning*, IV, 5, 17 n.; (2) with acc., *about, round about, of place*, ἀμφὶ Μίλητον, I, 2, 3; *of persons*, τῶν ἀμφὶ Κῦρον, I, 8, 1;

in such phrases the individual is oftener included, οἱ ἀμφὶ Ἀριαίων, *Ariæus and his men*, III, 2, 2; of time, ἀμφὶ ἀγορὰν πλήθουσιν, *about full market time*, I, 8, 1; ἀμφὶ δορπηστόν, I, 10, 17; with various objects, ἀμφὶ τὰ στρατεύματα δαπανᾶν, *spend money on his armies*, I, 1, 8; τὰ ἀμφὶ τάξεις, *tactics*, II, 1, 7; ἀμφὶ ταῦτα ἔχειν, *to be busied about this*, V, 2, 26; with numerals, I, 2, 9, and frequently.
 ἀμφιγυνοῦν, impf. ἡμφεγνόνουν, ἡμφεγνόησα, ἡμφεγνόηθην (ἀμφί+γυνοῦν), *think on both sides, be in doubt*.
 Ἀμφιδήμος, -ου, ὁ, *Amphidēmus, father of Amphicrates*.
 Ἀμφικράτης, -ους, ὁ, *Amphicrates, an Athenian, a captain in the Greek army*.
 ἀμφιλέγω (λέγω), *speak on both sides, quarrel*.
 Ἀμφιπολίτης, -ου, ὁ, *an Amphipolitan, citizen of Amphipolis, a colony of Athens on the Strymon in Macedonia*.
 ἀμφορεύς, -έως, ὁ (Homeric ἀμφιφορεύς, ἀμφί+φέρω), *a large jar with two handles*.
 ἀμφότερος, -α, -ον (ἀμφω), *both*. In the *Anabasis* only dual or pl.
 ἀμφοτέρωθεν, adv. (ἀμφότερος), *from both sides, on both sides*.
 ἀμφω (cf. ἀμφί, Lat. *ambo*, Eng. *both*), gen. and dat. ἀμφοῖν, *both*.
 ἄν, post-pos. modal part. for which there is no English equivalent (cf. Lat. *an*), used as follows: (1) with the condit. part. εἰ (see ἐάν), with relatives (ὅς, ὅστις, ὁπόσος, etc.), and with temporal words ὅτε, ὅποτε, ἐπεὶ, ἐπειδή (see ὅταν, ὁπότε, ἐπεί, ἐπειδάν); ἔως,

πρὶν, μέχρι, ἔστε, with the vb. in the subj., either referring to the fut. or made general in the pres.; with ὥς and the subj. in a final clause; (2) with vbs. (a) with opt. in an apodosis, the protasis being often only implied or entirely suppressed (potential opt.); (b) with secondary tenses of the indic. in apodoses of conditions contrary to fact (past potential), (c) with infin. or partic., representing either of these constructions, (d) with impf. or aor. indic. in an iterative sense I, 9, 19 n.

ἀν stands regularly near the head of its clause and may be repeated with the vb., if that is postponed; sometimes it is repeated several times, I, 3, 6 n.; on the other hand, it may be omitted with the vb., if it has been expressed with a preceding vb. in the same construction, I, 6, 2 n.

ἀν, see ἐάν.

ἀν-, see ἀ-.

ἀνά, prep. with acc. (cf. Eng. on), up, up along, over, throughout; often distributive, ἀνὰ ἑκάστων ἀνδρῶν, a hundred men each, III, 4, 21; of manner, ἀνὰ κράτος, up to or with all one's might, at full speed, I, 8, 1 (cf. κατὰ κράτος). In composition ἀνά frequently means back or again.

ἀναβαίνω, (βαίνω), go up, ascend; especially go up from the coast; go inland; of a horse, mount; of a ship, embark on, both with ἐπὶ. ἀναβάλλω (βάλλω), throw up, of a mound; help to mount, IV, 4, 4. ἀνάβασις, -εως, ἡ (ἀναβαίνω), a going up, ascent, a march inland, esp.

of the march of Cyrus against his brother, and hence the proper title of Xenophon's history.

ἀναβιβάζω (βιβάζω, -βιβάσω or -βιβῶ, -εβίβασα, make to go), make go up, lead up.

ἀναβοάω (βοάω), shout aloud, call.

ἀναβολή, -ῆς, ἡ (ἀναβάλλω), earth thrown up, mound.

ἀναγιγνώσκω (γινώσκω), know again (something seen before), recognize, V, 8, 6; read I, 6, 4.

ἀναγκάζω, ἀναγκάσω, etc. (ἀνάγκη), force, compel.

ἀναγκαῖος, -α, -ον (ἀνάγκη), necessary; οἱ ἀναγκαῖοι, one's relatives, Lat. necessarii, II, 4, 1.

ἀνάγκη, -ῆς, ἡ, necessity, force; with or without ἐστὶ, it is necessary, one must, with dat. or acc. and infin.; ἀνάγκη ἔχεισθαι or κατέχεισθαι, be constrained by necessity, II, 5, 21; II, 6, 13; ἐν ἀνάγκῃ εἶναι, be in straits, VII, 6, 27.

ἀναγνοῦς, see ἀναγιγνώσκω.

ἀνάγω (άγω), lead or take up, lead inland; mid. put to sea, set sail.

ἀναζεύγνυμι (ζεύγνυμι), yoke up, hence break camp, III, 4, 37; IV, 6, 1.

ἀναθαρπέω (cf. θρασύς), take courage, recover courage.

ἀναθεῖναι, ἀναθεῖς, see ἀνατίθημι.

ἀνάθημα, -ατος, τό (ἀνατίθημι), a thing set up, votive offering, V, 3, 5.

ἀναθορυβέω (θορυβέω, -ήσω, raise an uproar; cf. θόρυβος), cry out aloud, applaud.

ἀναθρέψαντι, see ἀνατρέφω.

ἀναίρω (αἰρέω), take up, pick up, carry off for burial (in this

sense chiefly mid.); of an oracle, take up a subject; hence answer, III, 1, 6; of war, undertake, begin.

ἀνακαίω (καίω), kindle.

ἀνακαλέω (καλέω) call again, call aloud, call back, sound the recall.

ἀνακοινώω (κοινώω), consult, confer with, act. or mid.

ἀνακομίζω (κομίζω), carry up; mid., store up for oneself.

ἀνακράζω (κράζω, scream) only in aor. ἀνέκραγον, shout aloud, cry out.

ἀναλαλάζω (άλαλάζω), raise the war-cry.

ἀναλαμβάνω (λαμβάνω), take up, pick up, take along with.

ἀναλάμπω (λάμπω), blaze up, aor. burst into a blaze.

ἀναλίσκω, ἀναλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, use up, spend, exhaust.

ἀνάλωτος, -ον (ἀ-priv. + ἄλωτός, verbal of ἀλίσκομαι), not be taken, impregnable.

ἀναμείγνυμι (μείγνυμι, μείζω, ἔμειξα, μέμειγμαι, ἐμίχθην, 2 aor. pass. ἐμίχην, mix), mingle with.

ἀναμένω (μένω), remain, wait, wait for.

ἀναμιμνήσκω (μιμνήσκω), remind one of (with two accs.), III, 2, 11; make mention of, V, 8, 26; mid. and pass., call to mind, remember, VI, 1, 23.

ἀνανδρος, -ον (ἀ-priv. + ἀνήρ) unmanly, cowardly.

Ἀναξίβιος, -ου, ὁ, Anaxibius, a Spartan admiral in command at Byzantium.

ἀναξούριδες, -ίδων, αἱ (Persian word), trousers.

ἀναπαύω (παύω), cause to cease;

mid., rest, refresh oneself, pass the night.

ἀναπείθω (πείθω), persuade, induce.

ἀναπετάννυμι (πετάννυμι, spread out; cf. Lat. pandeo, pateo), throw open.

ἀναπηδάω (πηδάω, πηδήσω, etc., leap), leap up, spring upon one's horse.

ἀναπνέω (πνέω), breathe again, recover breath.

ἀναπράττω (πράττω), exact, collect, of money due.

ἀναπτύσσω (πτύσσω, πτύξω, etc., fold), unfold, fold back, I, 10, 9 n.

ἀναπυνθάνομαι (πυνθάνομαι), inquire carefully, learn by questioning.

ἀναρίθμητος, -ον (ἀ-priv. + ἀριθμέω, count), innumerable.

ἀνάριστος, -ον (ἀ-priv. + ἀριστον), without breakfast, breakfastless.

ἀναρπάζω (ἀρπάζω), snatch up, seize, carry off.

ἀναρχία, -ας, ἡ (ἀ-priv. + ἀρχω), lack of government, anarchy.

ἀνασκευάζω (σκευάζω), pack up, remove.

ἀναστάς, see ἀνίστημι.

ἀνασταυρόω (σταυρόω, σταυρώσω, fence with stakes; cf. σταυρός), set up on a stake, impale.

ἀναστέλλω (στέλλω), send back; hence repulse.

ἀναστήναι, ἀναστήσας, see ἀνίστημι.

ἀναστρέφω (στρέφω), turn back or about, face about, retreat; mid., conduct oneself, behave, II, 5, 14; pass., face about, rally, I, 10, 12.

ἀνασχέσθαι, ἀνάσχωμαι, see ἀνέχω.

ἀναταράττω (ταράττω), stir up; perf. pass. partic. ἀνατεταραγμένον, in disorder, I, 7, 20.

ἀνατείνω (τείνω) stretch up, hold up, esp. of the hands in voting;

αλετός ἀνατεταμένος, an eagle with wings outspread, I, 10, 12.
 ἀνατέλλω (τέλλω, ἔτειλα, make to rise), intr., rise, of the sun.
 ἀνατίθημι (τίθημι), put upon, pack upon, II, 2, 4; set up, dedicate, V, 3, 5 and 6.
 ἀνατρέφω (τρέφω), fatten up.
 ἀναφεύγω (φεύγω), flee up.
 ἀναφρονέω (φρονέω), come to one's senses, recover one's senses.
 ἀναχάζω, only in pres. (Homeric χάζω, withdraw), withdraw, retreat.
 ἀναχωρέω (χωρέω), withdraw, retire, retreat; ἀναχωρεῖν ἐπὶ πόδα, give ground step by step, V, 2, 32.
 ἀναχωρίζω (χωρίζω), make to withdraw or retire.
 ἀνδρα, see ἀνὴρ.
 ἀνδραγαθία, -ας, ἡ (ἀνὴρ + ἀγαθός), bravery, valor.
 ἀνδράποδον, -ου, τὸ (ἀνὴρ + ποῦς?), slave, esp. captive taken in war.
 ἀνδρείος, -α, -ον (ἀνὴρ), manly, courageous.
 ἀνδριότης, -ητος, ἡ (ἀνὴρ), manliness, valor, courage.
 ἀνδρίζομαι (ἀνὴρ), play the man, act bravely.
 ἀνέβην, see ἀναβαίνω.
 ἀνεγείρω (ἐγείρω), trans., wake up, awaken; pass., be aroused, wake up.
 ἀνείλον, see ἀναιρέω.
 ἀνείναι, see ἀνίημι.
 ἀνείπον (εἶπον), proclaim.
 ἀνελίσθαι, see ἀναιρέω.
 ἀνεμος, -ου, ὁ (cf. Lat. anima, animus), wind.
 ἀνεπιλήπτως, adv. (ἀ-priv. + verbal of ἐπιλαμβάνω), not to be laid hold of, in security, blamelessly.
 ἀνρεθίζω (ἐρεθίζω, excite), excite, provoke; pass., be instigated.

ἀνερωτάω (ἐρωτάω), ask, demand.
 ἀνέστην, see ἀνίστημι.
 ἀνεστράφην, see ἀναστρέφω.
 ἀνευ, improper prep., without, foll. by gen.
 ἀνευρίσκω (εὐρίσκω), find out, discover.
 ἀνέχω, impf. mid. ἠνειχόμεην, 2 aor. ἠνεσχόμεην, with double augment (έχω), hold up; mid., bear up under, endure, control oneself.
 ἀνεψιός, -οῦ, ὁ (cf. Lat. nepos), first cousin.
 ἀνέψων, ἀνέψα, see ἀνολίγω.
 ἀνήγαγον, see ἀνάγω.
 ἀνηγέρθη, see ἀνεγείρω.
 ἀνηγμένος, see ἀνάγω.
 ἀνήκιστος, -ον (ἀ-priv. + ἀέτομαι, heal), that cannot be healed or made good, irreparable.
 ἀνήκω (ήκω), extend to, reach.
 ἀνὴρ, ἀνδρός, ὁ, man (Lat. vir) as contrasted with woman or child or with ἀνθρωπος human being (I, 7, 3 n); hence in varying senses, husband, IV, 5, 24; soldier, I, 1, 11; often joined with words denoting nationality, in which case it is not to be translated, ἀνδρα Πέρσην, a Persian, I, 2, 20; very common in addresses, ἀνδρες στρατιῶται, men, fellow soldiers, I, 3, 3. Cf. ἀνθρωπος.
 ἀνηρώτα, see ἀνερωτάω.
 ἀνήχθησαν, see ἀνάγω.
 ἀνθ', see ἀντί.
 ἀνθέμιον, -ου, τὸ (ἀνθος, flower), flower, flower-pattern, V, 4, 32.
 ἀνθίστημι (ίστημι), set up against; mid., rise up against, oppose.
 ἀνθρώπινος, -η, -ον (ἀνθρωπος), human; neut. pl., things human, as contrasted with the gods.
 ἀνθρωπος, -ου, ὁ, ἡ, man, human

being, pl. men, people; with words denoting nationality, like ἀνὴρ, VI, 4, 23; often contemptuous, III, 1, 27.
 ἀνιάω, ἀνιάσω, etc. (ἀνία, grief), grieve, trouble, harass; mid., be distressed, I, 2, 11; be hurt, IV, 8, 26.
 ἀνίημι (ίημι), send back; hence, let go, VII, 6, 30.
 ἀνιμάω (ιμάω, draw; cf. ιμάς), draw up.
 ἀνίστημι (ίστημι), cause to stand, rouse up, I, 5, 3; mid., with perf. and 2 aor. act., stand up, get up, rise.
 ἀνοδος, -ον (ἀ-priv. + ὁδός), impassable.
 ἄνοδος, -ου, ἡ (ἀνά + ὁδός), way up, upward march; cf. ἀνάβασις.
 ἀνόητος, -ον (ἀ-priv. + νόεω), senseless, foolish.
 ἀνολίγω, ἀνολίξω, with double augment throughout, impf. ἀνέψων (οἶγω or οἶγνυμι, open), open, throw open.
 ἀνομία, -ας, ἡ (ἀ-priv. + νόμος), lawlessness.
 ἀνομοίως, adv. (ἀ-priv. + νόμιος), differently.
 ἄνομος, -ον (ἀ-priv. + νόμος), lawless.
 ἀντ', see ἀντί.
 ἀνταγοράζω, (ἀγοράζω), buy in exchange.
 ἀντακούω (ἀκούω), hear in turn, hear in reply.
 Ἀντανδρος, -ου, ἡ, Antandrus, a city in the Troad.
 ἀντεμπίμπλημι (πίμπλημι), fill in return or in requital.
 ἀντεπιμελόμαι (ἐπιμελόμαι), take care in turn, take counter measures.
 ἀντιτυπώω (τυπώω), do good in return.

ἀντί, by elision ἀντ' or ἀνθ', prep. with gen., over against, opposite, against; hence, instead of, I, 1, 4; in return for, I, 3, 4; ἀνθ' ὧν ἐστηκότες, standing behind which, IV, 7, 6.
 ἀντιδίδωμι (δίδωμι), give in return or in place of.
 ἀντικαθίστημι (ίστημι), appoint instead or in place of.
 ἀντιλέγω (λέγω), say against or in opposition (ὅτι or infin.); speak against, object, abs.
 ἀντίος, -α, -ον (ἀντί), opposite, against, facing; ἀντίοι λέναι, go to meet, go against, I, 8, 17; οἱ ἀντίοι, the enemy, III, 1, 42; ἐκ τοῦ ἀντίου, from the opposite side, from the side of the enemy, I, 8, 23; λόγοι ἀντίοι ᾗ οὖς ἤκουον, words the very opposite of those I heard (a rare use), VI, 6, 34.
 ἀντιπαράθεω (θέω), run along opposite.
 ἀντιπαρασκευάζομαι (σκευάζω), make counter preparations.
 ἀντιπαρατάττομαι (τάττω), array oneself against.
 ἀντιπάρειμι (εἶμι), march along opposite or on the other side.
 ἀντιπάσχω (πάσχω), suffer in return.
 ἀντιπέραν or ἀντιπέρας, adv. (ἀντί + πέραν), over against, opposite, with gen. and preceded by κατά.
 ἀντιποιέω (ποιέω), do in return, retaliate; mid., contend with someone (dat.) for something (gen.), II, 1, 11; vie with one another in (gen.), IV, 7, 12.
 ἀντίπορος, -ον (ἀντί + √περ; cf. περάω), over against, opposite, a poetic word, IV, 2, 18.
 ἀντιστασιάζω (στασιάζω), contend against, vie with.

- ἀντιστασιώτης, -ου, ὁ (ἀντί+στάσις, faction), an opponent, rival.
 ἀντιστοιχέω (στοιχέω, be in a row, στοιχος, row), stand in rows over against.
 ἀντιστρατοπεδεύομαι (στρατοπεδεύω), encamp against.
 ἀντιτάττω (τάττω), draw up or array against.
 ἀντιτιμάω (τιμάω), honor in return.
 ἀντιτοξεύω (τοξεύω), shoot in return, shoot back.
 ἀντιφυλάττομαι (φυλάττω), be on one's guard in turn, take counter precautions.
 ἀντρον, -ου, τό (hence Lat. antrum), cave.
 ἀντρώδης, -ες (ἀντρον+ἔδος), cave-like; πέτρα ἀντρώδης, a rocky cavern.
 ἀνυστός, -ή, -όν (verbal of ἀνύω), that may be accomplished; possible; σιγῇ ὡς ἀνυστόν, as silently as possible, I, 8, 11.
 ἀνύω, ἀνύσω, etc. (pres. regularly ἀνύτω), accomplish.
 ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωτάτω, up, upwards, above, inland, with gen., IV, 3, 3; τὰ ἄνω, the heights, IV, 3, 25; ἡ ἄνω ὁδός, the journey inland, III, 1, 8.
 ἀνώγειν, -ω, τό (ἀνω+γῆ), upper floor, loft, a dubious word, V, 4, 29.
 ἀνωθεν, adv. (ἀνω), from above, from the interior.
 ἀξία, -ας, ἡ (ἀξιος), worth, value, price, deserts.
 ἀξίνη, -ης, ἡ (Lat. ascia, Eng. axe), axe.
 ἀξιος, -α, -ον (ἀγω), weighing as much as, worth, worthy of (gen.); ἀξιον (ἔστι), be worth while, be fitting; πολλοῦ (πλεονος, πλείστου) ἀξιος, of great (more, the most) value; so παντὸς ἀξιος, VII, 3, 13.
 ἀξιοστράτηγος, -ον (ἀξιος+στρατηγός), worthy to be general.
 ἀξιώω, ἀξιόσω, etc. (ἀξιος), deem fit or proper, ask, claim.
 ἀξίωμα, -ατος, τό (ἀξιώω), worth, authority.
 ἀξίως, adv. (ἀξιος), worthily, deservedly, I, 9, 15.
 ἄξων, -ονος, ὁ (ἀνω), axle.
 ἀπ', see ἀπό.
 ἀπαγγέλλω (ἀγγέλλω), bring back word, announce, report.
 ἀπαγορεύω, ἀπερῶ, ἀπείπον, ἀπείρηκα (ἀγορεύω), renounce, give up, grow weary.
 ἀπάγω (ἀγω), lead or carry back or off; march back.
 ἀπαγωγή, -ης, ἡ (ἀγω), removal, departure.
 ἀπαθής, -ές (ἀ-priv.+πάθος), without experience in, free from (gen.).
 ἀπαίδευτος, -ον (ἀ-priv.+παιδεύω), uneducated, ignorant.
 ἀπαίρω (αἶρω), raise from; intr. of ships, set sail, depart.
 ἀπαιτέω (αἰτέω), claim as one's right or due, demand; with two accs., II, 5, 38.
 ἀπαλλάττω (ἀλλάττω, ἀλλάξω, ἡλλαξα, -ἡλλαχα, ἡλλαγμαι, -ἡλλάχθην or ἡλλάγην), change from, set free, remove; intr., depart, be freed from, be well rid of, I, 10, 8.
 ἀπαλός, -ή, -όν, tender, delicate, soft.
 ἀπαμβομαι, in aor. pass. ἀπημείφθη (ἀμβέω, change), exchange words, answer, reply, II, 5, 15 n.
 ἀπαντάω, ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα, meet or, in a hostile sense, encounter.
 ἀπαξ, adv., once.
 ἀπαράσκευος, -ον (ἀ-priv.+παρασκευή), unprepared.

- ἅπας, ἅπασα, ἅπαν (πᾶς), all together, the whole of, entire; with art. gen. in pred. posit.
 ἀπαυθημερίζω (cf. αὐθημερόν), return on the same day.
 ἀπεγνωκέναι, see ἀπογινώσκω.
 ἀπεδόμην, see ἀποδίδωμι.
 ἀπέδρα, etc., see ἀποδιδράσκω.
 ἀπέδωκα, see ἀποδίδωμι.
 ἀπέθανον, see ἀποθνήσκω.
 ἀπειθέω, -ήσω, etc. (ἀ-priv.+πειθομαι), disobey.
 ἀπειλέω, ἀπειλήσω, etc. (ἀπειλή), threaten.
 ἀπειλή, -ῆς, ἡ, threat.
 ἀπειμι (εἶμι), go away, go back, retreat (the pres. often with fut. force; cf. εἶμι).
 ἄπειμι (εἶμι), be away, or absent.
 ἀπείπον (εἶπον), renounce, VII, 1, 41; forbid, with dat. and infin., VII, 2, 12.
 ἀπειρηκός, see ἀπαγορεύω.
 ἀπειρος, -ον (ἀ-priv.+πείρα), unskilled, unacquainted with, abs. or with gen.
 ἀπείχων, see ἀπέχω.
 ἀπέκτονε, see ἀποκτείνω.
 ἀπελαύνω (ἐλαύνω), drive away or out, expel; intr. march or ride away.
 ἀπελθεῖν, ἀπελθών, etc., see ἀπέρχομαι.
 ἀπερ, see ὅσπερ.
 ἀπερύκω (ἐρύκω), ward off.
 ἀπέρχομαι (ἔρχομαι), come (or go) back or away, depart, return, retreat; go forth, IV, 7, 8.
 ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπηχθήμεν, ἀπήχθημαι (ἀπό+ἔχθος, hatred), incur one's enmity or hatred.
 ἀπέχω (ἔχω), keep off or from; mid., hold oneself aloof from, abstain from, II, 6, 10, etc.; act. intr., be away from, distant from, I, 3, 20.
 ἀπήγαγεν, see ἀπάγω.
 ἀπήει, see ἀπειμι (εἶμι).
 ἀπήλασα, ἀπήλαυνον, see ἀπελαύνω.
 ἀπήλθον, see ἀπέρχομαι.
 ἀπηλλάγη, see ἀπαλλάττω.
 ἀπημείφθη, see ἀπαμβομαι.
 ἀπήρα, see ἀπαίρω.
 ἀπιστέω, ἀπιστήσω, etc. (ἀπιστος), distrust, disbelieve, disobey (dat.).
 ἀπιστία, -ας, ἡ (ἀπιστος), distrust, suspicion, II, 5, 4; faithlessness, treachery, II, 5, 21; III, 2, 8.
 ἄπιστος, -ον (ἀ-priv.+πειθω), not to be trusted, faithless.
 ἀπιτέον (verbal of ἀπειμι), one must go or depart.
 ἄπλετος, -ον, boundless, immeasurable.
 ἀπλοῦς, -ῆ, -οῦν (ἀ-copulative+πλᾶ, cf. πίμπλημι), simple, frank; τὸ ἀπλοῦν, frankness, candor, II, 6, 22.
 ἀπό, by elision ἀπ' or ἀφ', prep. with gen. (Lat. a, ab, Eng. off), (1) of place, from, away from; often with pregnant construction, τὰ ἀπὸ τῶν οἰκιῶν ξύλα, II, 2, 16 n.; (2) of time, from, since, after, ἀπὸ τούτου, from this time on, II, 6, 5; ἀφ' οὗ, since, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἀπὸ τούτων τῶν χρημάτων, I, 1, 9; (5) of cause, ἀπὸ τοῦ αὐτομάτου, at their own bidding, I, 2, 17; ἀπὸ τοῦ αὐτοῦ σημείου, at the same signal, II, 5, 32.
 So the phrase ἀπὸ (ἀφ') ἵππου means on horseback, but denotes that the rider's attention is directed away from the horse; contrast ἐφ' ἵππου. In composition ἀπο- denotes from, away, back, in return, or it may have a neg. force (see ἀποψηφίζομαι, ἀποδοκέω).

ἀποβαίνω (βαίνω), *step off, esp. disembark; of events, turn out, come true*, VII, 8, 22.
 ἀποβάλλω (βάλλω), *cast away, lose*.
 ἀποβιβάζω (βιβάζω, βιβάζω or βιβῶ, -εβίβασα, *make to go, causative of βαίνω*), trans., *disembark*.
 ἀποβλέπω (βλέπω), *look away (from other things) to*, I, 8, 14; *look (for support), to*, VII, 2, 33.
 ἀπογιγνώσκω (γινώσκω), *decide against, give up the intention of*, I, 7, 19.
 ἀποδαρύντα, see ἀποδέρω.
 ἀποδιδράσκειν, see ἀποδιδράσκω.
 ἀποδείκνυμι (δείκνυμι), *point out, direct, with infin., appoint; mid., declare (with or without γνώμην) foll. by ὅτι or by infin.; pass., be declared, pointed out*.
 ἀποδέρω (δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἔδαρην, *flay*), *strip the hide off, flay, skin*.
 ἀποδέχομαι (δέχομαι), *receive from, accept*.
 ἀποδημέω, -ήσω, etc. (δημος), *be or go away from home*.
 ἀποδιδράσκω (-διδράσκω, -δράσσομαι, -έδραν, -δέδρακα, *run*), *run away, escape (by stealth)*, I, 4, 8, etc.; *run away from, abandon (acc.)*, VI, 4, 8.
 ἀποδίδωμι (δίδωμι), *give back, render, esp. what is due, restore, return, pay; fulfil a promise*, I, 7, 5; mid., *sell*, VII, 2, 3.
 ἀποδοκεῖ, impers. (δοκέω), *it seems best not to*, II, 3, 9.
 ἀποδοῦναι, see ἀποδίδωμι.
 ἀποδραίη, ἀποδρᾶναι, see ἀποδιδράσκω.
 ἀποδραμοῦμαι, see ἀποτρέχω.
 ἀποδύω (δύω), *strip off, spoil (a fallen foe); mid., with 2 aor. act., strip oneself*.
 ἀποδώσει, see ἀποδίδωμι.

ἀποθανεῖν, see ἀποθνήσκω.
 ἀποθνήσκω (θνήσκω), *die, be killed, be put to death. οἱ ἀποθανόντες, the dead*.
 ἀποθύω (θύω), *sacrifice or offer (in payment of a vow)*.
 ἀποικία, -ας, ἡ (ἀπό+οικέω), *colony* IV, 8, 22.
 ἀποικος, -ον (ἀπό+οἶκος), *away from home, οἱ ἀποικοί, colonists; πόλις ἀποικος, colony*.
 ἀποκαίω or ἀποκάω (καίω), *burn off, also of cold*, IV, 5, 3, hence, *freeze off*, VII, 4, 3.
 ἀποκαλέω (καλέω), *call aside*.
 ἀποκάμνω (κάμνω), *grow weary, flag*.
 ἀπόκειμαι (κείμεαι), *be laid or stored away*.
 ἀποκλείω (κλείω), *shut off, cut off, exclude from*, VI, 6, 13; *shut, bolt*, VII, 6, 24.
 ἀποκλίνω (κλίνω, κλινῶ, etc.; cf. κλίμαξ, *ladder*, Lat. *inclino*, *bend*, Eng. *lean*), intr. *turn aside*, II, 2, 16.
 ἀποκόπτω (κόπτω), *cut or strike off, beat off, dislodge an enemy*.
 ἀποκρίνομαι (κρίνω), *answer, reply*.
 ἀποκρύπτω (κρύπτω), *hide from, acc.*, I, 9, 19; *conceal*, IV, 4, 11.
 ἀποκτείνω (κτείνω); the pass. is supplied by ἀποθνήσκω, *kill, slay, put to death*.
 ἀποκτείννυμι, a parallel form to ἀποκτείνω, only used in pres. and impf., VI, 3, 5; 5, 28.
 ἀποκωλύω (κωλύω), *hinder from, prevent, with μή and infin.*
 ἀπολαμβάνω (λαμβάνω), *take back, take from, receive, recover; pass. as a military phrase, be cut off*.
 ἀπολείπω (λείπω), *leave behind, desert, abandon; leave a space*, VI, 5, 11; mid. and pass., *be left behind, fall behind*.

ἀπόλεκτος, -ον (ἀπό+λέγω), *selected, choice*.
 ἀποληφθῆτε, ἀπολήψονται, see ἀπολαμβάνω.
 ἀπόλλυμι (δλλυμι, ὀλώ, ὤλεσα, -ολώ-λεκα, ὠλόμην, ὤλωλα), *destroy, kill, lose; mid. and 2 pf. and plpf. act., be destroyed, perish, die, as a virtual pass., often foll. by ὑπό with the gen. of the agent*.
 Ἀπόλλων, -ωνος, acc. -ωνα or -ω, *Apollo, son of Zeus and Leto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6)*.
 Ἀπολλωνία, -ας, ἡ, *Apollonia, a town in Mysia*.
 Ἀπολλωνίδης, -ον, ὁ, *Apollonides, a Lydian pretending to be a Boeotian*, III, 1, 26.
 ἀπολογέομαι, ἀπολογήσομαι, etc. (ἀπό+λέγω; cf. Eng. *apology*), *say in defense*.
 ἀπολύω (λύω), *loose from, acquit*.
 ἀπολωλέκατε, see ἀπόλλυμι.
 ἀπομάχομαι (μάχομαι), *fight off, fight against, resist*.
 ἀπόμαχος, -ον (ἀπό+μάχη), *not fighting, disabled; οἱ ἀπόμαχοι, the non-combatants*.
 ἀπονοστέω (νοστέω, *go home, from νόστος, return*), *return home*.
 ἀποπέμπω (πέμπω), *send off, send back; esp. send what is due, remit*, I, 1, 8; mid., *dismiss*, I, 1, 5.
 ἀποπήγνυμι (πήγνυμι), *freeze, curdle*.
 ἀποπηδάω (πηδάω, πηδήσω, *leap*), *leap down*.
 ἀποπλέω (πλέω), *sail off or back, sail home*.
 ἀπόπλους, -ου, ὁ (πλοῦς), *voyage back or home*.
 ἀποπορεύομαι (πορεύομαι), *go away, depart*.
 ἀπορέω, -ήσω (ἀπορος), *be without resource, be in doubt, at a loss, act. and mid.; be in want of, with gen.*, I, 7, 3.
 ἀπορία, -ας, ἡ (ἀπορος), *lack of resource, difficulty, perplexity; lack, want, with gen.*, II, 5, 9.
 ἄπορος, -ον (ἀ-priv.+πόρος), *without means or resource, at a loss, perplexed; of roads, etc., impassable; of actions, difficult; τὸ ἀπορον, difficulty, obstacle*, III, 2, 22; ἀπορὸν ἐστὶ, *it is impracticable*, III, 3, 4.
 ἀπόρητος, -ον (ἀπό+verbal of εἶρω), *not to be told, secret; ἐν ἀπορήτῳ ποιησάμενος, putting him under pledge of secrecy*, VII, 6, 43.
 ἀπορρώξ, -ῶγος, ὁ, ἡ (cf. ῥήγνυμι, *break*, Lat. *frangere*, Eng. *break*), *broken off, abrupt, sheer*.
 ἀποσήπομαι, with 2 perf. act. ἀποσέσηπα (σήπω, *make to rot*, cf. Eng. *antiseptic*), *rot off, lose by mortification*.
 ἀποσκάπτω (σκάπτω, σκάψω, etc., *dig*), *dig off; ἀποσκάπτει τι, is digging some trench to cut us off*, II, 4, 4.
 ἀποσκεδάννυμι (σκεδάννυμι), *scatter abroad; mid. and pass., be dispersed, straggle*.
 ἀποσκηνῶ (σκηνῶ), *encamp at a distance from*, III, 4, 35.
 ἀποσπάω (σπάω), *draw off or away from, withdraw; pass., be separated from*.
 ἀποσταυρώ (σταυρώ, *fence off, from, στ. ὀός*), *stake off, shut off by a palisade*.
 ἀποστέλλω (στέλλω), *send back*.
 ἀποστερέω (στερέω), *rob, defraud, abs. or with 2 accs.*
 ἀποστήναι, see ἀφίστημι.

ἀποστρατοπεδεύομαι (στρατοπεδεύω), encamp away from, gen.
 ἀποστρέφω (στρέφω), turn back, induce to return.
 ἀποστροφή, -ῆς, ἡ (ἀποστρέφω), a turning back, hence, place of refuge, base for operations, II, 4, 22; VII, 6, 34.
 ἀποσυλάω (συλάω, συλήσω, etc., strip, rob), strip off, rob of.
 ἀποσχεῖν, ἀπόσχωμεν, see ἀπέχω.
 ἀποσφίω (σφίω), lead back in safety.
 ἀποταφρεύω (ταφρεύω, dig a trench, from τάφος), shut off by a trench, trench off, VI, 5, 1.
 ἀποτείνω (τείνω), stretch, extend.
 ἀποτειχίζω (τειχίζω), wall off, shut off by a wall, II, 4, 4.
 ἀποτέμνω (τέμνω), cut off; lit. or as a military phrase, cut off, intercept.
 ἀποτίθημι (τίθημι), put or store away.
 ἀποτίνω (τίνω, τέλω, ἔτιστα, etc., pay), pay back; mid., exact payment, requite, punish.
 ἀποτμηθέντες, see ἀποτέμνω.
 ἀπότομος, -ον (ἀπό + τέμνω), cut-off, sheer, steep.
 ἀποτρέπω (τρέπω), turn back or away; mid., intr. turn back, turn aside.
 ἀποτρέχω (τρέχω), run back, run away.
 ἀποφαίνω (φαίνω), show forth; mid. and pass., appear, declare (one's own opinion), I, 6, 9.
 ἀποφεύγω (φεύγω), flee away, escape (by speed, contrast ἀποδιδράσκω).
 ἀπόφηναι, see ἀποφαίνω.
 ἀπόφραξις, -ews, ἡ (ἀπό + φράττω, fence in, cf. Lat. *farcio*, stuff full), a fencing off, hence blockade.
 ἀποχωρέω (χωρέω), depart, withdraw, retreat.
 ἀποψηφίζομαι (ψηφίζομαι), vote

against, vote in the negative, I, 4, 15.
 ἀπρόθυμος, -ον (ἀ-priv. + πρόθυμος), unwilling.
 ἀπροσδόκητος, -ον (ἀ-priv. + προσδοκάω), unexpected; ἐξ ἀπροσδοκήτου, unexpectedly, IV, 1, 10.
 ἀπροφασίστως, adv. (ἀ-priv. + προφασίζομαι, make excuses), without making excuses, without hesitation, II, 6, 10.
 ἄπτω, ἄψω, etc. (Lat. *aptus*, fit) fasten; mid., lay hold of, touch (with gen.).
 ἀπώλετο, see ἀπόλλυμι.
 ἄρα, post-positive inferential part., therefore, accordingly, then, so.
 ἄρα, interrog. part., ἄρα οὐ (Lat. *nonne*), III, 1, 18; ἄρα μή (Lat. *num*), VII, 6, 5.
 Ἀραβία, -ας, ἡ, Arabia, the great peninsula between the Red Sea and the Persian Gulf. In the *Anabasis*, I, 5, 1, the name is applied to the district east of the Euphrates.
 Ἀράξης, -ου, ὁ, the *Araxes*, a name given by Xen. to a tributary of the Euphrates, the modern Khabur.
 ἀράτω, see αἰρω.
 Ἀρβάκας, -ου, ὁ, *Arbaces*, satrap of Media.
 Ἀρβάκης, -ου, ὁ, *Arbaces*, one of the four generals of Artaxerxes' army.
 Ἀργεῖος, -α, -ον (Ἀργος, τό, *Argos*) *Argive*; masc. as subst., an *Argive*, a native of Argos, the capital of Argolis.
 ἀργός, -ον (ἀ-priv. + ἔργον), lazy, idle.
 ἀργύριον, -ον, τό (dim. of ἀργυρος, silver, Lat. *argentum*), piece of silver, silver coin, money.
 ἀργυρόπους, -οδος, ὁ, ἡ (ἀργυρος, silver + ποῦς), silver-footed.

ἀργυροῦς, -ᾶ, -οῦν (ἀργυρος, silver), of silver, silver.
 Ἀργώ, -οῦς, ἡ, the *Argo*, the ship of the Argonauts.
 ἄρδην, adv. (αἰρω), lit. raised up, then wholly, quite.
 ἄρδω, water, irrigate.
 ἀρέσκω, ἀρέσω, ἡρέσθην (ἵδω, fit), suit, please, dat.
 ἀρετή, -ῆς, ἡ (cf. ἀριστος), fitness, excellence, esp. in war, valor, II, 1, 12; magnanimity, I, 4, 9; faithfulness, service, I, 4, 8.
 ἀρήγω, ἀρήξω, help, succor.
 Ἀρηξίων, -ωρος, ὁ, *Arexion*, of Parhasia, a soothsayer in the Greek army.
 Ἀριαῖος, -ου, ὁ, *Ariaeus*, commander of the barbarian force under Cyrus. See the *Introd.*, § 32.
 ἀριθμός, -οῦ, ὁ, number, numbering, enumeration; extent, τῆς οδοῦ, II, 2, 6.
 Ἀρισταρχος, -ου, ὁ, *Aristarchus*, a Spartan, successor to Cleander as harmost of Byzantium.
 ἀριστάω, ἀριστήσω, etc. (ἀριστον) take breakfast.
 Ἀριστεάς, -ου, ὁ, *Aristeas*, of Chios, commander of a company of light-armed troops in the Greek army.
 ἀριστερός, -ά, -όν, left; ἐν ἀριστερᾷ (sc. χειρὶ) or ἐξ ἀριστερᾶς (sc. χειρὸς), on the left.
 Ἀριστιππος, -ου, ὁ, *Aristippus*, a Thessalian noble who raised an army for Cyrus.
 ἀριστον, -ον, τό, breakfast or lunch; see the note on I, 10, 17.
 ἀριστοποιοῦμαι (ἀριστον + ποιέω), get or prepare breakfast.
 ἀριστος, -η, -ον (ἵδω, suit, fit), sup. of ἀγαθός, best, bravest, noblest, most honorable; ἀριστα, as adv., in the best way, best.
 Ἀρίστων, -ωνος, ὁ, *Ariston*, an Athenian in the Greek army.
 Ἀριστώνυμος, -ου, ὁ, *Aristonymus*, a captain in the Greek army, distinguished for his bravery.
 Ἀρκαδικός, -ή, -όν (Ἀρκάς), of Arcadia, Arcadian; τὸ Ἀρκαδικόν, the Arcadian force, IV, 8, 18.
 Ἀρκάς, -άδος, ὁ, an Arcadian, native of Arcadia, the central state of Peloponnesus. As to the Arcadians in Cyrus' army, see VI, 2, 10.
 ἀρκέω, ἀρκέσω, ἤρκεσα (Lat. *arceo*, cf. ἀρήγω, ἀλκή), be enough, suffice; ἀρκῶν, as adj., enough, V, 6, 1.
 ἄρκτος, -ου, ἡ (akin to Lat. *ursus*), bear (the fem. used for both sexes); the constellation *Ursa Maior*, the Bear, the North.
 ἄρμα, -ατος, τό, chariot, war chariot.
 ἀρμάμαξα, -ης, ἡ (ἄρμα + ἄμαξα), covered carriage.
 Ἀρμενία, -ας, ἡ, *Armenia*, the high table-land of western Asia, southeast of the Euxine.
 Ἀρμένιος, -α, -ον (Ἀρμενία), belonging to Armenia, Armenian.
 Ἀρμήνη, -ης, ἡ, *Harmēne*, a town on the Euxine near Sinōpe.
 ἀρμωστής, -ου, ὁ (ἀρμόζω, fit, join), one who sets in order; esp. administrator, harmost, a title given to officers sent out by Sparta to govern subject states.
 ἄρνειος, -α, -ον (ἀρνός, of a lamb, no nom.), of a lamb, lamb's, with κρέα, IV, 5, 31.
 ἀρπαγή, -ῆς, ἡ (ἀρπάζω), plundering, plunder, pillage; καθ' ἀρπαγὴν, after booty, III, 5, 2.
 ἀρπάζω, ἀρπάσω, etc. (cf. Lat. *rapio*), snatch, seize, carry off, plunder, rob.

- Ἄρπασος**, -ου, ὁ, the *Harpasus*, a river bounding the land of the Chalybes and the Scythini.
- Ἀρταγέρσης**, -ου, ὁ, *Artagerses*, a Persian noble in command of the king's mounted body-guard at Cunaxa, I, 7, 11; said to have been slain by Cyrus, I, 8, 24.
- Ἀρτακάμας**, -α, ὁ, *Artacamas*, satrap of Phrygia.
- Ἀρταξέρξης**, the name of several kings of Persia; in the *Anabasis* Artaxerxes II (called Mnemon, because of his good memory), son of Darius II and Parysatis and elder brother of Cyrus. He reigned from 405 B. C. to 362 B. C.
- Ἀρτάοζος**, -ου, ὁ, *Artaozus*, a friend of Cyrus, who with Ariaeus proved faithless to the Greeks after Cunaxa.
- Ἀρταπάτης**, -ου, ὁ, *Artapates*, a Persian noble, in the confidence of Cyrus, and slain over his dead body.
- ἀρτάω**, ἀρτήσω, etc. (cf. ἀρω?), *fasten, suspend*.
- Ἄρτεμις**, -ιδος, ἡ, *Artemis*, daughter of Zeus and Leto, goddess of the chase, III, 2, 12; identified with the Asiatic goddess, whose temple at Ephesus was world-renowned, V, 3, 4.
- ἄρτι**, adv. *just now, just*.
- Ἀρτίμας**, -α, ὁ, *Artimas*, satrap of Lydia.
- ἀρτοκόπος**, -ου, ὁ (ἀρτος + √ κοπ), *cook, cf. Lat. coquo*), baker.
- ἄρτος**, -ου, ὁ, *a loaf of bread* (wheaten or barley).
- Ἀρτούχας**, -α, ὁ, *Artūchas*, a general in the Persian army.
- Ἀρύστας**, -α (or -ου?), *Arystas*, an Arcadian.
- Ἀρχαγόρας**, -α, or -ου, ὁ, *Archagoras*,

- an exile from Argos, a captain in the Greek army.
- ἀρχαῖος**, -α, -ον (ἀρχω), *old, ancient*; Κύρον τὸν ἀρχαῖον, *Cyrus the Elder*, I, 9, 1; τὸ ἀρχαῖον, *as adv., formerly*, I, 1, 6.
- ἀρχή**, -ῆς, ἡ (ἀρχω), *beginning*; ἀρχήν, *as adv., in the first place*; with neg., *at all*, VII, 7, 28; *the first place, hence, sovereignty*, II, 1, 11; II, 3, 23, etc.; *empire*, I, 5, 9; *province*, I, 1, 2.
- ἀρχηγός**, -οῦ, ὁ (ἀρχω + ἄγω), *leader, commander, rare in prose*, III 1, 26.
- ἀρχικός**, -ή, -όν (ἀρχω), *fit to command*.
- ἀρχω**, ἀρξω, ἤρξα, ἤρξμαι, ἤρχθην, *begin, be first, with gen. or with infin.; lead, command, rule, rule over, abs., or with gen.; mid., begin, abs., or with gen.; start from; pass., be begun, be governed, obey; τὸ ἀρχειν, government, sovereignty; ὁ ἀρχων, see the word; οἱ ἀρχόμενοι, subjects, soldiers*.
- ἀρχων**, -οντος, ὁ (properly partic. of ἀρχω), *ruler, commander*.
- ἄρωμα**, -ατος, τό, (Eng. *aroma*), in pl. *spices, fragrant herbs*.
- ἀσέβεια**, -ας, ἡ (see the following word), *impiety*.
- ἀσεβής**, -ές (ἀ-priv. + σέβομαι, *worship*), *impious, sacrilegious*.
- ἀσθενέω**, -ήσω, etc. (ἀσθενής), *be weak, be sick; οἱ ἀσθενούντες, the sick*, IV, 5, 19.
- ἀσθενής**, -ές (ἀ-priv. + σθένος *strength*), *without strength, weak*.
- Ἀσία**, -ας, ἡ, *Asia*.
- Ἀσιδάτης**, -ου, ὁ, *Asidates*, a wealthy Persian, captured by Xenophon.

- Ἀσιναῖος**, -ου, ὁ (Ἀσίνη, *Asine*), *an Asinaean, a man of Asine, a town of Laconia*.
- ἀσινῶς**, adv. (ἀσίνομαι), *harmlessly*; in sup. ἀσινέστατα, III, 3, 3.
- ἄσιτος**, -ον (ἀ-priv. + σίτος), *without food*.
- ἀσκέω**, ἀσκήσω (cf. Eng. *ascetic*), *practise, cultivate*.
- ἀσκός**, -οῦ, ὁ, *skin, leathern bag, wine-skin*.
- ἄσμενος**, -ον (cf. ἡδομαι), *glad, used where in Eng. an adv. is required, gladly, with pleasure*.
- ἀσπάζομαι**, ἀσπάσομαι, *greet, salute, welcome, take leave of*.
- Ἀσπένδιος**, -ον, ὁ (Ἀσπενδος, *Aspendus*), *an Aspendian, inhabitant of Aspendus, a city in Pamphylia*.
- ἀσπίς**, -ίδος, ἡ, *shield, esp. the large oval shield of the Greek hoplite; by metonymy = ὀπλίτης; παρ' ἀσπίδα, to the left*, IV, 3, 26.
- Ἀσσυρία**, -ας, ἡ, *Assyria*, in the *Anabasis* the region about the Tigris, a province of the Persian empire. The word also designates the Assyrian empire, which flourished in the seventh century B. C.
- Ἀσσύριος**, -α, -ον (Ἀσσυρία), *Assyrian*.
- ἀσταφίς**, -ίδος, ἡ, pl. in collective sense, *dried grapes, raisins*.
- ἀστράπτω**, aor. ἤστραψα, *flash*.
- ἀσφάλεια**, -ας, ἡ (ἀ-priv. + σφάλω), *security, safety*.
- ἀσφαλέστατα**, see ἀσφαλῶς.
- ἀσφαλέστερος**, see ἀσφαλής.
- ἀσφαλής**, -ες (ἀ-priv. + σφάλω), *not to be tripped up, sure, secure, safe; comp. ἀσφαλέστερος; sup. ἀσφαλέστατος; ἐν (τῷ) ἀσφαλεῖ, in a safe place*, IV, 7, 8; so in comp., III, 2, 36; in sup., I, 8, 22.
- ἀσφαλτος**, -ου, ἡ (Eng. *asphalt*), *asphalt, bitumen*.
- ἀσφαλῶς**, adv. (ἀσφαλής), *firmly, securely, safely*; sup. ἀσφαλέστατα.
- ἀσχολία**, -ας, ἡ (ἀ-priv. + σχολή), *lack of leisure, occupation, engagement*.
- ἀτακτέω** (ἀ-priv. + τάττω), *be disorderly*.
- ἄτακτος**, -η, -ον (ἀ-priv. + τάττω), *in disorder*.
- ἀταξία**, -ας (ἀ-priv. + τάττω), *disorder, lack of discipline, insubordination*.
- ἀτάρ**, conj., *but, yet, however, always standing first in its sentence*.
- ἀτασθαλία**, -ας, ἡ, *wantonness, folly, a poetic word*, IV, 4, 14.
- ἄταφος**, -ον (θάπτω), *unburied*.
- ἄτε**, adv. (acc. neut. pl. of ὅστε), *as, inasmuch as, because, with causal partic., IV, 2, 13 n.*
- ἀτέλεια**, -ας, ἡ (ἀ-priv. + τέλος), *exemption from a tax or duty*.
- ἀτιμάζω**, ἀτιμάσω, etc. (ἀτιμος), *dishonor, disgrace*.
- ἄτιμος**, -ον (ἀ-priv. + τιμή), *in dishonor, without honor*.
- ἀτμίξω** (ἀτμός, *vapor*), *steam*.
- ἀτριβής**, -ές (ἀ-priv. + τριβή), *untrodden*.
- Ἀττικός**, -ή, -όν, *of or belonging to Attica, Attic, Athenian*.
- αὖ**, post-positive adv. (cf. αὐθις and Lat., *autem*), *to be variously rendered, again, moreover, on the contrary, on his part*.
- αὐαίνω**, αὐανῶ, ἡῦνα, αὐάνθην (αὐω, *dry*), *dry; mid., intrans., dry up, wither*.
- αὐθαίρετος**, -ον (αὐτός + αἰρέω), *self-appointed*.
- αὐθημερόν**, adv. (αὐτός + ἡμέρα), *on the same day*.

αὖθις, adv. (αὖ), *again, in turn, afterwards.*
 αὐλίω, αὐλήσω (αὐλός), *play the flute or pipe; pass., of dancers, be accompanied on the flute, VI, 1, 11.*
 αὐλιζομαι, αὐλισομαι, ηὐλισάμην or ηὐλισθην (αὐλή, *court-yard*), *bivouac, camp in the open air, pass the night.*
 αὐλός, -οῦ, ὁ, *flute, pipe.*
 αὐλόν, -ῶνος, ὁ, *channel, canal.*
 αὐριον, adv., *tomorrow; ἡ αὐριον (sc. ἡμέρα), the morrow.*
 αὐστηρότης, -ητος, ἡ (αὐστηρός, *dry rough, Eng. austere, cf. αὐαίω*), *harshness of taste, sharpness, V, 4, 29.*
 αὐτίκα, adv. (αὐτός; cf. ἡνίκα), *at the very moment, immediately, followed by strengthening μάλα, III, 5, 11; VII, 6, 17.*
 αὐτόθεν, adv. (αὐτός), *from the very spot, hence, thence.*
 αὐτόθι, adv. (αὐτός), *right here or there, on the very spot; cf. αὐτοῦ.*
 αὐτοκέλευστος, -ον (αὐτός + κελεύω), *self-bidden, of one's own accord.*
 αὐτοκράτωρ, -ορος, ὁ, ἡ (αὐτός + κρατέω), *one's own master, with full powers.*
 αὐτόματος (αὐτός + ῥμα, *think*), *of one's own accord, unbidden; ἀπὸ (or ἐκ) τοῦ αὐτομάτου, as adv., unbidden, voluntarily.*
 αὐτομολέω, -ήσω, etc. (αὐτόμολος), *desert; οἱ αὐτομολήσαντες, the deserters.*
 αὐτόμολος, -ον, ὁ (αὐτός + ῥμολ; cf. βλώσκω), *a deserter.*
 αὐτόνομος, -ον (αὐτός + νέμω), *self-governed, independent.*

αὐτός, -ή, -δ (neut. with art. ταῦτόν, I, 5, 2), *intensive pron., self; to be variously rendered, sometimes, by oneself, of one's own accord; standing alone in the nom. or with nouns or prons. in any case, αὐτὸς σὺ, I, 6, 7; αὐτὸς Μένων, II, 1, 5; αὐτοῦ Κέρων, I, 2, 21; αὐτοῖς τούτοις, III, 2, 4; frequently = μόνος, alone, III, 2, 11; IV, 7, 11; often for emphasis coupled with the reflexive, αὐτὸς τῇ ἑαυτοῦ χειρὶ, I, 8, 24; αὐτοὶ ἐφ' ἑαυτῶν, II, 4, 10. With possessives, τοῖς ἡμετέροις αὐτῶν φίλοις, where the intensive agrees with the gen. of the pers. pron. implied in the possessive; sometimes best rendered by just, exactly, right; ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, right above their own army, III, 4, 41; in the oblique cases = the 3d pers. pron., him, her, it, them, used sometimes where a reflexive might have been expected, I, 1, 5; the gen. αὐτοῦ, αὐτῆς, αὐτῶν regularly takes the place of a possessive pron., his, her, its, their. With the art.: in the pred. posit. always intensive, αὐτῷ τῷ στρατεύματι, I, 8, 14; in the attrib. posit. = the same, τὰ αὐτὰ ταῦτα, these same things, I, 1, 7; ἐπὶ τὴν αὐτὴν τράπεζαν, IV, 5, 31. The neut. is often used of place, εἰς ταῦτό, III, 1, 30; ἐκ τοῦ αὐτοῦ, II, 4, 11; ἐν τῷ αὐτῷ, I, 8, 14; in this use, often followed by a dat., III, 1, 30.*
 αὐτόσε, adv. (αὐτός), *to the very place, thither.*
 αὐτοῦ, adv. (αὐτός), *in the very place, there, here; αὐτοῦ που, somewhere here, hereabouts.*

αὐτοῦ, see ἑαυτοῦ.
 αὐτως, adv. (αὐτός), *only in the phrase ὡς δ' αὐτως, in the very manner, just so, V, 6, 9; cf. ὡσαύτως.*
 ἀύχην, -ένος, ὁ, *neck, isthmus.*
 ἀφ', see ἀπὸ.
 ἀφαιρέω (αἰρέω), *take away, deprive of, rob, the person robbed standing either in acc., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.*
 ἀφανής, -ές (φαίνω), *invisible, out of sight, hidden, unknown.*
 ἀφανίζω, ἀφανιῶ, ἀφάνισα, etc. (ἀ-priv. + φαίνω), *hide, blot out, annihilate.*
 ἀφειδῶς, adv. (ἀφειδής, *lavish, unsparing*), *without sparing, mercilessly, VII, 4, 6; sup., I, 9, 13.*
 ἀφειστήκεσαν, see ἀφίστημι.
 ἀφέξεισθαι, see ἀπέχω.
 ἀφιστήξει, see ἀφίστημι.
 ἀφηγέομαι (ἡγέομαι), *set forth, tell.*
 ἀφήσετε, see ἀφίημι.
 ἀφθονία, -ας, ἡ (ἀφθονος), *plenty, abundance; εἰς ἀφθονίαν, in abundance, VII, 1, 33.*
 ἀφθονος, -ον (cf. φθονέω), *ungrudging, liberal; of things, plenteous, abundant; ἐν ἀφθόνοις, in abundance, III, 2, 25; stronger, ἐν πᾶσιν ἀφθόνοις, IV, 5, 29; cf. V, 1, 10.*
 ἀφίημι (ἵημι), *send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.*
 ἀφικνέομαι, -ίξομαι, -ικόμην, -ίγμαι (ικνέομαι), *come, arrive at, reach.*
 ἀφιππεύω (ἵππευω, ἵππεύσω, etc., *ride*), *ride back or away.*
 ἀφίστημι (ίστημι), *cause to stand away from, lead to revolt, VI, 6, 34; oftener (in mid., with 2 aor. and 2 perf. systems act.), revolt, withdraw, go over to.*
 ἄφοδος, -ου, ἡ (ἀπό + ὁδός), *a going away or back, retreat, way of escape.*
 ἀφροσύνη, -ης, ἡ (ἀ-priv. + φρήν), *folly.*
 ἄφρων, -ον (ἀ-priv. + φρήν), *without sense, foolish, out of one's head, IV, 8, 20.*
 ἀφυλακτέω (ἀ-priv. + φυλάττω), *be off one's guard.*
 ἀφύλακτος, -ον (ἀ-priv. + φυλάττω), *unguarded.*
 ἀφυλάκτως, adv. (ἀφύλακτος), *unguardedly.*
 Ἀχαιοί, -οῦ, ὁ, *a native of Achaea, a country on the northern coast of Peloponnesus, an Achaean.*
 ἀχάριστος, -ον (ἀ-priv. + χαρίζομαι), *graceless, unpleasant, unthankful, unrewarded, I, 9, 18; οὐκ ἀχάριστα λέγειν, speak prettily enough, II, 1, 13.*
 ἀχαρίστως, adv. (ἀχάριστος), *without thanks, ἀχαρίστως ἔχειν, be a thankless task, II, 3, 18.*
 Ἀχερουσιάς, -άδος, ἡ (Ἀχέρων, *Acheron*), *Acherusian; Ἀχερουσιάς Χερσὶννησος, peninsula of Acheron, near Heraclea on the Euxine.*
 ἀχθομαι, ἀχθέσομαι, ἀχθέσθην (ἀχθος, *burden, distress*), *be burdened, distressed, vexed.*
 ἀχρεῖος, -ον (ἀ-priv. + χράομαι), *useless, unserviceable.*
 ἄχρηστος, -ον (ἀ-priv. + χράομαι), *useless.*
 ἄχρι, adv., *utterly; ἀχρι εἰς, all the way to, V, 5, 4; as conj., till, until, II, 3, 2n.*
 ἀψίνθιον, -ου, τό, *wormwood.*

B

Βαβυλών -ώνος, ἡ (Gate of God), Babylon, the famous capital of Babylonia, built on both sides of the Euphrates.
Βαβυλωνία, -ας, ἡ (Βαβυλώνιος), Babylonia, the district in which Babylon was situated, I, 7, 1.
Βαβυλώνιος, -α, -ον (Βαβυλών), of Babylon, with χώρα.
βάδην, adv. (βαίνω), at a walk, step by step; **βάδην ταχύ**, in quick step, IV, 6, 25.
βαδίζω, βαδιοῦμαι, ἐβάδισα (βαίνω), walk, go.
βάθος, -ους, τό (βαθύς), depth.
βαθύς, -εῖα, -ύ, deep.
βαίνω, βήσομαι, ἐβην, βέβηκα, go, walk; properly, take a step, hence in perf., stand firm, i. e., with legs apart, III, 2, 19.
βακτηρία, -ας (βαλνω), walking stick, staff.
βάλανος, -ου, ἡ (Lat. glans), acorn; ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, date, I, 5, 10 n.
βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, throw, hit, pelt, the missile, if expressed, being, usually, in the dat. (means); pass., **βαλλόμενοι**, under fire; **οἱ ἐκ χειρὸς βάλλοντες** = **οἱ ἀκοντισταί**, III, 3, 15.
βάπτω, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην (cf. Eng. baptize), dip, dip in.
βαρβαρικός, -ή, -όν (βάρβαρος), un-Greek, barbarian, barbaric; τὸ βαρβαρικόν, the Persian force (of Cyrus), I, 2, 1.
βαρβαρικῶς, adv. (βαρβαρικός), in a foreign tongue, in Persian.
βάρβαρος, -ον, adj. (imitative of the sound of an unknown tongue; Eng. barbarous; cf. Lat. balbus), foreign, barbarian, uncivilized, in sup. V, 4, 34; as a noun, bar-

barian, foreigner, used of all non-Greeks, but in the *Anabasis*, especially of the Persians.
βαρέως, adv. (βαρύς, heavy), heavily; **βαρέως φέρειν**, bear ill, take to heart (cf. Lat. graviter ferre), II, 1, 4; **βαρέως ἀκούειν**, hear with anger, II, 1, 9.
Βασίας, -ου, ὁ, Basias: (1) an Arcadian in the Greek army, killed by the Carduchi, IV, 1, 18; (2) a soothsayer from Elis, VII, 8, 10.
βασίλεια, -ας, ἡ (βασιλεύς), sovereignty, royal power, kingdom.
βασίλειος, -ον (βασιλεύς), royal, pertaining to a king; neut., **βασίλεια** τὰ, royal residence, palace.
βασιλεύς, -εῖς, ὁ, king, especially the king of Persia. Thus used it is a virtual title, and has no art.
βασιλεύω, βασιλεύσω, etc. (βασιλεύς), be king, rule over, abs., or with gen.
βασιλικός, -ή, -όν (βασιλεύς), royal, kingly, fit to be king.
βάσιμος, -ον (βαίνω), passable; **ὥς βάσιμα ἦν**, as long as he could ride, III, 4, 49.
βατός, -ή, -όν (βαίνω), passable; traversable.
βέβαιος, -α, -ον (βαίνω), steadfast, trusty.
βεβαιῶ, -ώσω, etc. (βέβαιος) make firm, confirm, fulfil.
βεβηκότες, see βαίνω.
Βέσις, -υος, ὁ, Belesys, a satrap of Syria and Assyria.
βέλος, -ους, τό (βάλλω), thing thrown, missile; **ἐξω τῶν βελῶν**, out of range.
βελτίων, -ον and **βέλτιστος**, -η, -ον (cf. βούλομαι), used as comp. and sup. of ἀγαθός, better, best in whatever respect, whether of quality, character, or rank; cf. ἀγαθός.

βῆμα, -ατος, τό (βαίνω), step, stride.
βία, -ας, ἡ, strength, force, violence; **βία**, by force; with gen., in spite of.
βιάζομαι, βιάσομαι, etc. (βία), force, compel, overpower; abs., thrust or obtrude oneself, VII, 8, 11.
βίαιος, -α, -ον (βία), violent, τὸ βίαιον, act of violence.
βιαίως, adv. (βίαιος), with violence; **ἀκοντίζει βιαίως**, dealt a heavy blow with a javelin, I, 8, 27.
βίβλος, -ου, ἡ (cf. Eng. Bible), properly the pith of the papyrus plant which, when pressed, was used as paper; hence, manuscript, book.
Βιθυνός, -ή, -όν, Bithynian; **οἱ Βιθυνοί**, the Bithynians. Bithynia was a district in northwestern Asia Minor, on the Euxine.
βίκος, -ου, ὁ, a large earthen jar or vessel.
βίος, -ου, ὁ (Lat. vivus), life; means of living, V, 5, 1; VI, 4, 8.
βιοτεύω, βιοτεύσω, etc. (βίος), live.
Βισάνθη, -ης, ἡ, Bisanthe, a Thracian city on the Propontis.
Βίων, -ωνος, ὁ, Bion, a Spartan, messenger from Thibron to the Greeks.
βλάβη, -ης, ἡ (βλάπτω), hurt, harm, damage.
βλάβος, -ους, τό (βλάβη) = the foregoing, VII, 7, 28.
βλακεύω (βλάξ, slack, lazy), be slack, shirk.
βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην (βλάβη), harm, hurt, injure.
βλέπω, βλέψω, etc., look, esp. look to one for help (πρός), III, 1, 36; of things, look towards, face, I, 8, 10.
βλώσκω, μολοῦμαι, ἐμολον (for μλώσκω; cf. ἀτόμος), go, come, VII, 1, 33, an isolated occurrence of a purely poetic vb.
βοάω, βοήσομαι, ἐβόησα (βοή), shout, call out.
βοεικός, -ή, -όν (βοῦς), belonging to oxen; **ζευγὸς βοεικόν**, an ox-team, VII, 5, 2, 4.
βοή, -ῆς, ἡ, shout, call, cry.
βοήθεια, -ας, ἡ (βοή+θέω), help, assistance.
βοηθέω, -ήσω, etc. (βοή+θέω), run in answer to a cry for help, aid, rescue, with ἐπὶ and the acc., bear aid against, III, 5, 6.
βόθρος, -ου, ὁ, pit, hollow.
Βοίσκος, -ου, ὁ, Boiscus, a Thesalian boxer.
Βοιωτία, -ας, ἡ (Βοιώτιος), Boeotia, the country in northern Greece adjoining Attica.
Βοιωτιάζω (Βοιώτιος), play the Boeotian, with φωνή, speak the Boeotian dialect, III, 1, 26.
Βοιώτιος, -ου, and **Βοιωτός**, -οῦ, ὁ, a native of Boeotia, a Boeotian.
Βορέας, -ου, or **Βορρᾶς**, -ᾶ, ὁ, Boreas, the Northwind.
βόσκημα, -ατος, τό (βόσκω, feed), beast, in pl., cattle.
βουλεύω, βουλεύσω, etc. (βουλή), plan, devise, rarely act, II, 5, 16; commonly mid., take counsel, plan, deliberate, determine, often with obj. clause.
βουλή, -ῆς, ἡ (βουλεύω), consultation, deliberation.
βουλιμιάω, ἐβουλιμιάσα (βοῦς+λιμός), suffer from boulimy or ravenous hunger, IV, 5, 7, 8 n.
βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην (cf. Lat. volo, Eng. will), will, wish; cf. ἐθέλω; prefer, choose, II, 6, 6; **τόν βουλόμενον**, him that wishes, whoever wishes, I, 3, 9.

βουνόπος, -ον (βοῦς+γ/περ), lit. *piercing an ox*; with ὀβελίσκος, a spit large enough for a whole ox, VII, 8, 14.

βοῦς, βοός, ὁ, ἡ (Lat. *bos*), ox, cow; ox-hide, IV, 5, 14.

βραδέως, adv. (βραδύς), *slowly*.

βραδύς, -εία, -ύ, *slow*; sup. βραδύτατος, VII, 3, 37.

βραχύς, -εία, -ύ (cf. Lat. *brevis*), *short*, whether of space or time; πέτονται βραχύ, they fly but a little way, I, 5, 3; βραχύτερα ἐτόξεον, did not shoot as far as, III, 3, 7; ἐπὶ βραχὺ ἐκινούνται, they have a short range, III, 3, 17.

βρέχω, βρέξω, ἐβρέξα, etc., *wet*, in pass., *be or get wet*.

βροντή, -ῆς, ἡ (for βρομή; cf. βρέμω, *roar*), *thunder, thunder-clap*.

βρωτός, -ή, -όν (βιβρώσκω, *eat*), *edible*.

Βυζάντιον, -ου, τό, *Byzantium*, an important city on the Bosporus, the modern Constantinople.

Βυζάντιος, -α, -ον, *belonging to Byzantium*; οἱ Βυζάντιοι, the Byzantines.

βωμός, -οῦ, ὁ (βαίνω), a raised place, esp. altar.

Γ

γαλήνη, -ης, ἡ, *calm*.

γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, *marry*, act., of the man, mid. and pass., of the woman.

γάμος, -ου, ὁ (cf. Eng. *bigamy*), *wedding, marriage*; ἀγειν ἐπὶ γαμῶ, take home as one's wife, II, 4, 8.

Γάνος, -ου, ἡ, *Ganus*, a Thracian city on the Propontis.

γάρ, post-pos. causal conj. (γέ+δρα), giving, as a rule, the reason or explanation of a statement made or implied in the context, or

confirming it; to be variously rendered, *for, because, namely, now*; in questions, *then*, I, 7, 9, etc.; often with ellipsis, καὶ γάρ, and . . . *for*, I, 1, 8 n.; ἀλλὰ γάρ but (no more of this) *for* but the fact is, III, 2, 25 n; καὶ γάρ οὖν, and therefore, I, 9, 8.

γαστήρ, -ρός, ἡ (Eng. *gastric*), *belly*
γαυλικός, -ή, -όν (γαῦλος, *merchant-man*), *of or for a merchant vessel*; γαυλικά χρήματα, cargoes, V, 8, 1.
Γαυλίτης, -ου, ὁ, *Gaulites*, a Samian exile.

γέ, intensive particle, enclitic and post-pos. emphasizing the preceding word or the clause in which it stands, *yes, certainly, surely, at least*; often best rendered by emphasis. γε is often added to other particles, γε μήν, γε μέντοι, γε δῆ, etc. For these Eng. has no equivalents.

γεγενῆσθαι, γέγονα, see γίγνομαι.

γείτων, -ονος, ὁ (γῆ), *neighbor*.

γελάω, γελάσομαι, ἐγέλασα, ἐγελάσθην, *laugh*, abs. or with ἐπὶ and dat.

γελοῖος, -α, -ον (γελάω), *laughable, absurd*.

γέλως, -ωτος, ὁ (γελάω), *laughter*.

γελοτοποιός, -οῦ, ὁ (γέλως+ποιέω), *jester, clown*.

γέμω, only in pres. and imperf., *be full of*, gen.

γενεά, -ᾶς, ἡ (γ/γεν), *birth*.

γενειάω (γένειον, *chin, beard*), *grow or wear a beard*.

γενναιότης, -ητος, ἡ (γενναῖος, *of good birth*), *nobility, generosity*.

γένος, -ους, τό (γίγνομαι, cf. Lat. *genus*), *family, race*.

γεραιός, -ά, -όν (γέρων), *old*; comp., οἱ γεραιότεροι, *elders*, V, 7, 17.

γερόντιον, -ου, τό, (dim. of γέρων), *feeble old man*.

γέρρον, -ου, τό, *wicker shield*.

γεροφόρος, -ον (γέρρον+φέρω), *bearing or armed with a wicker shield*.

γέρων, -οντος, ὁ (akin to Eng. *gray*), *old man*.

γεύω, γεύσω, ἔγευσα, γέγευμαι (Lat. *gusto, taste*, Eng. *choose*), *give a taste of*; mid., *taste*, abs. or with gen.

γέφυρα, -ας, ἡ, *bridge, embankment*, VI, 5, 22; γέφυρα ἐξευγμένη πλοίοις, *pontoon bridge*, I, 2, 5.

γείωδης, -ες (γῆ+εἶδος) *earthy, loamy*.

γῆ, γῆς, ἡ, *earth, land, country*; καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, I, 1, 7; παρὰ γῆν, *along the coast*.

γῆινος, -η, -ον (γῆ), *of earth, earthen*.

γῆλοφος, -ου, ὁ (γῆ+λόφος), *hill, hillock*.

γῆρας, γῆρως, τό (γέρων), *old age*.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι (γ/γεν), *become, be*; of men, *be born*, with gen. or with ἀπό and the gen., *become, get*; of things, *become, be made*; of events, *take place, happen*, the translation varying with the context; of day, *dawn*, II, 2, 13; of afternoon, *draw on*, I, 8, 8; of rain or snow, *fall*, IV, 1, 15; of numbers, *amount to*, I, 2, 9; of sounds, *arise*, I, 8, 2; of sacrifices, *be favorable*, II, 2, 3; often = the pass. of ποίεω or other vbs.; thus of oaths, *be exchanged, be given*, II, 2, 10; of taxes, *be paid in*, I, 1, 8; rarely, with infin., *be possible*, I, 9, 13; with predicate adj., *show oneself*, I, 6, 8. ἐν ἑαυτῷ ἐγένετο, *came to his senses*, I, 5, 17; οἱ εἰς τριάκοντα ἔτη γεγονότες, *those thirty years old and under*, II, 3, 12.

γινώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην (cf. Lat. *nosco*, Eng., *know*), *know, learn, recognize*.

Γλοῦς, -οῦ, ὁ, *Glus*, son of Tamos, an Egyptian who deserted Cyrus' cause after the battle of Cunaxa.

Γνήσιππος, -ου, ὁ, *Gnesippus*, an Athenian captain.

γνοίη, see γιγνώσκω.

γνώμη, -ης, ἡ (γιγνώσκω), *opinion, judgment, purpose*; ἀνευ τῆς Κύρου γνώμης, *without Cyrus' consent*, I, 3, 13; ἐμπιπλάναι τὴν γνώμην τινός, *satisfy one's desires*, I, 7, 8; πρὸς τινα τὴν γνώμην ἔχειν, *be devoted to one*, II, 5, 29.

γνῶναι, γνώσεσθε, see γιγνώσκω.

Γογγύλος, -ου, ὁ, (1) *Gongylus*, a Greek living at Pergamus; (2) his son of the same name.

γοητεύω, ἐγοητεύθην (γόης, *sorcerer*), *bewitch*.

γονεὺς, -έως, ὁ (γίγνομαι), *begetter, father*; in pl. *parents*, III, 1, 3.

γόνη, γόνατος, τό (cf. Lat. *genu*, Eng. *knee*), *knee*; of reeds, etc., *knot, joint*, IV, 5, 26.

Γοργίας, -ου, ὁ, *Gorgias*, of Leon-tini in Sicily, a famous rhetorician and "sophist," teacher of Proxenus.

Γοργίων, -ωνος, ὁ, *Gorgion*, a son of the elder Gongylus.

γοῦν, post-positive particle (γε+οὖν), *at least, at any rate, certainly*.

γράδιον, -ου, τό (dim. of γράς, *old woman*; cf. γέρων), *feeble old woman*.

γράμμα, -ατος, τό (γράφω), *what is written, letter of the alphabet*; pl., *inscription*, V, 3, 13.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη (Lat. *scribo*, Eng.

grave, graphic, etc.) mark, draw, paint; most commonly, write.

γυμνάζω, γυμνάσω, etc. (γυμνός), exercise.

γυμνής, -ήτος, ὁ (γυμνός) light-armed foot-soldier.

Γυμνιάς, -άδος, ἡ, *Gymnias*, a city in the territory of the Scythini.

γυμνικός, -ή, -όν (γυμνός), gymnastic.

γυμνός, -ή, -όν (Eng. *gymnast*), naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless.

γυνή, γυναῖκός, ἡ, (γυν, γίγνομαι, Eng. *queen*), woman, wife.

Γωβρύας, -ου, ὁ, *Gobryas*, one of the four generals of Artaxerxes army.

Δ

δ', by elision for δέ.

δάκνω, δήξομαι, ἔδακον, δέδηγμα, ἐδήχθη, bite.

δακρύω, δακρύσω, etc. (δάκρυ, tear; cf. Lat. *lacrima*, Eng. *tear*) shed tears, weep.

δακτύλιος, -ου, ὁ (cf. δάκτυλος), ring.

δάκτυλος, -ου, ὁ (δείκνυμι), finger; of the foot, toe.

Δαμάρατος, -ου, ὁ, *Demarātus*, king of Sparta, who, when deposed, fled to Persia. He accompanied Xerxes on his expedition against Greece.

Δάνα, τὰ, *Dana*, a city in southern Cappadocia.

δαπανάω, δαπανήσω, etc., spend, expend, of money, I, 1, 8; of goods, consume, VII, 6, 31.

δάπεδον, -ου, τό, earth, ground, IV, 5, 6, a poetic word.

Δαρδανεύς, -έως, ὁ (Δάρδανος, *Dardanus*), a Dardanian, native of Dardanus in the Troad.

Δάρδας, -ατος, ὁ, *Dardas*, a river in Syria.

δαρεικός, -οῦ, ὁ (Δαρείος?), *daric*, a Persian gold coin, worth about \$5.40, but exchanged for 20 Attic drachmae, I, 7, 18 n.

Δαρείος, -ου, ὁ, *Darius*, a common name of Persian kings; in the *Anabasis* *Darius II* (named Ὀχός, but called ὁ πρῶτος, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.

δάσμενσις, -εως, ὁ (δατέομαι, divide), distribution.

δασμός, -οῦ, ὁ (δατέομαι, divide), lit., division, share; hence, tribute, tax, paid in money or in kind.

δασύς, -εία, -ύ (cf. Lat. *densus*, thick), thick, thickly grown with (gen. or dat.), II, 4, 14; of hides, shaggy, IV, 7, 22; τὸ δασύ, thicket, copse, IV, 7, 7.

Δαφναγόρας, -ου, ὁ, *Daphnagoras*, a Mysian.

δαψιλής, -ές, plentiful, abundant.

δέ, post-pos. conj., but, and; generally adversative, but less strongly so than ἀλλά. δέ is generally the second word in its clause, although it may be further postponed; it is commonly balanced by μέν in a preceding clause, but not necessarily (I, 7, 5); sometimes it occurs in an apodosis, V, 6, 20, e.g., a survival of older co-ordination. When it is combined with καί, each word has its own force, δέ connective, καί intensive, καί . . . δέ, I, 1, 2; δέ καί, I, 2, 3.

-δε, a suffix added: (1) to names of places, generally in the acc., to denote motion toward, -ward, to; οἰκαδὲ, homeward; (2) to

demonstrative prons. for emphasis, ὅδε, τοσάσδε, etc.

δεδιώς, see δειδω.

δεδογμένα, see δοκέω.

δέδοικα, see δειδω.

δεδομένοι, see δίδωμι.

δέη, δεηθῆναι, δεῖ, see δέω, lack.

δεῖδω, a pres. unused in Attic, from which we have perf. δέδια, or δέδοικα (with pres. force), and aor. ἔδισα, etc., be afraid, fear; the aor. is regularly ingressive, be seized with fear, I, 8, 24.

δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμα, ἐδείχθη (cf. old Lat. *deico* = dico), point out, show; make signs to, IV, 5, 33.

δεῖλη, -ης, ἡ, afternoon (early or late), evening, I, 8, 8 n; ἀμφὶ δέλην, toward evening, II, 2, 14.

δειλός, -ή, -όν (δειδω), cowardly, timid.

δεινός, -ή, -όν (δειδω), terrible, horrible, awful, severe; τὸ δεινόν, peril, danger; clever, skilful, I, 9, 19, etc.; δεινότατα ποιεῖν τινα, treat with outrageous indignity, V, 7, 23; cf. κακῶς ποιεῖν τινα.

δεινῶς, adv. (δεινός) terribly, dreadfully; ἔχειν δεινῶς, be in a terrible plight.

δειπνέω, δειπνήσω, etc., dine.

δειπνον, -ου, τό, the principal meal of the day, evening meal, dinner.

δειπνοποιέω (δειπνον+ποιέω), get dinner, mid., dine.

δείσας, δείσῃς, see δειδω.

δείσθαι, see δέω, lack.

δέκα, indecl. (Lat., *decem*), ten.

δεκαπέντε, indecl. (δέκα+πέντε), fifteen.

δεκατεύω (δέκατος), exact the tenth or tithe.

δέκατος, -η, -ον (δέκα), tenth; ἡ δεκάτη, tithe.

Δέλτα, τό, indecl. (Eng. *delta*), the Delta, a peninsula in Thrace, so called from its triangular shape.

δελφίς, -ίνος, ὁ, *dolphin*.

Δελφοί, -ῶν, οἱ, *Delphi*, a town of Phocis, famed for its oracle of Apollo.

δένδρον, -ου, τό, dat. pl. δένδροις or δένδρεσσι, tree.

δέξασθαι, see δέχομαι.

δεξιόμοι, δεξιόμοι, ἐδεξιόμοι (δεξιὰ), give the right hand, greet, welcome.

δεξιός, -ά, -όν (cf. Lat. *dexter*), right, on the right; the noun is often omitted, ἐν τῇ δεξιᾷ, in the right hand, II, 3, 11; ἐν δεξιᾷ, on the right, I, 5, 1; δεξιὰν (δεξιὰς) δοῦναι, give the right hand (as a pledge), promise, II, 3, 28; cf. I, 6, 6; τὸ δεξιόν (with or without κέρας), the right wing, the right, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; αἰετὸς δεξιός, VI, 1, 23.

Δέξιππος, -ου, ὁ, *Dexippus*, a faithless Laconian.

δέοι, δέομαι, δέον, see δέω, lack.

Δερκυλίδας, -α, ὁ, *Dercylidas*, a Spartan admiral.

δέρμα, -ατος, τό (δέρω, flay), skin, hide.

Δέρνης, -ου, ὁ, *Dernes*, satrap of Phoenicia and Arabia.

δεσμός, -οῦ, ὁ, but pl. often δεσμά (δέω), band, halter, strap.

δεσπότης, -ου, ὁ (whence Eng. *despot*), master, lord.

δεῦρο, adv., hither, here.

δεύτερος, -α, -ον, (δύο), second; as adv., (τὸ δεύτερον, for the second time.

δέχομαι, δέξομαι, etc., receive, accept; of friends, receive hospitably, welcome; of foes, receive

or await the attack of; *eis χείρας δέχεσθαι τινα*, come to close quarters with one, IV, 3, 31.

δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέσθην, bind, tie, fetter.

δέω, δέσω, ἐδέσσω, δεδέκα, δεδέμαι, ἐδέσθην, lack, want, need: (1) pers., rare in act., ὀλίγου δεῖν, with infin., lack little of being, I, 5, 14; so οὐ πολλοῦ δεῖν, V, 4, 32; common in mid., abs., or with gen.; also, wish, desire, with gen., with acc. of inner obj. (*τι* etc.), or with acc. and infin. beg, ask, with gen. of pers. and infin.; (2) impers. (*δεῖ, ἔδει, δεῖ, δεῖται, δεῖν, δεόν*), there is need, one must, with infin. expressed or understood; so with acc. and infin.; in III, 4, 35 (see the note) we have apparently dat. and infin.; with gen. of the thing needed, II, 3, 5. *eis τὸ δεόν*, satisfactorily, I, 3, 8; *αὐτὸ τὸ δεόν*, the very thing we want, IV, 7, 7; *τί δεῖ*, what need is there? II, 1, 10.

δή, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; *aye, now, indeed, truly, exactly*, sometimes with contemptuous tone; often with imvs., II, 2, 10, or with superlatives, I, 9, 18.

δηλος, -η, -ον, plain, clear, evident, manifest; *δηλον ἦν ὅτι*, it was clear that, II, 3, 6; *δηλον ὅτι* as adv. clearly, evidently, I, 3, 9; often in pers. construction with partic., *δηλος ἦν ἀνιώμενος*, was manifestly troubled or distressed, I, 2, 11.

δηλώω, δηλώσω, etc. (δηλος), make clear, make known, show.

δημαγωγέω, δημαγωγῆσω, etc. (δῆμος, people + ἄγω), play the demagogue, curry favor with (acc.), VII, 6, 4.

Δημοκράτης, -ους, ὁ, Democrates of Temnus, a scout.

δημόσιος, -α, -ον (δῆμος, the people, cf. Eng. democracy), belonging to the people, public, τὰ δημόσια, public money, IV, 6, 16.

δηῶω, δηῶσω, ἐδήῶσα (epic *δήιος, hostile*), lay waste, ravage.

δήπου, adv. (*δή + ποῦ*), surely, of course.

δήσαι, see *δέω*, bind.

δηχθεῖς, see *δάκνω*.

διά (by elision *δι'*), prep. with gen. or acc., through: (1) with gen., through, throughout, during, by means of, of place, of means, or of time; often forming adv. phrases, *διὰ ταχέων*, quickly, I, 5, 9; *διὰ σκότους*, in darkness, II, 5, 9; *διὰ φιλίας λέγειν* with dat., enter upon friendship with, III, 2, 8; cf. *διὰ παντός πολέμου λέγειν*, *ibid.*; (2) with acc., through, on account of, for the sake of, thanks to, often with art. and infin., on account of the fact that, because, I, 7, 5; *διὰ τοῦτο*, for this reason, I, 7, 3; *πολλά δι' αὐτοῦ*, many reasons why, I, 3, 15. In composition, besides the literal meaning *δια-* may denote thoroughness (through and through), and it often means apart.

Δία, Διί, Διός, see *Ζεύς*.

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διάβασις, -εως, ἡ (διαβαίνω), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.

διαβατός, -α, -ον (verbal of *διαβαίνω*), that must be crossed.

διαβατός, -ής, -όν (verbal from *διαβαίνω*), crossable, fordable.

διαβεβηκός, see *διαβαίνω*.

διαβιβάζω (βιβάζω, βιβάζω, or βιβῶ, etc., make go), make go across, transport across.

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διαγγέλλω (ἀγγέλλω), bear word through, report, pass the word.

διαγελᾶω (γελᾶω), laugh to scorn.

διαγίγνομαι (γίγνομαι), get through, pass (of time), continue, live, exist.

διαγκυλόδομαι, perf. *διηγκύλωμαι* (cf. *ἐναγκυλάω*), hold the javelin by the thong, ready for casting.

διάγω (άγω), carry through, or across, transport; of time, spend, live; with partic., *ἐλπιδας λέγων διήγει*, kept constantly talking of his hopes, I, 2, 11.

διαγωνίζομαι (ἀγωνίζομαι), strive earnestly, vie with (*πρὸς*).

διαδέχομαι (δέχομαι), receive at intervals or in succession; *εἰ μὴ θηρῶεν διαδεχόμενοι*, if they did not relieve one another in the chase, I, 5, 2.

διαδίδωμι (δίδωμι), distribute.

διάδοχος, -ου, ὁ (διαδέχομαι), successor.

διαζεύγνυμι (ζεύγνυμι), separate.

διαθεόμαι (θεόμαι), look through, observe, consider.

διαθιρίάζω (αἰθρία, clear sky), be clearing up (of weather).

διαίρω (αἰρέω), tear apart, destroy.

διάκειμαι (κείμεαι), be disposed, feel; *ἀμεινον ὑμῖν διακίεσται*, it will be better for you, VII, 3, 17.

διακελεύομαι (κελεύω), urge on, encourage.

διακινδυνεύω (κινδυνεύω), venture all, risk a battle.

διακλάω (κλάω, break; cf. Eng. iconoclast), break in two, or in pieces.

διακονέω (διάκονος, servant, Eng. deacon), serve at table.

διακόπτω (κόπτω), cut through, cut in pieces.

διακόσιοι -αι, -α (δύο + ἑκατόν), two hundred.

διακρίνω (κρίνω), discern between, decide.

διαλαγχάνω (λαγχάνω), distribute by lot.

διαλαμβάνω (λαμβάνω), take separately, IV, 1, 23; divide, V, 3, 4.

διαλέγομαι, διαλέξομαι, διελλεγμαι, διελέχθην (λέγω), talk with, converse with, dat.; discuss.

διαλείπω (λείπω), leave a space between, be stationed at intervals, stand apart; *τὸ διαλείπον*, space between, gap, interval, IV, 8, 13.

διαμάχομαι (μάχομαι), fight it out.

διαμένω (μένω), stay through to the end, remain.

διαμετρέω (μετρέω), measure out; mid., serve out rations.

διαμπερές, adv. (*διά + περ*), straight through.

διανέμω (νέμω), divide or distribute among.

διανοέομαι (διά + νοῦς), intend, purpose, mean.

διανοία, -ας, ἡ (διά + νοῦς), purpose, intention.

διαπέμπω (πέμπω), send in different directions, distribute.

διαπλέω (πλέω), sail across.

or await the attack of; *eis χεῖρας δέχεσθαι τινα*, come to close quarters with one, IV, 3, 31.

δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην, bind, tie, fetter.

δέω, δέσω, ἐδέξα, δεδέκα, δεδέμαι, ἐδεθήην, lack, want, need: (1) pers., rare in act., *ὀλίγου δεῖν*, with infin., lack little of being, I, 5, 14; so *οὐ πολλοῦ δεῖν*, V, 4, 32; common in mid., abs., or with gen.; also, *wish, desire*, with gen., with acc. of inner obj. (*τις etc.*), or with acc. and infin. *beg, ask*, with gen. of pers. and infin.; (2) impers. (*δεῖ, ἔδει, δέη, δεῖ, δεῖν, δέον*), there is need, one must, with infin. expressed or understood; so with acc. and infin.; in III, 4, 35 (see the note) we have apparently dat. and infin.; with gen. of the thing needed, II, 3, 5. *εἰς τὸ δεῖν*, satisfactorily, I, 3, 8; *αὐτὸ τὸ δεῖν*, the very thing we want, IV, 7, 7; *τί δεῖ*, what need is there? II, 1, 10.

δή, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; *aye, now, indeed, truly, exactly*, sometimes with contemptuous tone; often with imvs., II, 2, 10, or with superlatives, I, 9, 18.

δήλος, -η, -ον, plain, clear, evident, manifest; *δήλον ἦν ὅτι*, it was clear that, II, 3, 6; *δήλον ὅτι* as adv. *clearly, evidently*, I, 3, 9; often in pers. construction with partic., *δήλος ἦν ἀνιώνος*, was manifestly troubled or distressed, I, 2, 11.

δηλώω, δηλώσω, etc. (*δήλος*), make clear, make known, show.

δημαγωγέω, δημαγωγῆσω, etc. (*δῆμος*, people + *ἄγω*), play the demagogue, curry favor with (acc.), VII, 6, 4.

Δημοκράτης, -ους, ὁ, Democrat of Temnus, a scout.

δημόσιος, -α, -ον (*δῆμος*, the people, cf. Eng. democracy), belonging to the people, public, *τὰ δημόσια*, public money, IV, 6, 16.

δηῶω, δηῶσω, ἐδήωσα (epic *δήιος*, hostile), lay waste, ravage.

δήπου, adv. (*δή + ποῦ*), surely, of course.

δήσαι, see *δέω*, bind.

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διαπέμπω (*πέμπω*), send in different directions, distribute.

διαπλέω (*πλέω*), sail across.

- διαπολεμέω (πολεμέω), war or fight to the end, fight it out.
 διαπορεύω (πορεύω), carry across; mid., march through.
 διαπορέω (ἀπορέω), be utterly at a loss.
 διαπράττω (πράττω), work out, accomplish, settle, arrange, negotiate, act. or mid.
 διαρπάζω (ἀρπάζω), lay waste, sack, plunder, stronger than the simple vb.
 διαρρέω (ρέω), flow through.
 διαρρίπτω and διαρριπτέω (ρίπτω), throw about, scatter.
 διάρριψις, -εως, ἡ (διαρρίπτω), a scattering around.
 διασημαίνω (σημαίνω), indicate clearly, announce.
 διασκηνέω (σκηέω), encamp apart, go into separate quarters.
 διασκηνητέον (verbal of διασκηνέω), one must encamp apart.
 διασκηνῶ (σκηνῶ), encamp or be encamped apart.
 διασπᾶω (σπᾶω), draw apart, in the Anabasis only pass., be scattered, dispersed.
 διασπείρω (σπείρω), scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.
 διασφενδονᾶω (σφενδονᾶω), hurl in all directions (as from a sling).
 διάσχη, see διέχω.
 διασφίζω (σφίζω), bring through safely, save, preserve; pass., come through safely, arrive safely at (πρός).
 διατάττω (τάττω), draw up in array; pass., be stationed at intervals.
 διατείνω (τείνω), stretch out; mid., do one's utmost.
 διατελέω (τελέω), bring to an end, complete; with or without ὁδόν, reach, arrive at; with partic., continue to do.
 διατήκω (τήκω), melt; pass., intrans., melt away.
 διατιθῆμι (τίθῆμι), arrange, manage, dispose, treat; mid., dispose of one's own, sell.
 διατρέφω (τρέφω), nourish, support.
 διατριβή, -ῆς, ἡ (διατριβῶ), delay.
 διατριβῶ (τριβῶ, τρίβω, τρίψα, etc., rub), rub through, waste, spend, of time; abs. waste time, delay.
 διαφαίνω (φαίνω), show through, pass., shine or be seen through; imper. διεφάνη, light shone through, VII, 8, 14.
 διαφανῶς, adv. (φαίνω), clearly, plainly.
 διαφερόντως, adv. (from partic. διαφέρων), pre-eminently.
 διαφέρω (φέρω), bear through or apart; intrans., differ, be different from, surpass (gen.); mid., be at variance, quarrel; πολλὸν διέφερον, it was a very different thing, III, 4, 33.
 διαφεύγω (φεύγω), slip through, escape.
 διαφθείρω (φθείρω), destroy or corrupt utterly, bribe, spoil.
 διάφορος, -ον (διαφέρω), different, esp. at variance with; τὸ διάφορον, disagreement.
 διαφυή, -ῆς, ἡ (διά+φύω), a growth between, division.
 διαχειμάζω, -άσω, etc. (χείμα, winter; cf. χιών), spend the winter.
 διαχειρίζω (χειρίζω, handle), manage, administer.
 διαχωρέω (χωρέω), go through; κάτω διεχώρει αὐτοῖς, they suffered from diarrhoea, IV, 8, 20.
 διδάσκαλος, -ον, ὁ (διδάσκω), teacher, schoolmaster.

- διδάσκω, διδάξω, ἐδίδαξα, etc., teach, show, inform; pass., learn.
 δίδημι, 3 pers. pl. διδέασι (epic for δέω), bind, tie up.
 δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην (cf. Lat. do), give (in pres. and imperf. sometimes, offer), grant, permit, bestow, pay; give to wife; of the gods, ordain; so the pass. δέδοται, it is ordained, is permitted, VI, 6, 36; δίκην δίδοναι, etc., pay the penalty, II, 6, 21. The partic. δοῦς may sometimes be rendered with (cf. ἔχων and λαβών), IV, 4, 15.
 διείργω (είργω), keep apart, cut off.
 διελαύνω (ἐλαύνω), drive, ride or march through.
 διελόντες, see διαιρέω.
 διέρχομαι (έρχομαι), go or march through, traverse; of a rumor, spread abroad.
 διεσπάρθαι, see διασπείρω.
 διέχω (έχω), hold apart, separate; τὸ διέχον, the space between, interval, III, 4, 22; intr., be apart or separate, I, 8, 17.
 διηγέομαι (ηγέομαι), set out in detail, tell.
 διηκυκλωμένους, see διακυκλόμαι.
 διήλασε, see διελαύνω.
 διήμι (ήμι), send through, let go through, grant a passage.
 δίστημι (ίστημι), set apart; mid. and 2 aor. act. intr., stand apart, stand at intervals, open ranks.
 δίκαιος, -α, -ον (δίκη), fair, right, just, lawful; δίκαιον (έστι), with acc. and infin., it is right that, II, 5, 41; so in pers. constr., δικαιωτάτους, most deserving (to be invited), VI, 1, 3; τὸ δίκαιον, justice, in pl., one's rights, one's deserts, V, 1, 15; ἐκ τοῦ δικαίου, justly, I, 9, 19; so σὺν τῷ δικαίῳ, II, 6, 18; παρὰ τὸ δίκαιον, unjustly, V, 8, 17.
 δικαιοσύνη, -ης, ἡ (δίκαιος), justice.
 δικαιοῦτης, -ητος, ἡ (δίκαιος), justice.
 δικαίως, adv. (δίκαιος), justly, rightly, fitly.
 δικαστής, -οῦ, ὁ (δικάζω, judge, from δίκη), judge, jurymen.
 δίκη, -ης, ἡ (δείκνυμι), justice, right, one's deserts, satisfaction (to one wronged), penalty (for the wrongdoer), reckoning, trial; ἔχει τὴν δίκην, has his deserts, II, 5, 38, but ἱκανὴν νομίζω δίκην ἔχειν, I consider that I am abundantly satisfied, VII, 4, 24; δίκην ἐπιθεῖναι or λαβεῖν, inflict punishment; δίκην δοῦναι, pay the penalty; so δίκην ὑπέχειν, VI, 6, 15; but in V, 8, 1, render account.
 διμοῖρα, -ας, ἡ (δύο+μοῖρα, portion), double share or portion.
 δινέω (δίνη, whirlpool), whirl around; mid. intrans., VI, 1, 9.
 διό (i. e. δι' ὅ), on account of which, wherefore.
 διόδος, -ου, ἡ (διὰ+ὁδός), way through, passage.
 διοράω (ὁράω), see through.
 διορύττω (ὀρύττω), dig through.
 διότι (δι' ὅτι), on account of which, because.
 διπηχυσ, -υ (δύο+πήχυς), two cubits long.
 διπλάσιος, -α, -ον (διπλάζω, double, from δύο+√πλα), twofold, twice as great, as much, as many etc.; διπλάσιον, as adv., twice as far.
 διπλεθρος, -ον (δύο+πλέθρον), of two plethra; with ἔθρος, two plethra wide, IV, 3, 1.
 διπλοῦς, -ῆς, -οῦν (δύο+√πλα), twofold, double.

- δὶς, numeral adv. (δύο), *twice*; in the *Anabasis* only in composition.
- δισχίλιοι, -αι, -α (δύο+χίλιοι), *two thousand*.
- διφθέρα, -αι, ἡ (cf. Eng. *diphtheria*), *a tanned skin or hide*; hence, *a leathern bag*, V, 2, 12.
- διφθέρινος, -η, -ον (διφθέρα), *made of hide, or leather*.
- δίφρος, -ον, ὁ (δύο+φέρω), lit., *holding two*; the body (of a chariot) on which the driver and the warrior stood.
- δίχα, adv. (δύο), *in two parts*.
- διψάω (δίψα, *thirst*), *be thirsty*.
- διωκτέον (verbal of διώκω), *one must pursue*.
- διώκω, διώξω (or -ομαι), ἐδίωξα, δεδίωχα, *pursue, chase*; intr., *speed, make haste*.
- δίωξις, -ews, ἡ (διώκω), *pursuit*.
- διώρυξ, -υχος, ἡ (διορύττω), *ditch, canal*.
- δόγμα, -ατος, τό (δοκέω), *what seems good, opinion, decree, ordinance*.
- δοθῆναι, see δίδωμι.
- δοκέω, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην (cf. Lat. *deceit*), *think, consider, suppose*, an uncommon use in Attic, though not rare in the *Anabasis*, I, 7, 1; far more commonly intrans., *seem, appear*; also, *seem good, hence be determined, resolved*; in this use it is either pers. or impers.; μοι δοκῶ, *methinks*, I, 7, 4; ἔδοξε ταῦτα, *this was decided on*, I, 3, 20; cf. τὰ δόξαντα τῇ στρατιᾷ, *ibid.*, τὸ δόξαν, *the resolution*, VI, 1, 18; so τὰ δεδογμένα, III, 2, 39; δόξαν δὲ ταῦτα, *when this was resolved on* (acc. abs.), IV, 1, 13 n.
- δοκιμάζω, δοκιμάσω (δοκέω), *test, approve*.
- δόλιχος, -ου, ὁ (δολιχός, *long*), *long race or course*, as contrasted with the στάδιον. Its length varied, IV, 8, 27 n.
- Δόλοπες, -ων, οἱ, *Dolopians*, a Thes-salian people.
- δόλος, -ου, ὁ (cf. Lat., *dolus, deceit*), *deceit, guile*.
- δόξα, -ης, ἡ (δοκέω), *opinion, expectation, reputation, glory*; παρὰ τὴν δόξαν, *contrary to his expectations*, II, 1, 18.
- δοράτιον, -ου, τό (δόρυ), *small spear*; in VI, 4, 23, *pole* (for carrying booty).
- δορκάς, -άδος, ἡ (δέρκομαι, see), *gazelle* (so named from its large bright eyes).
- δορπηστός, -οῦ, ὁ (δόρπον, *evening meal*), *supper time*.
- δόρυ, -ατος, τό (akin to δρῦς, *oak*, Eng. *tree*), *stem* (of a sapling), then *spear-shaft, spear*; ἐπὶ δόρυ, *to the right*, IV, 3, 29; (τὰ δόρατα) εἰς προβολὴν καθέντας, *lowering their spears for the charge*, VI, 5, 25; cf. 27.
- δορυφόρος, -ου, ὁ (δόρυ+φέρω), *spear bearer*; in the *Anabasis*, *pole-bearer* (i. e. for carrying booty), V, 2, 4; cf. δοράτιον.
- δουλεία, -ας, ἡ (δοῦλος), *slavery, servitude*.
- δουλεύω, δουλεύσω, etc. (δοῦλος), *be a slave*.
- δοῦλος, -ου, ὁ, *slave*, lit., and as a term applied to all subjects of the Persian king.
- δοῦναι, see δίδωμι.
- δουπέω, aor., ἐδοῦπησα (δοῦπος), *make a dull sound or din, strike heavily*.
- δοῦπος, -ου, ὁ, *dull noise, din, uproar*, a poetic word, II, 2, 19.
- Δρακόντιος, -ου, ὁ, *Dracontius*, a Spartan exile in the Greek army.

- δράμοι, δραμοῦνται, see τρέχω.
- δρεπανηφόρος, -ον (δρέπανον+φέρω), *scythe-bearing*, epithet of chariots.
- δρέπανον, -ου, τό (δρέπω, *pluck*), *reaping hook, sickle, scythe*.
- Δρίλαι, -ῶν, οἱ, the *Drilae*, a warlike tribe in Pontus.
- δρόμος, -ου, ὁ (cf. ἔδραμον), *a running, run*; δρόμῳ θεῖν (δρῶμαι, *φεύγειν*), *to run at double-quick*, I, 8, 18; *a race-course*, IV, 8, 26.
- δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *be able, abs., or with infin., can*; very often with relative words and superlatives, e. g. ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *with all possible secrecy*, I, 1, 6; of things, *be worth, amount to*, I, 5, 6; οἱ μέγιστα δυνάμενοι, *the most powerful*, II, 6, 21.
- δύναμις, -ews, ἡ (δύναμαι), *ability, means, power, influence*; most frequently, *force or forces, troops*; εἰς γε δύναμιν, *as far as our power goes*, II, 3, 23.
- δυναστής, -ου, ὁ (δύναμαι), *a man of influence, nobleman, prince*.
- δυνατός, -ή, -όν (δύναμαι), *able, powerful; possible, practicable*; ὡς δυνατόν, *as far as possible*, II, 6, 8; ἐκ τῶν δυνατῶν, *as far as their power went*, IV, 2, 23.
- δύνω, only in pres. system, of the sun, *enter the sea, set*, cf. δύω.
- δύο, -οῖν (Lat. *duo*, Eng. *two*), *two*, generally indecl. although the gen. δυοῖν occurs; εἰς δύο, *two abreast*, II, 4, 26.
- δυσ- (Eng. *dys-peptic*, etc.), an inseparable prefix signifying *hard, with difficulty*.
- δύσβατος, -ον (δυσ-+βαίνω), *hard to travel or traverse*.
- δυσμαί, -ῶν, αἱ (δύω), *going down setting* (of the sun), only pl.
- δυσπάρτος, -ον (δυσ-+πάρειμι), *hard to pass*.
- δυσπόρευτος, -ον (δυσ-+πορεύω), *hard to pass through*, I, 5, 7.
- δυσπορία, -ας, ἡ (δυσ-+√περ), *difficulty of passing or crossing*.
- δύσπορος, -ον (δυσ-+√περ), *hard to travel, hard to cross* (of roads, rivers, etc.).
- δύσχρηστος, -ον (δυσ-+χρηστός, verbal of χράομαι), *hard to use, useless*.
- δυσχωρία, -ας, ἡ (δυσ-+χώρα), *roughness of country, rough country*.
- δύω, δύσω, etc., 2 aor., ἔδυν, in the *Anabasis* only in pres. and impf. mid. and always of the sun, *enter the sea, set*; cf. δύνω.
- δῶ, see δίδωμι.
- δώδεκα, indecl. (δύο+δέκα), *twelve*.
- δωρέομαι, δωρήσομαι (δῶρον), *give as a present, present someone* (dat.) *with* (acc.).
- δωροδοκέω, δωροδοκήσω, etc. (δῶρον+δέχομαι), *receive presents or bribes*.
- δῶρον, -ον, τό (δίδωμι), *present, gift*.
- δώσω, see δίδωμι.

E

- ἐᾶ, see ἐάω.
- ἐάλω, see ἀλσσκομαι.
- ἐάν, also ἤν or ἄν, (in crasis κἄν=καὶ ἐάν), conj. (εἰ+ἄν), *if, if perchance*, only with subj.; ἐάν μή, *unless*, I, 4, 12; ἄν τε . . . ἄν τε, *be it . . . or be it, whether . . . or*, V, 5, 16.
- ἐάνπερ or ἤνπερ, conj., strengthened form of ἐάν, *if*.
- ἐαυτοῦ, -ῆς, -οῦ, or, contracted, αὐτοῦ, etc., reflexive pron. (stem ἐ+)

αὐτός), *himself, herself, itself* only in oblique cases. The gen. often takes the place of a possess. pron., *his own, their own*.
 εἶω, εἶων, εἶσω, εἶσα, εἶακα, etc., *allow, permit, let go, let alone, give up; with neg., forbid; εἶν χαίρειν; see χαίρω*.
 ἐβδομήκοντα (ἐπτὰ), *seventy*.
 ἑβδομος, -η, -ον (ἐπτὰ), *seventh*.
 ἐγ-, by euphony for ἐν before palatals.
 ἐγγίγνομαι (γίγνομαι), *be born in, arise in*.
 ἐγγυάω, ἐγγύησα, etc. (ἐγγύη), *pledge*; mid. *promise*.
 ἐγγύθεν, adv. (ἐγγύς), *from close at hand*.
 ἐγγύς, adv., comp. ἐγγύτερον, sup. ἐγγυτάτω or ἐγγυτάτα, *near, abs. or with gen.*
 ἐγείρω, ἐγερῶ, ἡγείρω, ἐγρήγορα, *rouse; in 2 perf. intrans., lie awake, keep watch*.
 ἐγκαλέω (καλέω), *call in, claim, demand; call up against, blame, accuse (dat.)*.
 ἐγκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, *cover*), *cover; mid., wrap oneself up*.
 ἔγκειμαι (κείμαι), *lie in, be in*.
 ἐγκέλευστος, -ον (ἐν+κελεύω), *bidden or instigated by (ὅπό)*.
 ἐγκέφαλος, -ον, ὁ (properly an adj., sc. μυελός, *marrow*, from ἐν+κεφαλή), *the brain; of the palm, the crown (a cabbage-like growth at the top), or possibly the pith*, II, 3, 16.
 ἐγκρατής, -ες (ἐν+κράτος), *possessed of, master of*.
 ἐγρηγόρεσαν, *see ἐγείρω*.
 ἐγχαλινώω (χαλινώω), *put on a bridle; perf. pass. partic. ἐγκεχαλινωμένοι, bridled (of horses)*.

ἐγχειρέω, ἐγχειρήσω, ἐνεχειρήσα (ἐν+χείρ), *put one's hand to, make an attempt*.
 ἐγχειρίδιον, -ον, τό (ἐν+χείρ), *dagger*.
 ἐγχειρίζω, ἐγχειριόμαι, etc. (ἐν+χείρ), *put into one's hand, entrust*.
 ἐγχέω (χέω, χεῶ, ἔχεα, *pour; cf. Eng. gush*), *pour in, fill a cup especially for libations*.
 ἐγώ, ἐμοῦ or μοῦ, pl. ἡμεῖς, pers. pron. (Lat. *ego, me*, Eng. *I, me*), *I, pl. we, the nom. used only when emphatic*.
 ἔγωγε (ἐγώ+γε), *I for my part, I certainly*.
 εἰδοκίαν, *see δίδω*.
 εἶδαι, *see δέω, lack*.
 εἶδισαν, *see δίδω*.
 εἰδηδοκότες, *see ἐσθίω*.
 εἶδραμον, etc., *see τρέχω*.
 εἶδωκα, *see δίδωμι*.
 εἶη, εἴη, *see γάω*.
 ἐθελοντής, -οῦ, ὁ (ἐθέλω), *volunteer; οἱ ἐθελονταί φίλοι, those who are friends of their own choosing*, I, 6, 9.
 ἐθελούσιος, -α, -ον (ἐθέλω), *willing, voluntary, of one's own accord*.
 ἐθέλω (rarely θέλω), ἐθέλῃσω, ἠθέλησα, ἠθέληκα, *wish, be willing, volunteer*. As contrasted with βούλομαι, ἐθέλω often means *be willing*, rather than *wish*; it is a more poetic word, and belongs to a higher sphere (ἀν οἱ θεοὶ θέλωσι, VII, 3, 31; cf. 43). Forms of θέλω (after consonants as well as vowels) are commoner in the *Anabasis* than in most prose writings.
 ἔθετο, ἔθηκε, *see τίθημι*.
 ἔθνος, -ους, τό, *tribe, people, nation; κατὰ ἔθνη (ἔθνος), see κατὰ*.
 εἰ, conj., *if, introducing conditional clauses with indic. or*

opt.; also used to introduce indir. ques., *whether; εἰ . . . ἤ, whether . . . or*, II, 3, 7; *εἰ καί, or καὶ εἰ, although, even if; εἰ μή, if not, after a neg., unless*, I, 4, 18; *εἰ δὲ μή, otherwise*, II, 2, 1 n.; so *εἰ δέ*, III, 2, 37 n.; *εἰ τις, εἴ τι* are often equivalent to *ὅστις* and *ὅτι*.
 εἶα, εἶαστε, *see εἰάω*.
 εἰδέναι, εἰδῆτε, *see οἶδα*.
 εἶδον (cf. Lat. *video*, Eng. *wit, wot*), used as 2 aor. of ὁράω, *see, look, perceive*.
 εἶδος, -ους, τό (εἶδον), *shape, appearance*.
 εἰδότες, *see οἶδα*.
 εἰκάζω, εἰκάσω, ἤκασα, ἤκασμαι, εἰκάσθην (ἔοικα, εἰκός), *liken, compare, infer, suppose; perf. pass., resemble*.
 εἰκός, -ότος, neut. partic. of ἔοικα, *natural, probable, reasonable, with or without ἐστί and followed by acc. and infin.; εἰκότα λέγειν, say what is reasonable*, II, 3, 6; *ὡς εἰκός or ὡς τὸ εἰκός, as is likely, in all probability*, III, 1, 21; III, 4, 24.
 εἰκοσι, indecl., *twenty*.
 εἰκότως, adv. (εἰκός), *naturally, with good reason*.
 εἰληφε, εἰλήφει, *see λαμβάνω*.
 εἰλήχει, *see λαγχάνω*.
 εἰλκον, *see ἔλκω*.
 εἰλόμην, εἶλον, etc., *see αἰρέω*.
 εἰμί, ἦν, ἔσομαι (for ἐσμί, old Lat. *esum*, Eng. *am*), *be, either as the substantive vb., be, exist, or as a mere copula; with pred. gen. in various senses, be sprung from, belong to, consist of, etc.; often with dat. of possessor; with rel. words, ἔστι δ' ὅστις, there is one who, i.e., somebody*,

I, 8, 20; *ἔστιν (ἦσαν) οἱ, some*, V, 2, 14; similarly *ἦν οὐς*, I, 5, 7 n.; *ἔσθ' ὅτε, sometimes*, II, 6, 9; *οὐκ ἦν ὅπου οὐ, everywhere*, IV, 5, 31; *τὰ ὄντα, facts*, IV, 4, 15 (but *possessions*, VII, 8, 22); *τῷ ὄντι, in fact*, V, 4, 20; *impers. ἔστιν (ἦν), it is (was) possible*, I, 4, 4; sometimes with partic., as a periphrastic vb. form, *ἦν δυναμένη= ἐδύνατο*, II, 2, 13 n.; in infin. phrases, *τὸ νῦν εἶναι, for the present*, III, 2, 37; *τὸ κατὰ τοῦτοι εἶναι, as far as this fellow is concerned*, I, 6, 9.
 εἶμι, impf. ἦα (cf. Lat. *eo, ire*), *go, come, proceed*. The pres. indic. has always a fut. sense and so the infin. and partic. when in indir. disc., I, 3, 1; *imv. τῷ, in exhortations, come now, like ἄγε*, VII, 2, 26; VII, 7, 27; *εἰς χεῖρας ἵεναι, come to close quarters*, IV, 7, 15; but *εἰς χεῖρας ἐλθεῖν τινα, come into one's power*, I, 2, 26.
 εἶπας, εἶπατε, *see εἶπον*.
 εἶπερ (εἰ+τέρ), *if in fact, if really; inasmuch as*, VI, 1, 26.
 εἶπετο, *see ἔπομαι*.
 εἶπον, only 2 aor.; the pres. in use is λέγω, fut. ἐρῶ, perf. ἐρηκα, etc. (cf. ἔπος, *word, verse*; Lat. *voco*; Eng. *epic*), *say, speak, tell*; with infin., *bid, command, move, propose*. In 2 pers. forms with 1 aor. vowel occur, *εἶπας*, II, 5, 23; *εἶπατε*, imv., II, 1, 21.
 εἶργω, εἶρῶ, εἶρξα, εἶργμαι, εἶρχθην, *shut out, keep away (ἐκ or ἀπό with gen.)*, VI, 3, 8; fut. mid. as pass., VI, 6, 16; *prevent, hinder, ὥστε μή*, III, 3, 16; *shut in, hem in*, III, 1, 12.
 εἶρηκα, εἶρημαι, *see εἶρω*.
 εἶρήνη, -ης, ἡ, *peace*.

ἐρητο, see ἐρω.

ἐρω, epic vb. of which fut. ἐρῶ, perf. ἐρηκα and ἐρημαι, and aor. pass. ἐρρήθην, are used in Attic, supplementing the forms of λέγω and φημί, say, mention; also, tell, order, in impers. pass., III, 4, 3.

εἰς (also εἰ, orig. ἐν-ς), prep. with the acc. only, into, to, up to; of place, after vbs. of motion; sometimes the motion is only implied, II, 5, 33; of persons (in the pl.), especially common with the names of peoples, εἰς Πισιδας, into the country of the Pisidians, I, 1, 11, etc.; εἰς τοὺς πολεμίους, against the enemy, stronger than ἐπί, IV, 5, 18; after a vb. of speaking, εἰς τὴν στρατιάν, V, 6, 37; of direction or purpose, εἰς τὴν τροφήν, I, 1, 9; after a vb. of expending, I, 3, 3; of measure, εἰς δύναμιν, to the extent of our power, II, 3, 23; with numerals, up to, about, I, 2, 3; of time, up to, at, I, 7, 1; II, 3, 25; εἰς τὴν νύκτα, for the night, IV, 5, 13; εἰς δύο, two abreast, II, 4, 26; εἰς ὀκτώ, eight deep, VII, 1, 23. In composition εἰσ- signifies into, in.

εἷς, μί, ἓν, gen. ἐνός, μιᾶς, ἐνός, numeral adj., one; sometimes as indef. pron. like τις, I, 3, 14; combined with τις, II, 1, 19; so εἷς ἕκαστος, VI, 6, 12; ἓνα μὴ, stronger than μὴδένα, no one, V, 6, 12; often in intensive phrases, I, 9, 12n.; I, 9, 22.

εἰσάγω (ἀγω), lead or bring in or into.

εἰσακοντίζω (ἀκοντίζω), hurl in javelins.

εἰσβαίνω (βαίνω), enter, go on board, embark.

εἰσβάλλω (βάλλω), throw into; intr., invade; of rivers, empty into.

εἰσβιβάζω (βιβάζω, βιβάσω or βιβῶ, -εβίβασα, make go), cause to embark, put on board.

εἰσβολή, -ῆς, ἡ (εἰσβάλλω), invasion, V, 6, 7; entrance, pass, I, 2, 21.

εἰσδύομαι (δύω), enter into, sink or cut into.

εἰσέδραμον, see εἰστρέχω.

εἰσείμι (εἰμι), go in, enter, come into the presence of; of thoughts, occur to, VI, 1, 17.

εἰσελαύνω (ἐλαύνω), march into.

εἰσελθεῖν, see εἰσέρχομαι.

εἰσέρχομαι (έρχομαι), come in, enter εἰσεται, see οἶδα.

εἰσοδος, -ου, ἡ (εἰς+ὁδός), way in, entrance.

εἰσπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, leap), leap or spring into.

εἰσπίπτω (πίπτω), fall into, rush into, fall upon.

εἰσπλέω (πλέω), sail into.

εἰστήκει, see ἵστημι.

εἰστρέχω (τρέχω), run or rush in.

εἰσφέρω (φέρω), bear or carry in.

εἰσφορέω (φορέω), bear or carry into.

εἰσω (εἰς), within, inside of.

εἰσώθω (ώθω), thrust in; mid., force one's way in.

εἴτα, adv., then, thereupon, afterwards.

εἴτε, conj. (εἰ+τέ), doubled in disjunctive clauses, whether . . . or.

εἶχε, see ἔχω.

εἰωθα, 2 perf. as pres., and εἰώθη, 2 plpf. as impf., of epic vb. ἔθω, be accustomed (cf. ἔθος, τό, custom, ἦθος, τό, character, Eng. ethic), be accustomed, be wont, with infin., VII, 8, 4.

εἶων, see εἶω.

ἐκ (before vowels ἐξ), prep. with the gen. (cf. Lat. e, ex); (1) of place,

out of, from, away from; according to Greek idiom often used where Eng. requires in or on, ἐξ ἀριστερᾶς, on the left, IV, 8, 2; (2) of time, since, after, denoting immediate sequence, ἐκ τούτου, upon this, thereupon, I, 2, 17; ἐκ τοῦ ἀρίστου, after breakfast, IV, 6, 21; ἐκ παιδων, from boyhood, IV, 6, 14; (3) of source, ἐκ τούτου, therefore, in consequence of this, II, 6, 4; τὸν ἐκ τῶν Ἑλλήνων φόβον, the fear inspired by the Greeks, I, 2, 18; of the agent with pass. vbs., much rarer than ὑπό, ἐκ βασιλέως δεδομένα, I, 1, 6; ἐκ τῶν παρόντων, in view of our present circumstances, III, 2, 3; ἐκ τῆς νικώσης (sc. γνώμης), in accordance with a majority vote, VI, 1, 18; often forming adv. phrases, ἐκ τοῦ αὐτομάτου, of their own accord, I, 3, 13; ἐκ τοῦ δικαίου, justly, I, 9, 19; ἐκ παντὸς τρόπου, in every way, by hook or crook, III, 1, 43; ἐξ ἀπροσδοκῆτου, unexpectedly, IV, 1, 10; ἐκ τῶν δυνατῶν, as well as they could, IV, 2, 23, etc.

ἐκασταχόσε, adv. (ἐκαστος), in every direction, III, 5, 17.

ἐκαστος, -η, -ον (sup. form; cf. ἐκάτερος), each, every, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.

ἐκάστοτε, adv. (ἐκαστος), on each occasion, always.

ἐκάτερος, -α, -ον (comp. form; cf. ἕκαστος), each of two in the pl., both; καθ' ἐκάτερα, on both sides, V, 6, 7.

ἐκατέρωθεν, adv. (ἐκάτερος), on both sides.

ἐκατέρωσε, adv. (ἐκάτερος), in both directions.

ἐκατόν, indecl. (cf. Lat. centum), one hundred.

Ἑκατόνυμος, -ον, ὁ, Hecatonymus, an envoy from Sinope.

ἐκβαίνω (βαίνω), step out, esp., disembark; go forth, march out, IV, 2, 1.

ἐκβάλλω (βάλλω), throw away, drive out, expel, banish.

ἐκβασίς, -εως, ἡ (ἐκ+βαίνω), a going out, way out, pass.

Ἑκβάτανα, τὰ, Ecbatana, capital of Media, and summer residence of the Persian king.

ἐκβοηθέω (βοηθέω), come forth to the rescue.

ἐκγονος, -ον (ἐκ+γεν), born of; of ἐκγονοί, descendants, III, 2, 14; of animals, τὰ ἐκγονα, young, IV, 5, 25.

ἐκδεδράμηκα, see ἐκτρέχω.

ἐκδέρω (δέρω, δερῶ, ξείρα, δέδαρμαι, ἐδάρην, flay, cf. Eng. tear), strip off the skin, flay.

ἐκδίδωμι (δίδωμι), give up, surrender; give away in marriage, IV, 1, 24.

ἐκδραμεῖν, see ἐκτρέχω.

ἐκδύω (δύω), strip off; mid. and 2 aor. act., strip oneself, IV, 3, 12.

ἐκεῖ, adv., there, in that place, thither.

ἐκεῖθεν, adv. (ἐκεῖ), thence.

ἐκεῖνος, -η, -ο, dem. pron. (ἐκεῖ), that, that one, he, of a person or thing remote from the speaker, cf. Lat. ille; sometimes merely an emphatic third pers. pron.

ἐκεῖσε, adv. (ἐκεῖ), to that place, thither.

ἐκέκτησο, see κτάομαι.

ἐκήρυξε, ἐκηρύχθη, see κηρύττω.

ἐκθλίβω (θλίβω, θλίψω, etc., squeeze), squeeze out, crowd out.

ἐκκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην), *uncover*.
 ἐκκλησία, -ας, ἡ (ἐκ+καλέω; cf. Eng. ecclesiastic), *assembly, meeting*.
 ἐκκλησιάζω, ἐκκλησιάζω, *hold an assembly*.
 ἐκκλίνω (κλίνω, bend), *bend out of line, give way, of troops*.
 ἐκκομίζω (κομίζω), *carry off or out; of troops, bring off, VI, 6, 36; mid., carry off for one's own use, V, 2, 19*.
 ἐκκόπτω (κόπτω), *cut off or away, cut down*.
 ἐκυβιστάω (κυβιστάω, tumble, cf. κόπτω, stoop), *turn a somersault*.
 ἐκυμαίνω (κυμαίνω, swell, surge; κύμα, wave), *billow out, of the curving front of a charging line of troops*.
 ἐκλέγω (ἐκ+λέγω, gather, pick, cf. συλλέγω), *pick out, select, mid., choose*.
 ἐκλείπω (λείπω), *leave, abandon; with eis, leave one place for another, leave and flee to, I, 2, 24; intrans., give out; of snow, melt away, IV, 5, 15*.
 ἐκμηρύομαι (μηρύω, wind), *wind out; of an army, defile, VI, 5, 22*.
 ἐκπέμπω (πέμπω), *send out, send away; mid., send away from oneself, dismiss, V, 2, 21*.
 ἐκπεπληγμένος, ἐκπεπληγῆσθαι, see ἐκπλήττω.
 ἐκπεραίνω (περαίνω), *bring to completion, accomplish; with ὥστε, bring it about that, V, 1, 13*.
 ἐκπηδάω (πηδάω, leap), *leap forth*.
 ἐκπίμπλημι (πίμπλημι), *fill up*.
 ἐκπίνω (ἐκ+πίνω), *drink up, drain, quaff*.
 ἐκπίπτω (πίπτω), *fall out; commonly as pass. of ἐκβάλλω, be*

banished, exiled; oi ἐκπεπτωκότες, the exiles, I, 1, 7; of violent motion, rush or hurry out, V, 2, 17; cf. V, 2, 31; be cast away, shipwrecked, VI, 4, 2.
 ἐκπλαγείς, see ἐκπλήττω.
 ἐκπλέω (πλέω), *sail forth or away*.
 ἐκπλεω, -ων, gen. -ω (πίμπλημι), *filled up, quite full*.
 ἐκπλήττω, 2 aor. pass. ἐξεπλάγην (πλήττω), *strike out (of one's senses); pass., be amazed, startled, scared out of one's wits*.
 ἐκποδών, adv. (ἐκ+πούς), *out of the way; ἐκποδὼν ποιῆσθαι, put out of the way, I, 6, 9*.
 ἐκπορεύομαι (πορεύομαι), *go forth, go out*.
 ἐκπορίζω (πορίζω), *provide, procure*.
 ἐκπωμα, -ατος, τό (ἐκπίνω), *drinking-cup*.
 ἐκταθείς, see ἐκτείνω.
 ἐκταίος, -α, -ον (ἕξ), *on the sixth day*.
 ἐκτάττω (τάττω), *draw out in battle array*.
 ἐκτείνω (τείνω), *stretch out; ἐκταθείς, stretched out at full length (of a sleeper), V, 1, 2*.
 ἐκτοξεύω (τοξεύω), *shoot arrows from*.
 ἐκτός, adv. (ἕξ), *outside of, apart from*.
 ἕκτος, -η, -ον (ἕξ), *sixth*.
 ἐκτρέπω (τρέπω), *turn out; pass. and 2 aor. mid. ἐτραπόμην, intrans., turn aside, IV, 5, 15*.
 ἐκτρέφω (τρέφω), *bring up, rear*.
 ἐκτρέχω (τρέχω), *run or rush forth, make a sally*.
 ἐκτῶντο, see κτάομαι.
 ἐκφαίνω (φαίνω), *show forth, bring to light; of war, declare, III, 1, 16*.
 ἐκφέρω (φέρω), *bear out, carry out; with πόλεμον, begin, III, 2, 29; of news, etc., report, announce, I, 9, 11*.

ἐκφεύγω (φεύγω), *flee out of, flee away, escape; with μή and infin., I, 3, 2*.
 ἐκόν, -ούσα, -όν, *willing, of one's own choice; often best rendered as adv., willingly*.
 εἶλα, or εἶλαλα, -ας, ἡ, *olive tree, olive*.
 εἶλαβον, see λαμβάνω.
 εἶλαιον, -ου, τό (εἶλα), *olive oil, oil*.
 εἰλάττων, -ον, gen. -ονος (εἰλαχός, small; cf. Lat. levis, Eng. light), *used as comp. of μικρός, smaller, less, in pl., fewer; εἰλαττόν ἐστι, with infin., it is a lesser thing to, i.e., it is easier to, VII, 7, 35*.
 εἰαύνω (εἰώ, ἤλασα, εἰήλακα, εἰήλαμαι, ἡλάσθην), *drive, ride, march, abs. or with acc*.
 εἰάφειος, -ον (εἰαφος), *of or belonging to deer; τὰ εἰάφεια (sc. κρέα) venison, I, 5, 2*.
 εἰαφος, -ου, ὁ, ἡ, *deer, whether stag or hind*.
 εἰαφρός, -ά, -όν, *light, light-armed, nimble, active*.
 εἰαφρῶς, adv. (εἰαφρός), *lightly, nimbly*.
 εἰλάχιστος, -η, -ον (cf. εἰλάττων), *used as sup. of μικρός, least, smallest, in pl., fewest; τοῦλάχιστον, as adv., at least, V, 7, 8*.
 εἰλέγχω (εἰλέγω, ἡλεγξα, εἰήλεγμαι, ἡλέγχθην), *examine, question, refute, convict*.
 εἰεῖν, see αἰρέω.
 εἰερίζω, ἡερίζα (εἰελεῦ, imitative, a war cry), *cry; εἰελεῦ, raise the war cry; cf. ἀλαλάζω*.
 εἰέσθαι, see αἰρέω.
 εἰευθερία, -ας, ἡ (εἰεύθερος), *liberty, freedom*.
 εἰεύθερος, -α, -ον, *free, independent*.
 εἰέχθησαν, see λέγω.
 εἰήφθην, see λαμβάνω.

εἰθεῖν, see ἔρχομαι.
 εἰκω, impf. εἰκον, *drag, draw*.
 Ἑλλάς, -άδος, ἡ (cf. Ἑλλην): (1) *Hellas, Greece, in the widest sense, the Greek world; (2) Hellas, a woman of Mysia, wife of Gongylus and hostess of Xenophon, VII, 8, 8*.
 Ἑλλην, -ηρος (cf. Eng. Hellenic), *a Greek. In the Anabasis generally designating the Greek mercenaries of Cyrus; as adj., Greek, I, 10, 7*.
 ἑλληνίζω (Ἑλλην), *speak Greek*.
 Ἑλληνικός, -ή, -όν (Ἑλλην), *Hellenic, Greek; τὸ Ἑλληνικόν, the Greek army*.
 ἑλληνικῶς, adv. (Ἑλληνικός), *in Greek*.
 Ἑλληνίς, -ίδος, ἡ (Ἑλλην), *fem. adj., Greek*.
 ἑλληνιστί, adv. (ἑλληνίζω), *in Greek*.
 Ἑλλησποντιακός, -ή, -όν (Ἑλλησποντος), *of cities, lying on the Hellespont*.
 Ἑλλήσποντος, -ου, ὁ (Ἑλλης+πόντος), *the Hellespont (sea of Helle), the Dardanelles*.
 εἰπίζω, ἡλπισα (ἐλπῖς), *hope, expect*.
 ἐπις, -ίδος, ἡ (cf. Lat. voluptas), *hope, expectation*.
 ἐμ-, by euphony for ἐν- before labials.
 ἐμαθεν, see μαθάνω.
 ἐμαυτοῦ, -ῆς, reflex. pron., pl. ἡμῶν αὐτῶν, etc. (stem of ἐμέ+αὐτός), *of myself, myself*.
 ἐμβαίνω (βαίνω), *go in, enter, embark, abs. or with eis and acc*.
 ἐμβάλλω (βάλλω), *cast or throw in, put in, throw before (χίλδον ἵπποις), I, 9, 27; intrans., of rivers, empty into (eis), I, 2, 8; in military lang., make an invasion or attack; πληγὰς ἐμβάλλειν, inflict blows, I, 5, 1*.

ἐμβιβάζω (βιβάζω, βιβάζω or βιβῶ, ἐβίβασα, make go), cause to embark, put on board.
 ἐμβολή, -ῆς, ἡ (ἐμβάλλω), invasion.
 ἔμεινε, see μένω.
 ἐμέω, ἔμουν (Lat. vomo, vomit; cf. Eng. emetic), vomit.
 ἐμέμνητο, see μνησκω.
 ἐμμένω (μένω), stay in.
 ἐμός, -ή, -όν (cf. ἐμέ, Lat. meus, Eng. my), my, mine.
 ἐμπαλιν, adv. back; in the Anabasis always with the art. τοῦμπαλιν, I, 4, 15; εἰς τοῦμπαλιν, III, 5, 13.
 ἐμπεδώω, impf. ἡμπεδούν, ἐμπεδώσω, etc. (ἐμπεδος, fixed in the ground, firm), hold fast, abide by, III, 2, 10.
 ἐμπειρος, -ον (ἐν+πεῖρα), acquainted with, experienced.
 ἐμπείρως, adv. (ἐμπειρος), with experience; ἐμπείρως ἔχειν, gen., be personally acquainted with, II, 6, 1.
 ἐμπλήρημι (πλήρημι), fill full, satisfy; pass., be filled with, I, 10, 12; ὑπισχνούμενος οὐκ ἐνπλήρυσσο, you couldn't sate yourself with promising, VII, 7, 46.
 ἐμπύρρημι (πύρρημι, πρήσω, ἐπρησα, burn), set on fire, burn. The simple vb. is poetic.
 ἐμπίπτω (πίπτω), fall upon, seize, attack; of thoughts, occur to, II, 2, 19, etc.
 ἐμπλεως, -ων, gen. -ω (πλήρημι), full of (gen.).
 ἐμποδίζω (ποδίζω), hinder, impede.
 ἐμπόδιος, -ον (ἐν+πούς), in the way, hindering; τὸ ἐμπόδιον, the hindrance, VII, 8, 3.
 ἐμποδών, adv. (ἐν+πούς), before one's feet, in the way; ἐμποδὼν εἶναι, be in the way, hinder.
 ἐμποιέω (ποιέω), create in, inspire in.

ἐμπολάω, ἐμπολήσω, etc., gain or realize by sale, VII, 5, 4.
 ἐμπόριον, -ον, τό (ἐμπορος), trading-place, emporium.
 ἐμπορος, -ου, ὁ (cf. πορεύομαι), merchant.
 ἐμπρήσαντες, see ἐμπύρρημι.
 ἐμπροσθεν, adv. (ἐν+πρόσθεν), before, in front of, with gen., I, 8, 23; IV, 5, 9; ὁ ἐμπροσθεν λόγος, the foregoing narrative, II, 1, 1; οἱ ἐμπροσθεν, those in front, III, 4, 48, etc.; τὸν ἐμπροσθεν χρόνον, hitherto, VI, 1, 18; τὰ ἐμπροσθεν, the front parts of the body, contrasted with the back, V, 4, 32, but VI, 3, 14, the country in front.
 ἐμφάγοιεν, ἐμφαγόντας, see ἐνέφαγον.
 ἐμφανής, -ές (ἐν+φαίνω), evident, manifest; ἐν τῷ ἐμφανεῖ, openly, II, 5, 25.
 ἐμφανῶς, adv. (ἐμφανής), openly, V, 4, 33.
 ἐν, prep. with the dat. only (Lat. and Eng. in), in; (1) of place, in, at, in the midst of, among, before; ἐν ὁπλοῖς, under arms, III, 2, 28; ἐν τῷ γε φανερώ, openly at least, I, 3, 21; ἐν ὁφθαλμοῖς, in sight, IV, 5, 29; (2) of time, in, during, within, at, often ἐν τοῦτῳ, meanwhile, I, 5, 15; ἐν ᾧ, during which time, while, I, 2, 20; so ἐν αἷς (sc. ἡμέραις), I, 2, 10; (3) of means or manner, in, with, by, II, 5, 17. In composition ἐν- becomes ἐγ- before a palatal, and ἐμ- before a labial or before μ.
 ἐν, see εἰς.
 ἐναγκυλάω (ἐν+ἀγκύλη, thong), fit with a thong, of javelins, IV, 2, 28 n.
 ἐναντιόδομαι, -ώσομαι, etc. (ἐναντίος), oppose, withstand.

ἐναντίος, -α, -ον (ἐν+ἀντίος), opposite, over against, facing, opposed to, hostile; οἱ ἐναντίοι, the enemy, VI, 5, 10; τὰναντία, the reverse, V, 6, 4; τὰναντία στρέψαντες, turning in the opposite direction, facing about, IV, 3, 32; ἐκ τοῦ ἐναντίου, on the opposite side, IV, 7, 5.
 ἐνάπτω (ἀπτω), kindle, set on fire.
 ἐνατος, -η, -ον (ἐννέα), ninth.
 ἐναυλιζομαι (ἀυλιζομαι), bivouac or encamp in.
 ἐνδεια, -ας, ἡ (ἐν+δέω), need, want, scarcity, poverty.
 ἐνδείκνυμι (δείκνυμι), show, show forth, declare, mid., VI, 1, 19.
 ἐνδέκατος, -η, -ον (εἰς+δέκα), eleventh.
 ἐνδέω (δέω), lack; impers., there is need of (gen.); ἐώρα πλεονος ἐνδέον, he saw that there was need of more (argument), VI, 1, 31.
 ἐνδηλος, -ον (ἐν+δηλος), evident, plain, manifest.
 ἐνδημος, -ον (ἐν+δημος, land, people), native, at home; τὰ ἐνδημα, home revenues, VII, 1, 27.
 ἐνδιφριος, -ον (διφριος), on the same seat with one, at one's table.
 ἐνδοθεν, adv. (ἐνδον), from within.
 ἐνδον, adv. (ἐν), inside, within.
 ἐνδοξος, -ον (δόξα), glorious, famous; of omens, portending glory, VI, 1, 23.
 ἐνδύω (δύω), put on; in perf. tenses, wear, V, 4, 13.
 ἐνέδρα, -ας, ἡ (ἐν+ἐδρα, seat), ambuscade.
 ἐνεδρεύω, aor. ἐνήδρευσα (ἐνέδρα), set an ambush, lie in ambush.
 ἐνείδον (είδον), see, observe in.
 ἐνεῖμι (εἶμι), be in, be on, be there.
 ἐνεκα or ἐνεκεν, improper prep., generally post-pos., on account of, for the sake of.

ἐνενήκοντα (ἐννέα), ninety.
 ἐνέος, -ά, -όν, dumb, deaf and dumb.
 ἐνετός, -ή, -όν (ἐτός, verbal of ἐημι), set on, instigated by (ὑπό), VII, 6, 41.
 ἐνέφαγον (ἐφαγον), only aor., eat hastily, eat something.
 ἐνεχείρησαν, see ἐγχειρίζω.
 ἐνέχυρον, -ον, τό (ἐχω), pledge, security.
 ἐνέχω (ἐχω), hold in, entangle.
 ἐνθα, adv. of place or time (ἐν), rel., where or whither; dem., here; of time, then, often with emphatic δῆ.
 ἐνθάδε, adv. of place (ἐνθα), hither, here.
 ἐνθαπερ, adv. (ἐνθα), just where.
 ἐνθεν, local adv. (ἐν), dem., from there, thence; rel., whence; ἐνθεν . . . ἐνθεν, on this side . . . on that; ἐνθεν καὶ ἐνθεν, on both sides.
 ἐνθένδε, local adv. (ἐν), from this place, hence; of persons, VII, 7, 17 (=ἀφ' ὑμῶν).
 ἐνθυμέομαι, ἐνθυμήσομαι, ἐντεθύμημαι, ἐνθυμήθην (ἐν+θυμός), bear in mind, reflect, consider; perf., I have noted, observed, III, 1, 43.
 ἐνθύμημα, -ατος, τό (ἐνθυμέομαι), thought, idea, plan.
 ἐνθωρακίζω (θωρακίζω), put on one's breastplate; perf. pass. partic. ἐντεθωρακισμένοι, clad in armor, VII, 4, 16.
 ἐνι, for ἐνεστι, see ἐνεῖμι.
 ἐνί, see εἰς.
 ἐνιαυτός, -οῦ, ὁ, year; κατ' ἐνιαυτόν, yearly, annually.
 ἐνιοι, -αι, -α, some.
 ἐνίοτε, adv. (ἐνιοι [?] + ὅτε), sometimes.
 ἐννέα, indecl., nine.

ἐννοέω (νοέω), have in mind, think, devise, ponder; with μή, fear that, IV, 2, 13; mid., consider, reflect.

ἐννοία, -as, ἡ (ἐν+νοῦς), thought, reflection.

ἐνοικέω (οἰκέω), live in, inhabit; οἱ ἐνοικοῦντες, the inhabitants.

ἐνόπλιος, -ον (ἐν+οπλον), in arms; with ῥυθμός, martial, VI, 1, 11.

ἐνοράω (ὁράω), see in (something or somebody); πολλὰ ἐνορῶ δι' αἶ, I see many reasons (in the project) why, I, 3, 15.

ἐνός, see εἰς.

ἐνοχλέω, -ήσω, aor. and perf. with double augment in all voices (cf. δχλος), crowd upon, trouble.

ἐνταῦθα, adv. of place, here, there; loosely, thither; of time, then, thereupon; μέχρι ἐνταῦθα, hitherto, V, 5, 4.

ἐντείνω (τείνω), stretch tight; πληγὰς ἐντείνειν, inflicted blows upon, II, 4, 11.

ἐντελής, -ές (ἐν+τέλος), complete, in full.

ἐντέλλομαι, ἐντελοῦμαι, ἐντετελάμεν (cf. τέλος), enjoin upon, command.

ἐντερον, -ον, τό (ἐν), intestine.

ἐντεῦθεν, adv. of place, thence, from there; of time, then, thereafter; of cause, as a result of this, VII, 1, 25.

ἐντίθημι (τίθημι), put or place in, put on board ship; inspire or instil in (φόβον), VII, 4, 1.

ἐντιμος, -ον (ἐν+τιμή), in honor, esteemed.

ἐντίμως, adv. (ἐντιμος), in the phrase ἐντίμως ἔχειν, be held in honor, II, 1, 7.

ἐντοίχιος, -ον (τοῖχος), on the wall; τὰ ἐντοίχια, wall paintings, VII, 8, 1.

ἐντόνως,* adv. (ἐντονος, eager, fr. τείνω), earnestly, strenuously.

ἐντός, adv. with gen. (ἐν), within, of place or time.

ἐντυγχάνω (τυγχάνω), light upon, fall in with, find.

Ἐνυάλιος, -ον, ὁ (Ἐνώ, goddess of war), Enyalios, a name of Ares, the god of war.

ἐνωμόταρχος, -ον, ὁ (cf. ἐνωμοτία), commander of an enomoty.

ἐνωμοτία, -as, ἡ (ἐνώμοτος, sworn in; cf. δμνυμι), a sworn band; esp. of soldiers, enomoty, forming one quarter of the λόχος and numbering therefore ordinarily twenty-five men.

ἐξ, see ἐκ.

ἐξ, indecl. (Lat. sex, Eng. six), six.

ἐξαγγέλλω (ἀγγέλλω), tell out, report.

ἐξάγω (άγω), lead or bring out, march out; pass. οὐδ' ὥς ἐξήχθη δῶκεν, not even thus was he induced to pursue, I, 8, 21.

ἐξαίρετος, -ον (αἰρέω), selected, picked.

ἐξαιρέω (αἰρέω), take out, remove; unload, V, 1, 16; of tithes, dedicate, V, 3, 4; mid., pick out, select (for oneself), II, 5, 20.

ἐξαιτέω (αἰτέω), ask, demand (esp. the surrender of a person), VI, 6, 11; mid., beg off, I, 1, 3.

ἐξαίφνης, adv. (άφνω), suddenly, unexpectedly; cf. ἐξαπίνης.

ἐξακισχάλιοι, -αι, -α (ἐξ+χάλιοι), six thousand.

ἐξακοντίζω (άκοντιζω), throw the javelin, hurl (from within a fortress), V, 4, 25.

ἐξακόσιοι, -αι, -α (ἐξ+έκατον), six hundred.

ἐξαλαπάζω, -άξω, plunder, sack, epic vb. used only here in Attic, VII, 1, 29.

ἐξάλλομαι (άλλομαι), leap out or aside.

ἐξαρπάζω (άμαρπάζω), err, do wrong.

ἐξανίστημι (ίστημι), make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.

ἐξαπατάω (άπατάω, άπατήσω, etc., deceive; άπάτη, deceit), deceive utterly.

ἐξαπάτη, -ης, ἡ (άπάτη, deceit), gross deceit, VII, 1, 25.

ἐξαπίνης, adv., an Ionic word for which Attic usually has ἐξαίφνης, suddenly, unexpectedly.

ἐξάρχω (άρχω), begin, lead off.

ἐξαυλιζομαι (αυλιζομαι), break camp.

ἐξεῖμι (είμι), only impers. ἐξεστι, it is permitted, allowed, possible; so the partic. ἐξόν often in acc. abs., generally in adversative or concessive sense, II, 5, 22.

ἐξεῖμι (είμι), go out or forth.

ἐξελαύνω (έλαύνω), drive out, expel; commonly intrans., march, generally with σταθμόν (σταθμούς).

ἐξενεγκεῖν, see ἐκφέρω.

ἐξεπλάγη, see ἐκπλήττω.

ἐξέρπω (έρπω, creep, Lat. serpo), creep out; of an army, march forth, VII, 1, 8.

ἐξέρχομαι (έρχομαι), go or come out, march out, escape; of time, run out, elapse, VII, 5, 4.

ἐξέτασις, -εως, ἡ (έξετάζω, examine), review, inspection.

ἐξηγέομαι (ήγέομαι), lead forth, VI, 6, 34; narrate, disclose, suggest, IV, 5, 28.

ἐξήκοντα, indecl. (έξ), sixty.

ἐξήκω (ήκω), run out, expire (of time), pres. in sense of perf., VI, 3, 26.

ἐξήνεγκε, see ἐκφέρω.

ἐξικνέομαι (ικνέομαι, ἔξομαι, ἰκόμεν, ἰγμαι), reach; of missiles, reach the mark; βραχὺ ἐξικνεῖσθαι, have a short range, III, 3, 17; of value, amount to, suffice for, VII, 5, 4.

ἐξίστημι (ίστημι), cause to stand out of; mid., stand aside; ἐκ τοῦ μέσου ἐξίστασθαι, get out of the way, I, 5, 14.

ἐξοδος, -ου, ἡ (ἐξ+όδός, Eng. exodus), way out, expedition, sally.

ἐξομεν, see ἔχω.

ἐξοπλίζω (όπλιζω), arm fully; mid., arm oneself.

ἐξοπλισία, -as, ἡ (έξοπλιζω), complete armament; ἐν τῇ ἐξοπλισίᾳ, under arms, I, 7, 10.

ἐξορμάω (όρμάω), urge on, incite; intrans., set out, rush forth.

ἐξουσία, -as, ἡ (έξεστι), possibility, power.

ἑξηχῦς, -υ (έξ+πήχυς), six cubits long.

ἔξω (έξ), outside of, without, beyond, often with gen.; τὸ ἔξω, the outer, I, 4, 4; ἔξω βελῶν, out of range, III, 4, 15; ἔξω τούτων, besides this, VII, 3, 10.

ἐξωθεν, adv. (έξω), from without, without, outside of, gen.

ἔοικα, perf. as pres., έφκη, plpf. as impf. (no pres. in use; fut., εἴξω, rare; cf. εἰκάζω), be like, look like (dat., occasionally with acc. of respect); ὥς ἔοικε, parenthetical, as it seems, II, 2, 18; οὐδενὶ καλῶ ἔοικε, it doesn't look at all honorable, VI, 5, 17. Neut. partic. εἰκός, see the word.

ἐορακότες, see ὁράω.

ἐορτή, -ῆς, ἡ, festival.

ἐπ', by elision for ἐπὶ.

ἐπαγγέλλω (άγγέλλω), proclaim; mid., offer oneself, promise.

ἐπάγω (άγω), *bring forward, propose* (of a vote), VII, 7, 57.

ἐπαθον, see πάσχω.

ἐπαινέω, -έσομαι, -ήνεσα (ἐπαινος), *praise, commend*; often in declining an offer, *thank one for*, VII, 7, 52.

ἐπαινος, -ον, ὁ (αἶνος, tale, praise), *commendation*.

ἐπαίρω (αἶρω), *raise up, excite, induce*.

ἐπακολουθέω (ἀκολουθέω), *follow after, pursue*.

ἐπακούω (ἀκούω), *listen to, hearken, overhear*.

ἐπάν or ἐπήν, temporal conj. (ἐπελ+άν), *when, whenever*, only with subj.

ἐπαναχωρέω (χωρέω), *retreat, withdraw*.

ἐπανέρχομαι (έρχομαι), *go back, return*.

ἐπάνω, adv. (άνω), *above*; in the phrase ἐν τοῖς ἐπάνω εἶρηται, *has been told above, in what precedes*, VI, 3, 1.

ἐπαπειλέω (ἀπειλέω), *add threats*.

ἐπεγγελάω (γελάω), *laugh at, insult, mock at*.

ἐπείρω (ἐγείρω), *wake up, arouse*.

ἐπελ, conj.: (1) temporal, *when, after, whenever*; with indic., of definite past time; with opt. in indir. disc., after a secondary tense, or when expressing repeated action in the past; with infin. by assimilation in indir. disc., V, 7, 18; ἐπελ τάχιστα, *as soon as (cum primum)*, VI, 3, 21; (2) causal, *since, because*, with indic.

ἐπειδάν, temporal conj. with subj. (ἐπειδή+άν), *when, after that, as soon as, whenever*. After ἐπειδάν the aor. subj. is often best rendered by the Eng. fut. pf.

ἐπειδή, temporal and causal conj. (ἐπελ+δή), *when, after, since, because*.

ἐπείδον (εἶδον), *behold, see, experience*.

ἐπειμι (εἰμι), *be over, be upon*.

ἐπειμι (εἰμι), *go on or against, advance, attack, come forward*; ἡ ἐπειούσα ἡμέρα (ἔως, νύξ), *the following day, etc.*

ἐπείπερ, causal conj. (ἐπελ+περ), *since, seeing that*.

ἐπεισα, ἐπισθῆσαν, see πείθω.

ἐπειτα, adv. (εἰτα), *thereupon, then*; in enumerations, *then, in the next place*; εἰς τὸν ἐπειτα χρόνον, *in after times*, II, 1, 17.

ἐπέκεινα, adv. (ἐπὶ+ἐκείνα), *on the farther side, beyond*, V, 4, 3.

ἐπεκθέω (θέω), *sally out against*.

ἐπεξέρχομαι (έρχομαι), *sally out against*.

ἐπέπατο, see πάομαι.

ἐπεπράκει, see πιπράσκω.

ἐπέπρακτο, see πράττω.

ἐπέρομαι (έρομαι), only in 2 aor. ἐτηρόμην, etc., *ask again or farther, inquire, ask*.

ἐπέρχομαι (έρχομαι), *come upon*; of countries, *visit, traverse*.

ἐπεσον, see πίπτω.

ἐπέυχομαι (εὖχομαι), *pray to, invoke, call to witness*.

ἐπεφύγισαν, see φεύγω.

ἐπέχω (έχω), *hold back, restrain*; intrans., *refrain from*; ἐπέσχον τῆς πορείας, *they delayed their march*, III, 4, 36.

ἐπήκοος, -ον (ἐπὶ+ἀκούω), *hearing*; εἰς ἐπήκοον (ἐν ἐπηκόῳ, after vbs. of rest), *within hearing distance*.

ἐπήκτο, see ἐπάγω.

ἐπήν, see ἐπάν.

ἐπήρην, see ἐπαίρω.

ἐπήρετο, see ἐπέρομαι.

ἐπὶ, before vowels ἐπ' or ἐφ', prep. with gen., dat., and acc., *upon*.

With gen., of place, *upon, on*, ἐφ' ἵππων, *on horseback*, III, 2, 19 (cf. ἀπό); ἐπὶ Θράκης, *on the coast of Thrace*, VII, 6, 25; of direction, *toward*, II, 1, 3; of time, *in the time of*, I, 9, 12; at, IV, 7, 10, cf. IV, 3, 9; of manner, ἐπὶ τεττάρων, *four deep*, I, 2, 15; ἐπὶ φάλαγγος, *in line of battle*, IV, 3, 26; ἐφ' ἐνός, *in single file*; ἐφ' ἐαυτῶν, *by themselves*, II, 4, 10.

With dat., of place, *on, upon, by, at, near*; of time, *at*, ἐπὶ τῷ τρίτῳ, *at the third (signal)*, II, 2, 4; frequently ἐπὶ τούτῳ (τούτοις), *thereupon*; of dependence, *in the power of*, I, 1, 4; of command, *over, in command of*, I, 4, 2; of aim or purpose, *for*, ἐπὶ τούτῳ, *for this*, I, 3, 1; cf. ἐπὶ θανάτῳ, I, 6, 10; τὸ ἐπὶ τούτῳ, *as far as he is concerned*, VI, 6, 23; so ἐφ' ᾧ or ἐφ' ᾧτε with infin. *on condition that*; sometimes merely giving circumstances, ἐπὶ γάμῳ, *as his wife*, II, 4, 8; ἐπὶ πολέμῳ, *on a basis of war*, II, 4, 5; ἐπὶ is thus common in contracts and treaties.

With acc., *on, upon, to*; often in a hostile sense, *against*; of extent, *over, along*; ἐπὶ πολὺ, I, 8, 8; ἐπὶ βραχύ, III, 3, 17; of time, *for, during*, VI, 6, 36; ὡς ἐπὶ τὸ πολὺ, *for the most part*, III, 1, 42; of aim or purpose, *for*; ἐφ' ᾧ ἐστρατεύετο, *the objects of his expedition*, I, 2, 2.

In composition ἐπι- signifies *upon, over, to, toward, against, besides*, but is sometimes merely intensive.

ἐπιβάλλω (βάλλω), *throw on*; ἐπιβεβλημένοι τοξόται, *bowmen with their arrows on the string*, IV, 3, 28 n.; V, 2, 12.

ἐπιβοηθέω (βοηθέω), *come to the aid of* (dat.).

ἐπιβουλεύω (βουλεύω), *plot against*, with dat.; with infin. *plot, scheme*.

ἐπιβουλή, -ης, ἡ (βουλή), *scheme, design, plot*.

ἐπιγίγνομαι (γίγνομαι), *come upon, attack*.

ἐπιγράφω (γράφω), *inscribe upon*.

ἐπιδείκνυμι (δείκνυμι), *show, display, make clear, point out*; mid., *show oneself, distinguish oneself, show*.

ἐπιδιώκω (διώκω), *pursue after, chase*.

ἐπιδόντας, see ἐπείδον.

ἐπιδραμεῖν, see ἐπιτρέχω.

ἐπιέζετο, see πιέζω.

ἐπιθαλάττιος, -α, -ον (ἐπὶ+θάλαττα), *on the sea*.

ἐπιθεσις, -εως, ἡ (ἐπιτίθημι), *attack*.

ἐπιθυμέω, ἐπιθυμήσω, etc. (ἐπὶ+θυμός), *set one's heart on, desire, long for, be enamored of*, with infin. or with gen.

ἐπιθυμία, -ας, ἡ (cf. ἐπιθυμέω), *desire*.

ἐπικαίριος, -ον (καῖρός), *in season, suitable, available*, VII, 1, 6; τοὺς ἐπικαίριους, *the proper representatives* (according to others, *the chief men*), VII, 7, 15.

ἐπικάμπω (κάμπω, κάμψω, etc.), *bend, bend toward*; of an army, *wheel*.

ἐπικαταριππέω (ριπτέω), *throw down after*.

ἐπικίμαι (κίμαι), *lie or be set upon*; of an enemy, *attack*; cf. ἐπιτίθημι.

ἐπικίνδυνος, -ον (κίνδυνος), dangerous.
 ἐπικουρέω, ἐπικουρήσω, etc. (ἐπικουρος, ally), help, aid (dat.); with acc. of thing, aid one (dat.) against, ward off from one, V, 8, 25.
 ἐπικούρημα, -ατος, τό (ἐπικουρέω), help, protection.
 ἐπικράτεια, -ας, ἡ (κράτος), power over, mastery.
 ἐπικρύπτω (κρύπτω), hide, conceal; mid., conceal oneself, act secretly.
 ἐπικύπτω (κύπτω, stoop), stoop or bend over.
 ἐπικυρόω (κυρώω, κυρώσω, etc., make valid, from κύρος, τό, power, authority), confirm, ratify.
 ἐπικωλύω (κωλύω), hinder, debar from, gen.
 ἐπιλαμβάνω (λαμβάνω), take in, include, VI, 5, 5 and 6; lay hold of, catch, IV, 7, 12, 13.
 ἐπιλανθάνομαι (λανθάνω), forget, with gen.
 ἐπιλέγω (λέγω), say besides, add.
 ἐπιλείπω (λείπω), leave behind; in pass. τὸ ἐπιλειπόμενον, those (the part) left behind, I, 8, 18; of things, give out, fail.
 ἐπιλεκτός, -ον (λέγω), picked out, selected; οἱ ἐπιλεκτοί, picked men, III, 4, 43; VII, 4, 11.
 ἐπιμαρτύρομαι (μαρτύρομαι, aor. ἐμαρτυράμην, call to witness, from μάρτυς), call to witness, invoke.
 ἐπίμαχος, -ον (ἐπί+μάχομαι), that may be attacked, open to attack.
 ἐπιμείγνυμι (μείγνυμι, μείζω, etc., mix), mix with; mid. intrans., mingle with, have dealings with, III, 5, 16.
 ἐπιμέλεια, -ας, ἡ (ἐπιμελέομαι), care, pains, attention.

ἐπιμελέομαι and ἐπιμελομαι, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην (μέλει), care for, look out for, attend to.
 ἐπιμελής, -ές, comp. ἐπιμελέστερος (cf. ἐπιμελέομαι), careful, watchful.
 ἐπιμελομαι, see ἐπιμελέομαι.
 ἐπιμένω (μένω), remain at or with, VII, 2, 1; wait for, wait, V, 5, 2.
 ἐπινόεω (νοέω), purpose, intend.
 ἐπιορκέω, ἐπιορκήσω, etc. (ἐπιορκος), swear falsely, perjure oneself (θεούς, by the gods).
 ἐπιορκία, -ας, ἡ (ἐπιορκος), perjury.
 ἐπιορκος, -ον (ἐπί+ορκος), foresworn.
 ἐπιπάρειμι (εἶμι), march on beside, or parallel with; advance to bear aid, or for service, III, 4, 23.
 ἐπιπίπτω (πίπτω), fall upon, attack (dat.); of snow, fall (on one).
 ἐπίπονος, -ον (πόνος), toilsome, laborious; of a bird of omen, portending toil or suffering, VI, 1, 23.
 ἐπιρριπτέω (ριπτέω), throw at, or upon.
 ἐπίρρυτος, -ον (ρέω), watered, well watered.
 ἐπισάπτω (σάπτω, ἔσαξα, load), load on, saddle, III, 4, 35 n.
 Ἐπισθένης, -ους, ὁ, Episthenes, (1) of Amphipolis, captain of the Greek peltasts at Cunaxa; (2) an Olynthian of the same name.
 ἐπισιτίζομαι (σιτίζομαι, σιτιοῦμαι, etc.), collect or lay in supplies, forage.
 ἐπισιτισμός, -οῦ, ὁ (ἐπισιτίζομαι), a laying in of supplies, provisioning; supplies, VII, 1, 9.
 ἐπισκέπτομαι (σκέπτομαι), look into, examine, inquire.
 ἐπισκευάζω (σκευάζω), fit out, repair.
 ἐπισκοπέω (σκοπέω), inspect, review.

ἐπισπᾶω (σπᾶω), draw after; mid., draw after oneself.
 ἐπίσποιτο, see ἐφέπομαι.
 ἐπίσταμαι, impf. ἠπιστάμην (ἴστημι; cf. Germ. verstehen), know, understand, with ὅτι or partic.; know how, with infin.
 ἐπίστασις, -εως, ἡ (ἐπί+ἴστημι), a stopping, halt.
 ἐπιστατέω (ἐπί+ἴστημι), be a commander or overseer, rule.
 ἐπιστέλλω (στέλλω), send to, send word (cf. ἐπιστολή); direct, command.
 ἐπιστήμων, -ον (ἐπίσταμαι), acquainted with, versed or skilled in (gen.).
 ἐπιστολή, -ῆς, ἡ (ἐπιστέλλω; cf. Eng. epistle), letter.
 ἐπιστρατεία, -ας, ἡ (ἐπιστρατεύω), march or make an expedition against.
 ἐπιστρατεύω (στρατεύω), take the field against, march against.
 ἐπισφάττω (σφάττω), slay upon (as a victim).
 Ἐπιταλῖεύς, -έως, ὁ (Ἐπιτάλιον), inhabitant of Epitalium in Elis, VII, 4, 18 (where the MSS. have the corrupt form εὐδόεα or ἐνοδῖαν).
 ἐπιτάττω (τάττω), draw up in addition or behind (as a reserve force), VI, 5, 9; command, give orders; ᾧ ἐπετέτακτο, to whom orders had been given, II, 3, 6.
 ἐπιτελέω (τελέω), bring to an end, fulfil, accomplish.
 ἐπιτήδειος, -α, -ον (ἐπιτηδές, on purpose, enough), adapted to, suitable, fit, necessary; οἱ ἐπιτήδαιοι, close friends (Lat. necessarii), VII, 7, 57; τὰ ἐπιτήδεια, provisions, supplies, I, 3, 11, and often; τὸν ἐπιτήδειον ἔπαισεν ἄν,

he would strike the proper one (i.e., the one deserving it), II, 3, 11.
 ἐπιτίθημι (τίθημι), put upon, lay upon; of penalties, inflict; mid., attack.
 ἐπιτρέπω (τρέπω), turn over to, entrust, grant, permit; refer a thing to another, VII, 7, 18; mid., give oneself up to for protection, I, 9, 8.
 ἐπιτρέχω, aor. ἐπέδραμον (τρέχω), run upon, charge.
 ἐπιτυγχάνω (τυγχάνω), chance upon, fall in with, find, dat.
 ἐπιφαίνομαι (φαίνω), come in sight, appear.
 ἐπιφέρω (φέρω), bring upon or against; mid., rush upon, attack; of a heavy sea, V, 8, 20.
 ἐπιφορέω (φορέω), carry upon, place upon by making frequent trips, III, 5, 10.
 ἐπίχαρις, -ι, gen. -ιτος (ἐπί+χάρις), gracious, pleasing; τὸ ἐπίχαρι, grace of manner, II, 6, 12.
 ἐπιχειρέω, ἐπιχειρήσω, etc. (ἐπί+χείρ), put one's hand to, attempt, try.
 ἐπιχέω (χέω, pour), pour on or in.
 ἐπιχωρέω (χωρέω), move against, advance.
 ἐπιψηφίζω (ψηφίζω), put to vote.
 ἔπλευσαν, see πλέω.
 ἐπλήγη, see πλήττω.
 ἐποικοδομέω (οἰκοδομέω), build upon.
 ἔπομαι, εἰπόμεν, ἔσομαι, ἐσπόμεν (ἴσσει; cf. Lat. sequor), follow, attend, accompany, pursue, abs., with dat. or with σύν and dat.
 ἐπόμενυμι (δμνυμι), swear to a thing.
 ἐπιδάμην, opt. πριάμην, inf. πρῆσθαι, partic. πριάμενος; defective vb., used as the aor. of ὠνόμαί, buy.
 ἑπτά, indecl. (Lat. septem, Eng. seven), seven.

ἑπτακαίδεκα, indecl. (ἑπτὰ+δέκα), seventeen.
 ἑπτακόσιοι, -αι, -α (ἑπτὰ+ἐκατόν), seven hundred.
 Ἐπύαξα, -ης, ἡ, *Epyaxa*, wife of Syennesis, king of Cilicia.
 ἐπύθετο, see πυνθάνομαι.
 ἐραμαι (cf. ἔρως), love; aor. ἠράσθην, fall in love with, take a liking to.
 ἐράω (cf. ἔρως), love, long for, with gen.
 ἐργάζομαι, ἐργάσομαι, ἐργασάμην, ἐργασμαι, -ειργάσθην (ἐργον), work, labor, till (sc. γῆν), do, accomplish; with two accs., do to, inflict upon.
 ἐργον, -ου, τό (originally φέργον, cf. Eng. work), work, deed, action; execution (of a work), III, 5, 12; ἐργω, in fact, in deed, contrasted with words, I, 9, 10; cf. III, 2, 32; τὰ εἰς τὸν πόλεμον ἔργα, deeds of war, I, 9, 5.
 ἐρεῖ, see εἶρω.
 ἐρέσθαι, see ἔρομαι.
 Ἐρετριεύς, -έως, ὁ (Ἐρετρία), an Eretrian, native of Eretria, a city on the western coast of Euboea.
 ἐρημία, -ας, ἡ (ἐρημος), solitude, privacy, V, 4, 34; desert, II, 5, 9.
 ἐρημος, -η, -ον, or -ος, -ον (Eng. eremite, hermit), deserted, empty, unprotected, abandoned by, bereft of, without (gen.); σταθμοὶ ἐρημοί, marches through the desert, I, 5, 1; ἐρημοὶ οἱ ἱππεῖς, the cavalry unsupported (by infantry), VII, 3, 47.
 ἐρίζω, in the *Anabasis* only in pres. (ἐρίς, strife), strive, contend with (dat.).
 ἐρίφειος, -α, -ον (ἐρίφος, kid), of a kid, kids', with κρέα, IV, 5, 31.

ἐρμηνεύς, -έως, ὁ (Ἑρμῆς, *Hermes*, the messenger of Zeus), interpreter.
 ἐρμηνεύω (ἐρμηνεύς; cf. Eng. hermetic), act as interpreter, interpret.
 ἔρομαι, in Attic only in fut. ἐρήσομαι and 2 aor. ἠρόμην, cf. ἐρωτάω, ask, inquire.
 ἐροῦντα, see εἶρω.
 ἐρρήθην, see εἶρω.
 ἐρρωμένος, -η, -ον (perf. pass. partic. of ῥώννυμι, make strong), as adj., strong, resolute, comp. ἐρρωμενέστερος; (τὸ) ἐρρωμένον, strength, II, 6, 11.
 ἐρρωμένος, adv. (ἐρρωμένος), strongly, vigorously.
 ἐρύκω, keep back, ward off.
 ἔρυμα, -ατος, τό, defense, wall.
 ἐρυμνός, -ή, -όν, fortified, strong; neut. pl., strongholds, III, 2, 23.
 ἔρχομαι, ἦλθον, ἐλήλυθα, come, go. Of the pres. the indic. alone is in common use, the other moods being supplied by εἶμι, which also supplies the fut. and impf.; εἰς χεῖρας ἐλθεῖν, come into the power of (dat.), I, 2, 26, or come to close quarters with, IV, 3, 31; εἰς λόγους σοι ἐλθεῖν, have an interview with you, II, 5, 4; ἐπὶ πᾶν ἐλθεῖν, have recourse to everything, leave nothing undone, III, 1, 18.
 ἐρῶ, see εἶρω.
 ἐρῶντες, see ἐράω.
 ἔρως, -ωτος, ὁ (ἔραμαι; cf. Eng. erotic), love, desire.
 ἐρωτάω, ἐρωτήσω, etc. (cf. ἔρομαι), ask, inquire.
 εἰς, see εἰς.
 ἐσέσωτο, see σῶζω.
 ἐσθ' by elision and euphony for ἐστὶ.

ἐσθής, -ήτος, ἡ (ἐννυμι, put on, for φέσνυμι; cf. Lat. vestis, Eng. wear), clothing, raiment.
 ἐσθίω, ἔδομαι, ἐδήδοκα, ἠδέσθην, 2 aor. ἔφαγον q.v. (for ἐδθίω, Lat. edo, Eng. eat), eat.
 ἐσκεδασμένων, see σκεδάννυμι.
 ἐσκέψατο, see σκέπτομαι.
 ἔσοιτο, see εἶμι.
 ἐσπείσαντο, see σπένδω.
 ἐσπέρα, -ας, ἡ (Lat. vesper), evening, πρὸς ἐσπέραν, toward the west.
 Ἑσπερίται, -ῶν, οἱ, the *Hesperitae*, a people living in western Armenia.
 ἐσταλμένος, see στέλλω.
 ἐστάναι, see ἵστημι.
 ἔστε adv. (ἐς [eis]+τε), all the way to; as temporal conj. (poetic), up to, until.
 ἔστηκε, ἐστηκώς, ἔστησαν, see ἵστημι.
 ἐστιγμένος, see στίξω.
 ἐστραμμένα, see στρέφω.
 ἐστώς, see ἵστημι.
 ἔσχατος, -η, -ον (ἐξ), last, farthest, extreme, severest, uttermost, worst (δίκη) VI, 6, 15; τὰ ἔσχατα παθεῖν, suffer the extreme penalty (i. e. death), II, 5, 24; τὰ ἔσχατα αἰκισάμενος, inflicting the extremest tortures, III, 1, 18.
 ἐσχάτως, adv. (ἔσχατος), in the extremest degree, exceedingly.
 ἔσχω, see ἔχω.
 ἐσωθεν, adv., from within, inside; τὸ ἐσωθεν, the inner (τεῖχος), I, 4, 4.
 ἑταῖρα, -ας, ἡ (cf. ἑταῖρος), courtesan.
 ἑταῖρος, -ον, ὁ (cf. ἑταῖρα), companion, comrade, friend.
 ἐτάχθησαν, see τάττω.
 Ἐτεόνικος, -ου, ὁ, *Eteonicus*, a Spartan officer at Byzantium.
 ἕτερος, -α, -ον (by crasis θάτερον for τὸ ἕτερον), the other of two, the one, the other; loosely like ἄλλος,

other; τούτων ἕτεροι, others than these, others besides, VI, 4, 8; ἐκ τοῦ ἐπὶ θάτερα, on the other side, V, 4, 10.
 ἐτετίμητο, see τιμάω.
 ἐτέρωτο, see τιτρώσκω.
 ἔτι, adv., of time, yet, still, longer, again; of degree, with comp., still, even; ἔτι δέ, πρὸς δ' ἔτι, furthermore, besides.
 ἔτοιμος, -η, -ον, ready, prepared, at hand, certain.
 ἐτοίμως, adv. (ἐτοιμος), readily, willingly.
 ἔτος, -ους, τό (cf. Lat. vetus, old, Eng. wether), year.
 ἐτρέπετο, see τρέπω.
 ἐτράφητε, see τρέφω.
 ἔτυχον, see τυγχάνω.
 εὖ, adv., well, easily, fortunately; esp. εὖ ποιεῖν, treat well (cf. κακῶς ποιεῖν, I, 4, 8); εὖ πάσχειν, be well treated; εὖ πράττειν, fare well; εὖ μάλα, thoroughly, roundly, VI, 1, 1.
 εὐδαιμονία, -ας (εὐδαίμων), happiness, prosperity.
 εὐδαιμονίζω, εὐδαιμονιῶ, etc. (εὐδαίμων), deem happy, congratulate (for, gen.).
 εὐδαιμόνως, adv. (εὐδαίμων), comp. εὐδαιμονέστερον, prosperously, happily.
 εὐδαίμων, -ον, comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος (εὐ+δαίμων, divinity, fate), happy, prosperous, wealthy; with μέγας, a favorite epithet of cities in Xenophon.
 εὐδηλος, -ον (εὐ+δῆλος), entirely clear, manifest.
 εὐδία, -ας, ἡ, fair weather.
 εὐειδής, -ές, sup. εὐειδέστατος (εὐ+εἶδος), good looking, of good presence.

- εὐέλπης**, gen. -ιδος (εὐ+ἐλπίς), of good hope, hopeful.
- εὐεπίθετος**, -ον (εὐ+ἐπιτίθημι), easily attacked; εὐεπίθετον ἦν, it was easy to attack, III, 4, 20.
- εὐεργεσία**, -ας, ἡ (εὐ+ἐργον), well-doing, conferring of benefits, kindness.
- εὐεργετέω**, εὐεργετήσω, etc. (εὐ+ἐργον), do well, confer favors.
- εὐεργέτης**, -ου, ὁ (εὐ+ἐργον), benefactor.
- εὐζωνος**, -ον (ζώνη), well girt, hence, active, agile.
- εὐήθεια**, -ας, ἡ (εὐήθης), simplicity, silliness.
- εὐήθης**, -ες (εὐ+ἥθος, disposition), simple-minded, silly.
- εὐθυμέομαι** (εὐ+θυμός), be in good spirits, enjoy oneself.
- εὐθυμος**, -ον (εὐ+θυμός), cheerful, of good courage.
- εὐθύς**, adv., straightway, at once, immediately; εὐθύς παῖδες ὄντες, even from boyhood, I, 9, 4; so εὐθύς καὶ ἐκ παιδων, IV, 6, 14; εὐθύς ἐπειδή, as soon as, III, 1, 13; cf. IV, 7, 7.
- εὐθύωρος**, -ον (εὐθύς), neut. as adv., straight on.
- εὐκλεία**, -ας, ἡ (κλέος, τό, fame), fair fame, glory.
- Εὐκλείδης**, -ου, ὁ, *Euclides*, a soothsayer from Phlius, a friend of Xenophon.
- εὐκλεῶς**, adv. (εὐκλής, glorious; cf. εὐκλεία), gloriously.
- εὐμένης**, -ες (εὐ+μένος, might, then, temper), well disposed, kindly, hence, of a road, easy, comfortable, IV, 6, 12, in comp.
- εὐμεταχείριστος**, -ον (εὐ+μεταχειρίζομαι, manage), easy to deal with or manage.
- εὐνοία**, -ας, ἡ (εὐ+νοῦς), good will, kindness.
- εὐνοϊκῶς**, adv. (εὐνους), kindly; with εἶναι, be well-disposed.
- εὐνους**, -ουν, comp. εὐνότερος (εὐ+νοῦς), well-disposed, friendly, devoted.
- εὐξασθαι**, see εὐχομαι.
- εὐξείνους**, -ον (εὐ+ξένος), hospitable; Πόντος Εὐξείνους, the *Euxine* or *Black Sea*, a euphemism for the older name "Ἀξένος, inhospitable; cf. *Cape of Good Hope*, for the older *Stormy Cape* or *Cape of Storms*.
- εὐσδος**, -ον (εὐ+ὁδός), easy to travel.
- εὐοπλος**, -ον (εὐ+ὄπλον), well armed.
- εὐπετῶς**, adv. (εὐπετής, easy), easily.
- εὐπορία**, -ας, ἡ (εὐπορος), means of providing, means, abundance.
- εὐπορος**, -ον (εὐ+πόρος), easy to traverse, easy to pass through or over; εὐπορόν ἐστι it is easy (lit. *traveling is easy*), III, 5, 17.
- εὐπρακτος**, -ον (εὐ+verbal of πράττω), easy to be done, easy.
- εὐπρεπής**, -ες (εὐ+πρέπω), good looking, comely, handsome.
- εὐπρόσδοτος**, -ον (εὐ+πρός+ὁδός), easy of access, easy to approach.
- εὕρημα**, -ατος, τό (εὕρισκω), what is found, a "find," a piece of good luck.
- εὕρισκω** (εὕρήσω, ἤρρον, ἤρηκα, ἤρημαι, ἠρέθην), find, discover, devise.
- εὕρος**, -ους, τό (εὕρύς), breadth, width.
- Εὐρύλοχος**, -ου, ὁ, *Eurylochus*, an Arcadian hoplite.
- Εὐρύμαχος**, -ου, ὁ, *Eurymachus*, of Dardanus, an opponent of Xenophon.
- εὕρύς**, -εῖα, -ύ, broad, wide.
- Εὐρώπη**, -ης, ἡ, *Europe*.

- εὐτακτος**, -ον (εὐ+τάττω), of troops, well-disciplined.
- εὐτάκτως**, adv. (εὐτακτος), in an orderly or well-disciplined manner.
- εὐταξία**, -ας, ἡ (εὐ+τάττω), good order, discipline.
- εὐτυχέω**, εὐτυχήσω, etc. (εὐ+τύχη), be fortunate, be successful.
- εὐτύχημα**, -ατος, τό (εὐτυχέω), piece of good fortune, advantage, success.
- Εὐφράτης**, -ου, ὁ, the *Euphrates*, the chief river of western Asia.
- εὐχή**, -ης, ἡ (εὐχομαι), prayer.
- εὐχομαι** (εὐξομαι, ἠξάμην), pray, pray that (acc. infin.), pray for, wish, vow.
- εὐώδης**, -ες (εὐ+ὀζω, smell, Lat. odor), sweet-smelling, fragrant.
- εὐώνυμος**, -ον (εὐ+ὄνομα), properly of good name, of good omen, so by a euphemism, the left, ἀριστερός being avoided as unlucky, since omens on the left were bad; in military language, τὸ εὐώνυμον (with or without κέρας), the left wing, the left, I, 2, 15 n.; cf. δεξιός.
- εὐωχέω**, entertain; in mid., feast, have abundance.
- εὐωχία**, -ας, ἡ (εὐωχέω), feast, banquet.
- ἐφ'**, see ἐπ'.
- ἐφαγον**, 2 aor., eat. The pres. in use is ἐσθίω, q. v.
- ἐφάνη**, see φαίνω.
- ἐφασαν**, ἐφατε, see φημί.
- ἐφεδρος**, -ον (ἐπ' + ἔδρα, seat), sitting by, as subst., ὁ ἐφεδρος, antagonist—properly a third contestant who sits by and fights with the victor of the first bout, II, 5, 10.
- ἐφέπομαι** (ἐπομαι), follow after pursue.
- Ἐφέσιος**, -α, -ον (Ἐφεσος), of *Ephesus*, *Ephesian*.
- Ἐφεσος**, -ου, ἡ, *Ephesus*, an ancient city on the coast of Lydia, famed for its temple of Artemis.
- ἐφη**, see φημί.
- ἐφθός**, -ή, -όν (cf. ἐψω), boiled.
- ἐφίστημι** (ἵστημι), set beside or on, cause to stop, of a horse, rein in, I, 8, 15; set over or in command of; intrans. in mid. and in 2 aor., perf., and plpf. act., be set in or on, of gates, I, 4, 4; be put in command of, perf. command, VI, 5, 11; halt, I, 5, 7.
- ἐφόδιον**, -ου, τό (ὁδός), money for a journey, traveling expenses.
- ἐφοδος**, -ου, ἡ (ἐπ' + ὁδός), way to, approach; advance, attack.
- ἐφοράω** (ὁράω), oversee, keep in sight.
- ἐφορμέω** (ὁρμέω), lie at anchor over against, blockade.
- ἐφορος**, -ου, ὁ (ἐπ' + ὁράω), overseer, ephor. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.
- ἐφυγε**, see φεύγω.
- ἐχθρα**, -ας, ἡ (ἐχθος, hatred), hatred, ill-will.
- ἐχθρός**, -ά, -όν (τὸ ἐχθος, hatred), hating, hated, hostile, often as subst., enemy, I, 3, 6 n.; sup. οἱ ἐκείνου ἐχθιστοί, his bitterest foes, III, 2, 5.
- ἐχυρός**, -ά, -όν (ἐχω), that may be held; of a fortress, strong, defensible; cf. ὀχυρός.
- ἐχω**, ἔξω and σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι, have, in the widest sense and therefore to be variously rendered; lit. have, possess, of

ἐχοῦτες, the rich, VII, 3, 28; hold, II, 3, 11; have on, wear, I, 5, 8; have to wife, III, 4, 13; obtain, get, I, 3, 11; keep from, prevent, III, 5, 11; have power, be able, II, 2, 11; be busied with, ἀμφι, V, 2, 26; *ἔχων*, having, often rendered with, has generally a fuller meaning, e. g., keeping, II, 3, 10; at the head of, I, 2, 5, etc.; cf. λαβών; often *ἔχω* is intrans., especially when used with advs., and may be rendered be; εὐνοϊκῶς *ἔχειν*, be well disposed, I, 1, 5; *εἶχεν οὕτως*, it was so, III, 1, 31; cf. *ἔχουσαι*, intrans., VII, 8, 21; *μείον ἔχειν*, have the worst of it, I, 10, 8; *χάριν ἔχειν* feel grateful, II, 5, 14; *αἰτίαν ἔχειν*, (as pass. of αἰτιόμαι) be accused, VII, 1, 8; *ἡσυχίαν ἔχειν*, keep still, IV, 5, 13; *ἐνδηλον καὶ τοῦτο εἶχεν*, he made this too clear, II, 6, 18. Sometimes *ἔχω* is used with a past partic., but is not a mere composite vb. form; see I, 3, 14 and IV, 7, 1; mid. have hold of, come next to, be next, abs. or with gen., I, 8, 4; pass. *ἐν ἀνάγκῃ ἔχεσθαι*, be the thrall of necessity, II, 5, 21.

ἐψητός, -ή, -όν (verbal of *ἔψω*), boiled, made by boiling.

ἔψομαι, see *ἔπομαι*.

ἔψω, *ἐψήσω*, *ἔψησα*, boil.

ἔωθεν, adv. (*ἔως*), from dawn, at dawn, in the early morning.

ἐφύκεσαν, see *ἔοικα*.

ἑώντες, see *ἑάω*.

ἑώρα, *ἑώρακα*, *ἑώρων*, see *ὁράω*.

ἑως, *ἕω*, ἡ (akin to Eng. east), dawn, daybreak; *πρὸς ἑω*, eastward, III, 5, 15; V, 7, 6.

ὥς, temporal conj., as long as, while, until.

Z

Ζαπάτας, -ου, ὁ, the Zab, a tributary of the Tigris.

ζάω, *ζήσω*, live, be alive.

ζεαί, -ών, αἱ, a coarse grain, spelt, only in pl.; cf. *πυροί* and *κριθαί*.

ζεῖρά, -ās, ἡ, cloak or mantle reaching to the feet, worn by Thracian horsemen in winter.

ζευγηλατέω (*ζυγόν*+*ελαύνω*), drive a yoke of oxen.

ζευγηλάτης, -ου, ὁ (*ζυγόν*+*ελαύνω*), one who drives a yoke of oxen, a teamster.

ζεύγνυμι, *ζεύξω*, *ἔζευξα*, etc. (Lat. *iungo*, Eng. *yoke*), yoke, join, fasten; esp. of bridges, *ζευγύναι γέφυραν* or *ζευγύναι ποταμόν*, so in pass., I, 2, 5; II, 4, 13.

ζεύγος, -ους, τό (*ζυγόν*, yoke), yoke or pair of animals; in pl. cattle.

Ζεύς, *Διός*, ὁ (cf. Sanskrit *Dyaus*, old Lat. *Diespiter*), Zeus, son of Rhea and Cronus, and king of the gods.

Ζήλαρχος, -ου, ὁ, Zelarchus, a commissary in the Greek army.

ζηλωτός, -ή, -όν (verbal adj. of *ζηλόω*, envy, from *ζήλος*, envy; cf. Eng. *zeal*, *jealous*), enviable, an object of envy.

ζημιώω (*ζημία*, loss, fine), fine, punish, see *ζάω*. [ish.]

ζητέω, *ζητήσω*, etc., seek for, ask for; with infin., desire.

ζυμίτης, -ου, adj. (*ζύμη*, leaven; cf. Eng. *zymotic*), leavened.

ζωγρέω, *ζωγρήσω*, *ἐζώγρησα* (*ζωός*+*ἀγρέω*, catch), take alive.

ζών, see *ζάω*.

ζώνη, -ης, ἡ (*ζώννυμι*, gird, Eng. *zone*), girdle, belt. Women's girdles were often richly decorated, hence of the Persian queen, *κῶμαι εἰς ζώνην δεδομέναι*, villages given for girdle-money

("pin money"), i. e., she enjoyed the revenues for personal use, I, 4, 9; a soldier's belt was of metal or leather.

ζωός, -ή, -όν (*ζάω*), living, alive.

H

ἢ, conj.: (1) disjunctive, or; *ἢ . . . ἢ*, either . . . or, I, 3, 5; in indir. double ques., *πότερον (πότερα, εἰ) . . . ἢ*, whether . . . or; in a direct question, with the former member unexpressed, II, 4, 3; (2) comparative, than (after comparative or words implying comparison *ἄλλος*, *ἐναντιος*, etc.).

ἦ, adv. (Eng. *yea*), in truth, truly; in oaths *ἦ μήν*; see *μήν*.

ἦ, interrogative part., implying nothing as to the answer expected, but often implying feeling.

ἦ, see *ὅ*.

ἦ, dat. sing. fem. of rel. *ὅς*, used as adv. (sc. *ὅδῳ*?), in what place, where, in what way, how; *ἦ ἐδύνατο τάχιστα*, as quickly as he could, I, 2, 4, etc.; *ἦ δυνατόν μάλιστα*, with all my power, with all my heart, I, 3, 15.

ἦ, see *εἰμι*.

ἡβάσκω (*ἡβη*, youth), grow from boyhood to youth.

ἡγαγον, see *ἄγω*.

ἡγάσθη, see *ἀγαμαι*.

ἡγγεῖλα, see *ἀγγέλλω*.

ἡγγυάτο, see *ἐγγυάω*.

ἡγεμονία, -ας, ἡ (*ἡγεμών*), leadership, command.

ἡγεμόσυνα, -ων, τὰ (sc. *λεπτά*), thank-offerings (for safe conduct).

ἡγεμών, -όνος, ὁ (*ἡγέομαι*, *ἄγω*), leader, guide, commander; as a title of Heracles, VI, 2, 15.

ἡγέομαι, *ἡγήσομαι*, etc. (cf. *ἄγω*), lead, conduct, guide, abs. or with dat.; *τὸ ἡγούμενον*, the van, II, 2, 4; command, be leader of, abs. or with gen. or dat., I, 4, 2n; think, believe (cf. Lat. *duco*), I, 2, 4.

Ἡγήσανδρος, -ου, ὁ, Hegesander, one of the generals of the Arcadian army.

ἦδει, *ἦδισαν*, see *οἶδα*.

ἡδέως, adv., comp. *ἡδιον*, sup. *ἡδιστα* (*ἡδύς*), gladly, with pleasure.

ἦδη, adv. (*ἦ*+*δῆ*?), now, ere now, by this time, already, at once.

ἡδομαι, *ἡσθήσομαι*, *ἡσθην* (*ἡδύς*, *suavis*, sweet), be glad, delight in, enjoy, abs., with dat., or with partic.

ἡδονή, -ῆς, ἡ (*ἡδύς*), pleasure, delight; of fruit, flavor, taste, II, 3, 16.

ἡδύοινος, -ον (*ἡδύς*+*οἶνος*), producing sweet wine.

ἡδύς, -εῖα, -ύ, comp. *ἡδίων*, sup. *ἡδιστος* (cf. *ἡδομαι*, Lat. *suavis*), sweet, delicious, pleasant.

ἦθελε, see *ἐθέλω*.

ἦκαν, see *ἔημι*.

ἦκιστα, see *ἦττων*.

ἦκω, *ἦξω*, pres. with perf. force, be come, have come, arrive, come back.

ἦλασε, see *ελαύνω*.

ἦλεγχον, see *ἐλέγχω*.

Ἡλείος, -α, -ον (*Ἡλῖς*, *Elis*), an *Elēan*, a native of Elis, a state in the western part of the Peloponnesus.

ἡλεκτρον, -ον, τὸ (cf. Eng. *electric*), a name given by the Greeks to amber, and to the metal *electrum*, a compound of four parts of gold to one of silver.

ἦλθον, see *ἔρχομαι*.

- ἡλιβατος, -ον, poetic adj., steep, sheer, precipitous.
 ἡλιθιος, -α, -ον, foolish, stupid; τὸ ἡλιθιον, folly, stupidity, II, 6, 22.
 ἡλικία, -ας, ἡ (ἡλικος, as old as), age, esp. prime of life, manhood.
 ἡλικιώτης, -ου, ὁ (ἡλικία), a person of one's own age, comrade.
 ἥλιος, -ον, ὁ (cf. Eng. heliotrope, etc.), the sun, generally without art.; as a god, *Helios*, the sun-god, IV, 5, 35.
 ἡμεῖς, see ἐγώ.
 ἡμελημένως, adv. from perf. pass. partic. of ἀμελέω, carelessly.
 ἡμεν, see εἰμὶ.
 ἡμέρα, -ας, ἡ, day, whether contrasted with night or as designating the whole period of 24 hrs.; μέσον ἡμέρας, noon, I, 8, 8; ἀμα τῇ ἡμέρᾳ, at daybreak, II, 1, 2; τὰς μὲν ἡμέρας . . . τὰς δὲ νύκτας, by day . . . by night, V, 8, 24; so ἡμέρας καὶ νυκτὸς, II, 6, 7; distributive, τῆς ἡμέρας, a day, per diem, IV, 6, 4; but in III, 3, 11, in the course of the day; cf. δέκα ἡμερῶν, within ten days, I, 7, 18; ὅλην τὴν ἡμέραν, all day long, IV, 1, 10; πρὸς ἡμέραν, near dawn, IV, 5, 21; μεθ' ἡμέραν, by day, IV, 6, 12.
 ἡμερος, -α, -ον, tame, of trees, cultivated.
 ἡμέτερος, -α, -ον (ἡμεῖς), our; τὰ ἡμέτερα, our affairs or circumstances, I, 3, 9.
 ἡμι-, a prefix (Lat. semi-, Eng. hemi-), half.
 ἡμιβρωτος, -ον (ἡμι- + verbal of βιβρώσκω, eat), half-eaten.
 ἡμιδαρεικόν, -ου, τό (ἡμι- + δαρεικός), half a daric.
 ἡμιδεής, -ές (ἡμι- + δέω, need, lack), half-full.
 ἡμιόλιος, -α, -ον (ἡμι- + ὀλιος), half as much again, with gen. of comparison, I, 3, 21.
 ἡμιονικός, -ή, -όν (ἡμιονος), belonging to mules; ζεύγος ἡμιονικόν, mule team, VII, 5, 2.
 ἡμιονος, -ον, ὁ (ὄνος), mule.
 ἡμιπλεθρον, -ου, τό (πλεθρον), half a plethrum.
 ἡμισυς, -εἰα, -υ (cf. ἡμι-), half; as subst., half, the half, with gen. I, 9, 26.
 ἡμιωβόλιον, -ου, τό (ὀβολός), half an obol.
 ἡμουν, see ἐμέω.
 ἡμφεγνόουν, see ἀμφιγινόω.
 ἡμῶν αὐτῶν, see ἐμαυτοῦ.
 ἦν, contr. for ἐάν.
 ἦν, imperf. of εἰμὶ.
 ἡνέχθη, see φέρω.
 ἡνίκα, temporal conj., when.
 ἡνίοχος, -ου, ὁ (ἡνία, τά, reins + ἔχω), driver, charioteer.
 ἦνπερ, contr. for ἐάνπερ.
 ἦνπερ, see ὅσπερ.
 ἦξειν, see ἦκω.
 ἦπερ, dat. fem. sing. of ὅσπερ, as adv., in the very manner or place in which, just as, just where.
 ἡπιστάμεθα, see ἐπίσταμαι.
 Ἡράκλεια, -ας, ἡ, *Heraclēa*, a Greek city in Bithynia.
 Ἡρακλείδης, -ου, ὁ (Ἡρακλῆς), *Heraclides*, a Thracian from Maronea, in the service of Seuthes.
 Ἡρακλειώτης, -ου, ὁ (Ἡράκλεια), an inhabitant of *Heraclēa*, a *Heracleot*.
 Ἡρακλῆς, -έους, ὁ, *Heracles*, Lat. *Hercules*, son of Zeus and Alcmena, the greatest of the Greek heroes. For twelve years he was forced by Hera to serve Eurystheus, king of Argos, and

- thus performed his twelve labors, the last of which was the bringing of Cerberus to the upper world, VI, 2, 2. He was the patron and guide of wanderers, IV, 8, 25 n.
 ἡράσθη, see ἔραμαι.
 ἡρέθησαν, ἡρήντο, see αἰρέω.
 ἡρόμην, ἔρομαι.
 ἦσθη, see ἡδομαι.
 ἡσυχάζω (ἡσυχος), keep quiet.
 ἡσυχῇ, adv. (ἡσυχος), quietly, in silence.
 ἡσυχία, -ας, ἡ (ἡσυχος), quiet, rest; καθ' ἡσυχίαν, at one's ease, II, 3, 8; ἡσυχίαν ἀγειν, take one's ease, III, 1, 14; ἡσυχίαν ἔχειν, keep still, IV, 5, 13; V, 8, 15; cf. εἰρήνην ἀγειν, enjoy peace, II, 6, 6.
 ἡσυχος, -ον, still, quiet, in silence.
 ἡτησάμεθα, see αἰτέω.
 ἦτρον, -ου, τό, belly, abdomen.
 ἡττάομαι, ἡττήσομαι or ἡττηθήσομαι, etc. (ἡττων), be less or weaker than (gen.), be surpassed, outdone, defeated.
 ἡττων, -ον, gen. -ονος, inferior, weaker, used as comp. of κακός; neut. as adv., ἡττον, less, II, 4, 2; οὐδὲν ἡττον, none the less, VII, 5, 9; sup. ἡκιστα, least of all, not at all, by no means, I, 9, 19; VII, 3, 38.
 ἡύχοντο, see εὐχομαι.
 ἡῦρε, see εὐρίσκω.
 ἡτύχησαν, see εὐτυχέω.
 ἤχθησαν, see ἀγω.
 Θ
 Θ', by elision and euphony for τέ.
 θάλαττα, -ης, ἡ, sea.
 θάλπος, -ους, τό (θάλπω, warm), heat, in pl. III, 1, 23 n.
 θαμινά, adv. (θάμα, often), often.
 θάνατος, -ου, ὁ (θνήσκω), death; ἐπὶ θανάτῳ, as a sign of condemnation to death, I, 6, 10; ἐπὶ θανάτῳ ἀγεσθαι, be prosecuted on a capital charge, V, 7, 34.
 θανατώω, θανατώσω, etc. (θάνατος), condemn to death.
 θάπτω (θάψω, ἔθαψα, τέθαμμαι, ἐτάφη), bury.
 θαρραλέος, -α, -ον (θρασύς), bold, confident.
 θαρραλέως, adv. (θαρραλέος), boldly, confidently.
 θαρρέω, -ήσω, etc. (θρασύς), be confident, be of good courage; with acc., have no fear of, III, 2, 20; partic. as adv., confidently, III, 4, 3.
 θάρρος, -ους, τό (θρασύς), confidence, courage.
 θαρρύνω (θρασύς), make confident, encourage, hearten.
 Θαρύπας, -ου, ὁ, *Tharypas*, a favorite of Menon's.
 θάτερον, see ἕτερος.
 θάττον, see ταχύς.
 θαῦμα, -ατος, τό (cf. θεάομαι), a wonder, marvel.
 θαυμάζω (θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην), wonder at, be surprised, admire.
 θαυμάσιος, -α, -ον (θαυμάζω), marvelous, remarkable.
 θαυμαστός, -ή, -όν (θαυμάζω), wonderful, strange; cf. θαυμάσιος.
 Θαψακηνός, -οῦ, ὁ (Θάψακος), inhabitant of *Thapsacus*, in pl. I, 4, 18.
 Θάψακος, ου, ἡ (Heb. *Tiphsah*, ford, I Kings, 4:24), *Thapsacus*, an important city on the west bank of the Euphrates.
 θέα, -ας, ἡ (cf. θεάομαι, Eng. theatre), sight, spectacle.
 θεά, -ᾶς, ἡ (θεός), goddess.

- θέαμα, -ατος, τό (θεόμαι), sight, spectacle.
 θεάομαι, θεάσομαι, etc. (θέα), gaze at, watch, see.
 θεῖος, -α, -ον (θεός), divine, miraculous.
 θέλω, see ἐθέλω.
 -θεν, suffix denoting the place whence.
 Θεογένης, -ους, ὁ, Theogenes, a Locrian, captain in the Greek army.
 Θεόπομπος, -ου, ὁ, Theopompus, an Athenian.
 θεός, -οῦ, ὁ, ἡ, divinity, god, goddess, the sing. having the art. only when a definite god is meant; σὺν (τοῖς) θεοῖς, with the aid of heaven; πρὸς θεῶν, before or in the sight of the gods.
 θεοσέβεια, -ας, ἡ (θεός+σέβομαι, worship), reverence for the gods, piety.
 θεραπεύω, θεραπεύσω, etc. (θεράπων, cf. Eng. therapeutic), attend, serve, wait upon.
 θεράπων, -οντος, ὁ, servant, attendant (not a born slave, δοῦλος).
 θερίζω, (θέρος, summer), spend the summer.
 θερμασία, -ας, ἡ (θερμός, hot; cf. Eng. thermometer), warmth.
 Θερμῶδων, -οντος, ὁ, the Thermōdon, a river in Cappadocia.
 θέσθαι, see τίθημι.
 Θετταλία, -ας, ἡ (Θετταλός), Thessaly, the largest state in northern Greece, bordering upon Macedonia.
 Θετταλός, -οῦ, ὁ, a Thessalian.
 θέω (θεύσομαι), run, charge; chiefly, but not solely, in the military phrase, θεῖν δρόμῳ, charge at double quick, on the run.
 θεωρίω, θεωρήσω, etc. (θέα), look at, view, be spectator; of troops, review.
 Θηβαῖος, -ου, ὁ (Θῆβαι, Thebes), a Theban, inhabitant of Thebes in Boeotia.
 Θήβη, -ης, ἡ, Thebe, a small city in the Troad; Θήβης πεδίον, the neighboring district, VII, 8, 7.
 θήρα, -ας, ἡ (θήρ, wild beast, cf. Lat. ferus, Eng. deer), hunt, chase.
 θηράω, θηράσω, etc. (θήρα), hunt, chase.
 θηρεύω, θηρεύσω, etc. (θήρα), hunt, chase, catch.
 θηρίον, -ου, τό (θήρα), beast, animal.
 θησαυρός, -οῦ, ὁ, (τίθημι), treasure, store, V, 4, 27; treasury, V, 3, 5.
 Θήχης, -ου, ὁ, Theches, a mountain in Pontus.
 -θι, a suffix denoting the place where.
 Θίβρων, -ωνος, ὁ, Thibron, a Spartan general, warring against Tissaphernes.
 θνήσκω (θανοῦμαι, ἔθανον, τέθνηκα), regularly used in compounds (chiefly ἀπο-), save in the perf. and plpf., die, be killed; in perf. be dead, fallen in battle, I, 6, 11. In the pf., save in the sing. indic. 2 pf. forms are found, τέθνατον, IV, 1, 19; τεθνήασι, IV, 2, 17; τεθνάσαι, IV, 7, 20; τεθνεώτας, VII, 4, 19.
 θνητός, -ή, -όν (verbal of θνήσκω), mortal.
 θόρυβος, -ου, ὁ, noise, confusion, disturbance.
 Θούριος, -ου, ὁ, a Thurian, inhabitant of Thurii, an Athenian colony in southern Italy.
 Θράκη, -ης, ἡ (Θρᾶξ), Thrace: (1) the region in Europe lying north of the Aegean and west of the

- Euxine; (2) in Asia, the region south of the Euxine extending from the Bosphorus to Heraclēa.
 Θράκιος, -α, -ον (Θρᾶξ), Thracian; τὸ Θράκιον, the Thracian quarter (in Byzantium).
 Θρᾶξ, -κός, ὁ, a native of Thrace, Thracian.
 θρασέως, adv. (θρασύς), boldly.
 θρασύς, -εία, -υ (cf. Eng. dare), bold, daring.
 θρεψόμεθα, see τρέφω.
 θρόνος, -ου, ὁ (Eng. throne), seat, chair, throne.
 θυγάτηρ, -τρός, ἡ (cf. Eng. daughter), daughter.
 θύλακος, -ου, ὁ, bag, sack.
 θύμα, -ατος, τό (θύω), sacrifice, victim.
 Θύμβριον, -ον, τό, Thymbrium, a city of Phrygia.
 θυμοειδής, -ές (θυμός+εἶδος), high-spirited, of horses.
 θυμόδομαι, θυμώσομαι, etc. (θυμός), be angry or wroth.
 θυμός, -οῦ, ὁ, heart, feelings, wrath.
 Θυνοί, -ων, οἱ, the Thyni, a Thracian tribe.
 θύρα, -ας, ἡ (Lat. foris, Eng. door), door, commonly in pl. of folding doors; ἐπὶ ταῖς βασιλέως θύραις, at the king's court, I, 9, 3, but in II, 4, 4, at his very gates; cf. VI, 5, 23 and see I, 2, 11 n.
 θύρετρα, τά (θύρα), doors, gates.
 θυσία, -ας, ἡ, sacrifice.
 θύω (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην), sacrifice, abs., or with acc. of victim, and dat. of the god; mid., have a sacrifice offered, offer sacrifice, esp. with a view to learning about the future; τὰ Δύκαϊα ἔθυσε, celebrated the
- Lycaea (see the word) with sacrifice, I, 2, 10; θύειν σωτήρια, sacrifice thank-offerings for safety, III, 2, 9; τὰ θυόμενα, the victims, V, 3, 9.
 θωρακίζω, ἐθωράκισα, etc. (θώραξ), arm with a breastplate or cuirass; mid, put on one's breastplate, II, 2, 14; pass. aor. and pf. partic., clad in armor.
 θώραξ, -ακος, ὁ, breastplate, cuirass.
 Θώραξ, -ακος, ὁ, Thorax, a Boeotian in the Greek army.
- I
- ἰάομαι, ἰάσομαι, heal, cure.
 Ἰασονία ἀκτὴ, ἡ, Jason's cape, a promontory in Pontus near Sinōpe. Here according to legend, the Argonauts under Jason landed.
 ἰατρός, -οῦ, ὁ (ἰάομαι), physician, surgeon.
 ἰδέ (ἰδεῖν), see εἶδον.
 Ἴδη, -ης, ἡ, Ida, a mountain in the Troad, famed as the scene of the judgment of Paris.
 ἴδιος, -α, -ον (cf. Eng. idiom), one's own, personal, private; εἰς τὸ ἴδιον, for one's own use, I, 3, 3; adv. ἰδίᾳ, privately, V, 6, 27.
 ἰδιότης, -ητος, ἡ (ἴδιος), peculiarity.
 ἰδιώτης, -ου, ὁ (ἴδιος; cf. Eng. idiot), private person, subject, private soldier; amateur, one without special knowledge, VI, 1, 31.
 ἰδιωτικός, -ή, -όν (ἰδιώτης), of a private person, private, common.
 ἴδοι, ἰδοῦσα, see εἶδον.
 ἰδρῶω, ἰδρώσω (ἰδρώς, sweat, Lat. sudor, Eng. sweat), sweat.
 ἰδών, see εἶδον.
 ἱεῖντο, see ἱήμι.

- ἱερίον, -ου, τό (ἱερός), *animal for sacrifice; in pl., cattle, for food, since a portion of the slain beast was always offered to the gods.*
- ἱερός, -ά, -όν (cf. Eng. *hierarchy*), *holy, sacred* (to a god, gen., V, 3, 13); as subst. τὸ ἱερόν, *temple*, V, 3, 11; in pl. τὰ ἱερά, *sacrifice, vitals, of the victims, or omens, drawn from their inspection*, I, 8, 15 and often; ἡ ἱερὰ συμβουλὴ λεγόμενη εἶναι, "*sacred counsel*" as the proverb goes (alluding to the proverb ἱερὸν ἢ συμβουλὴ), V, 6, 4; Ἱερὸν ὄρος, *sacred mountain*, in Thrace, VII, 1, 14.
- Ἱερώνυμος, -ου, ὁ, *Hieronymus, of Elis, a Greek captain.*
- ἱημι (ἤσω, ἦκα, -εῖκα, -εῖμαι, -εἰθην), *send, throw, hurl, with dat. of the missile; ἦκαν ἑαυτοὺς, they flung themselves, rushed*, IV, 5, 18; so mid., *run, rush, charge.*
- ἱθι, see εἶμι.
- ἱκανός, -ή, -όν (ἱκνέομαι, ἱκάνω), *sufficient, enough, adequate, able, fit, abs., or with infin.*
- ἱκανῶς, adv. (ἱκανός), *sufficiently, adequately, well enough.*
- ἱκετεύω, -εύσω, etc. (ἱκνέομαι), *implore, beseech.*
- ἱκέτης, -ου, ὁ (ἱκνέομαι), *suppliant.*
- Ἱκόνιον, -ου, τό, *Iconium, a city of Phrygia.*
- ἱκώς, -ων, gen. -ω, *propitious, favorable, of gods.*
- ἱλη, -ης, ἡ (εἶλω, *hem in*), *band, troop, esp. of cavalry.*
- ἱμάς, -άντος, ὁ, *thong, strap.*
- ἱμάτιον, -ου, τό, *outer garment, cloak, himation; in pl., clothes*, IV, 3, 11.
- ἵνα, final particle, *that, in order that, with subj. or opt.*
- ἵππαρχος, -ου, ὁ (ἵππος+ἀρχω), *cavalry, commander.*
- ἵππασία, -ας, ἡ (ἵππος), *a riding to and fro.*
- ἵππεια, -ας, ἡ (ἵππος), *cavalry.*
- ἵππιεύς, -έως, ὁ, *horseman, cavalryman.*
- ἵππικός, -ή, -όν (ἵππος), *of or belonging to a horse or to cavalry; ἵππικὴ δύναμις, cavalry force*, I, 3, 12; τὸ ἵππικόν, *cavalry*, I, 9, 31.
- ἵπποδρομος, -ου, ὁ (ἵππος+δρόμος), *a race-course, hippodrome.*
- ἵππος, -ου, ὁ (for ἱκκος, Lat. *equus*), *horse, pl. οἱ ἵπποι, cavalry*, VII, 3, 39; ἀπὸ ἢ ἐφ' ἵππου, *on horseback*, I, 2, 7; III, 4, 47.
- Ἴρις, acc. Ἴριν, ὁ, *the Iris, a river in Pontus.*
- ἱσθι, see οἶδα.
- ἱσθμός, -οῦ, ὁ (Eng. *isthmus*), *isthmus; as a proper name, the Isthmus of Corinth*, II, 6, 3.
- ἱσμεν, see οἶδα.
- ἱσόπλευρος, -ον (ἴσος+πλευρά), *with equal sides, equilateral.*
- ἴσος, -η, -ον (cf. Eng. *isosceles*), *equal; ἐν ἴσῳ, in equal step, evenly*, I, 8, 11; οὐκ ἐξ ἴσου ἐσμέν, *we are not on an equal footing*, III, 4, 47; εἰς τὸ ἴσον ἡμῶν, *to the same level with us*, IV, 6, 18; ἴσους τὸ μῆκος καὶ τὸ πλάτος, *as broad as they were long*, V, 4, 32; adv. ἴσον, *equally, alike*, II, 5, 7.
- ἱσοχειλής, -ές (ἴσος+χεῖλος, *lip*), *up to the brim.*
- Ἰσσοί, -ῶν, οἱ, *Issi or Issus, a city of Cilicia.*
- ἵσπε, see οἶδα.
- ἵστημι (στήσω, ἕστησα, ἕστηκα, ἐστάνην), 2 aor. ἕστην, 2 perf. infin. ἐστάναι (Lat. *stare*, Eng. *stand*), *make stand or stop, station,*

- place, set up; intr. in mid. (except 1 aor.) and 2 aor., 1 and 2 perf., and 1 and 2 plpf. act., stand, halt, be stationed, hold one's ground*, I, 10, 1.
- ἱστίον, -ου, τό (dimin. of ἱστός, *mast*, cf. ἱστημι), *sail.*
- ἱσχυρός, -ά, -όν (ἱσχύς), *strong, mighty, of persons and places.*
- ἱσχυρῶς, (ἱσχυρός), *strongly, violently, exceedingly.*
- ἱσχύς, -ύος, ἡ, *strength, might, force; of an army*, I, 8, 22; V, 7, 30.
- ἱσχω (parallel form to ἔχω, only in pres. and impf.), *hold, hinder; pass., ἐν τούτῳ ἱσχετο, in this there was a hitch*, VI, 3, 9.
- ἴσως, adv. (ἴσος), *equally, probably, perhaps, I suppose.*
- Ἰταμένης, -ου, ὁ, *Itamenes, a Persian.*
- ἰτέον (verbal of εἶμι), *one must go.*
- ἴτυς, -υος, ἡ, *rim, of a shield.*
- ἰχθύς, -ύος, ὁ (cf. Eng. *ichthyology*), *fish.*
- ἰχνίον, -ου, τό (dim. of ἰχθυος), *footstep, track. The word is mainly confined to poetry.*
- ἰχθυος, -ους, τό, *footstep, track.*
- Ἰωνία, -ας, ἡ (Ἰών, *Ion*, the mythical founder of the Ionian tribe), *Ionian, a name given to the coast of Asia Minor and the adjacent islands, between Aeolis and Caria.*
- Ἰωνικός, -ή, -όν (Ἰωνία), *belonging to Ionia, Ionian, Ionic.*
- K
- κάγαθά, for καὶ ἀγαθά.
- κάγώ, for καὶ ἐγώ.
- καθ', by elision and euphony for κατά.
- καθά, adv. for καθ' ἃ, *according as, just as.*
- καθαίρω, καθάρῳ, ἐκάθηρα (καθαρός, *clean*; cf. Lat. *castus*, *chaste*, Eng. *cathartic*), *cleanse, purify.*
- καθάπερ, adv. (καθ' ἅπερ), *just as = ὥσπερ.*
- καθαρμός, -οῦ, ὁ (καθαίρω), *purification.*
- καθεζομαι, ἐκαθεζόμεν, καθεδοῦμαι (simple ἕζομαι, *sit, rare*), *sit down; halt, encamp*, I, 5, 9.
- καθέλκω (ἐλκω), *drag or draw down, of ships, launch.*
- καθέντας, see καθιημι.
- καθεύδω, impf. ἐκάθευδον (εὐδω, *poetic sleep*), *lie down, sleep, lie idle.*
- καθηγέομαι (ἡγέομαι), *lead, conduct, carry out.*
- καθηδυνασθῆναι, aor. καθηδυνάθησα (ἡδυνασθῆναι, from ἡδύς+πάσχω), *squander in luxury.*
- καθήκω (ἡκω), *come down, reach down to; impers. it behooves, is the duty of, with dat.*, I, 9, 7.
- κάθημαι, impf. ἐκαθήμην (ἡμαι, *poetic, sit*), *sit, be seated, be encamped.*
- καθῆραι, see καθαίρω.
- καθίζω, καθιῶ, ἐκάθισα (ἕζω, *seat*), *make sit down, seat, set.*
- καθιημι (ἡημι), *send down; of spears καθιέναι εἰς προβολήν, lower for attack*, VI, 5, 25.
- καθίστημι (ἵστημι), *place or set down, station, establish, but to be variously rendered; arrange*, II, 3, 3; *bring*, I, 4, 13; *set in office, appoint*, III, 2, 5; intrans. (in 2 aor., pf. and plpf. act. and the mid., except the 1 aor., *come to, be established in*; 1 aor. mid. trans., *appoint*, III, 1, 39; ὡς καταστησομένων τούτων εἰς τὸ δέον, *since this business would turn out all right*, I, 3, 8.

καθοράω (ὀράω), *look down on from above, observe.*

καί, conj., copulative or intensive, *and, even, also.* As a copula it connects words or clauses; in enumerations it is regularly expressed with each item, not before the last only, as in Eng., although it may be omitted altogether (asyndeton); after *πολύς* it may be left untranslated, II, 3, 18; after words expressing sameness it may be rendered as (cf. Lat. *ac.*), II, 2, 10. As an intensive it is common with concessive particles, I, 9, 31 (cf. *καίπερ*); with relatives, marking the parallelism, where *and* or *also* is unnatural in Eng., *ὅπου ἂν καὶ ὁμῆς*, I, 3, 6; cf. *ὥς τις καὶ ἄλλος*, I, 3, 15; *εἰ τις καὶ ἄλλος*, I, 4, 15; *καὶ αὐτοί*, *they too*, III, 4, 37. *καί* is often correlated with *τε* or *καὶ*, both . . . *and*; for *καὶ γάρ*, see *γάρ*.

Καίκος, -ου, ὁ, *the Caicus*, a river of Mysia; *Καίκου πεδῖον*, the adjacent plain.

Καιναί, -ῶν, αἱ, *Caenae*, a city in Mesopotamia on the Tigris.

καίνω, *slay, kill*, III, 2, 39; cf. *κατακαίνω*.

καίπερ, concessive conj. (*καί+περ*), *although*, with partic.

καιρός, -οῦ, ὁ, *right or fitting time, opportunity, crisis*; *ἐν καιρῷ*, *opportunistically*, III, 1, 39; *προσωτέρω τοῦ καιροῦ*, *further than was proper or wise*, IV, 3, 34.

καίτοι, conj. (*καί+τοί*), *and yet*.

καίω or **κάω**, *καύσω, ἔκαυσα, -έκαυκα, ἔκαυμαι, ἔκαυθην, burn, burn up*; *πῦρ καίειν*, *keep a fire burning*, IV, 1, 11; of surgeons, *cauterize*, V, 8, 18; pass. *be on fire*.

κάκεις, for *καὶ ἐκεῖνος*.

κακόνοια, -ας, ἡ (*κακός+νοῦς*), *ill will, malice.*

κακόνους, -ουν (*κακός+νοῦς*), *of evil mind, ill-disposed, hostile.*

κακός, -ή, -όν, comp. *κακίων*, sup. *κάκιστος*, *bad, wicked, base, harmful*, of persons or things, esp. of soldiers, *cowardly*; as subst. *τὸ κακόν*, *evil, harm, mischief*, III, 1, 25; *κακόν (κακὰ) τινα ποιεῖν*, *do harm to, injure*, I, 9, 11; cf. *κακῶς*.

κακουργέω (*κακός+ῥεργ*), *do harm to, maltreat.*

κακοῦργος, -ου, ὁ, (*κακός+ῥεργ*), *an evil-doer, criminal.*

κακῶ, *κακῶσω*, etc. (*κακός*), *hurt, injure.*

κακῶς, adv. (*κακός*), *badly, ill, wrongly, wretchedly*; *κακῶς ποιεῖν*, *do harm to, injure*, I, 4, 8; as pass. *κακῶς πάσχειν*, *be ill treated*, III, 3, 7; *κακῶς ἔχειν*, *be badly off, in evil case*, I, 5, 16, *κακίον πράττειν*, *fare worse, be worse off*, I, 9, 10.

κάκωσις, -εως, ἡ (*κακῶ*), *ill treatment.*

καλάμη, -ης, ἡ (cf. *κάλαμος*), *straw.*

κάλαμος, -ου, ὁ, *reed, straw.*

καλέω (*καλῶ, ἐκάλεσα, ἐκέληκα, ἐκέλημαι, ἐκλήθην*), *call, summon, invite*; *call, name*, with two accs., VII, 6, 38; so in pass. I, 2, 8; partic. *καλούμενος*, often, *so-called*, I, 2, 8; I, 8, 10.

καλινδέομαι (cf. *κυλινδέω*), *roll.*

καλλιερέω, *καλλιερήσω, ἐκαλλιέρησα* (*καλός+ιερός*), *obtain favorable omens in sacrificing.*

Καλλίμαχος, -ου, ὁ, *Callimachus*, of Parrhasia in Arcadia, a Greek captain, noted for his bravery.

καλλίων (*κάλλιστος*), see *καλός*.

κάλλος, -ους, τό (*καλός*), *beauty.*

καλλωπισμός, -οῦ, ὁ (*καλλωπίζω, adorn; καλός+ῥψ, face*), *adornment.*

καλός, -ή, -όν (cf. Eng. *whole*), comp. *καλλίων*, sup. *κάλλιστος*, *beautiful, fair, noble, honorable*; of omens or sacrifices, *propitious*; as subst. *τὸ καλόν*, *honor*, II, 6, 18; *καλοὶ καὶ ἀγαθοί*, *the noble and good* (the Greek phrase for "gentlemen"), II, 6, 19; in military lang., *good and brave*, IV, 1, 19; *εἰς καλὸν ἦκετε*, *you have come opportunely*, IV, 7, 3.

Κάλπης λιμὴν, ὁ, *Calpe haven*, a port in Bithynia. In VI, 3, 24 it is called *Calpe* simply.

Καλχηδονία, -ας, ἡ (*Καλχηδών*), *Chalcedonia*, the region around Chalcedon.

Καλχηδών, -όνος, ἡ, *Chalcedon*, a city in Bithynia opposite Byzantium.

καλῶς, comp. *κάλλιον*, sup. *κάλλιστα* (*καλός*), *beautifully*, but chiefly in a moral sense, *well, honorably, finely, nobly, happily*; *καλῶς ἔχειν*, *be well, be all right*, I, 8, 13; *καλῶς γίγνεσθαι*, *turn out well*, IV, 3, 24; *καλῶς ποιεῖν*, *do well, benefit*, trans. or intrans., II, 6, 20; V, 8, 25; *καλῶς ἔχειν δρᾶσθαι*, *present a fine appearance*, II, 3, 3.

κάμνω (*καμοῦμαι, ἔκαμον, ἐέκμηκα*), *work, toil, be weary, be sick.*

κάμοι, for *καὶ ἐμοί*.

κάν, for *καὶ ἐν*.

κᾶν, for *καὶ ἐάν*.

κάνδυσ, -υος, ὁ (Persian word), a long outer garment worn by Persians, *robe.*

κάντεῦθεν, for *καὶ ἐντεῦθεν*.

κᾶπειτα, for *καὶ ἔπειτα*.

καπηλεῖον, -ου, τό (*κάπηλος, a huckster*), *huckster's shop, tavern.*

καπίθη, -ης, ἡ, *capithe*, a Persian dry measure, containing two choenixes, a little less than two quarts.

καπνός, -οῦ, ὁ, *smoke.*

Καππαδοκία, -ας, ἡ, *Cappadocia*, a province of central Asia Minor.

κάπρος, -ου, ὁ (Lat. *caper, he-goat*), *wild boar.*

καρβατίναι, -ῶν, αἱ, *coarse shoes, brogues.*

καρδία, -ας, ἡ (Lat. *cor, heart*, Eng. *heart*), *heart.*

Καρδοῦχειος, -α, -ον (*Καρδοῦχοι*), *Carduchian, of the Carduchi.*

Καρδοῦχοι, -ων, οἱ, *the Carduchi, Carduchians*, the modern Kurds, a warlike people inhabiting the mountainous region northeast of Mesopotamia.

Κάρκασος, -ου, ὁ, *Carcasus*, a river in Mysia.

καρπαία, -ας, ἡ, *the Carpaea*, a Thessalian pantomimic dance, VI, 1, 7.

καρπόμαι, *καρπώσομαι*, etc. (*καρπός*), *reap the fruits of, reap.*

καρπός, -οῦ, ὁ (cf. Lat. *carpo, seize*, Eng. *harvest*), *fruit, crop.*

Κάρσος, -ου, ὁ, *the Carsus*, a small river emptying into the gulf of Issus.

κάρνον, -ου, τό, *nut*; *κάρνα πλάτεια οὐκ ἔχοντα δαιφνήν*, probably, *chestnuts*, V, 4, 29, 32.

κάρφη, -ης, ἡ (cf. *κάρφω, dry up*), *hay, straw.*

Καστωλός, -οῦ, ἡ, *Castolus*, a place, presumably near Sardis, where there was a plain (*Καστωλοῦ πεδῖον*), which was the mustering place of the Persian troops under Cyrus, I, 1, 2; I, 9, 7.

κατά (by elision, *κατ'* or *καθ'*), prep. with gen. and acc., *down*: (1) with gen., *down along* or *over*, I, 5, 8; *below, under*, VII, 1, 30; (2) with acc., of place, *down, on, at, over, along*; *καὶ κατὰ γῆν καὶ κατὰ θάλατταν*, *by land and sea*, I, 1, 7; *κατὰ ταῦτα*, *in these regions*, VII, 5, 13; *κατὰ τὰς πύλας*, *at the gate*, V, 2, 16; *over against, opposite*, I, 5, 10; I, 8, 21, etc.; with distributive force, *κατ' ἑκαστὴν καὶ κατὰ τάξεις*, *by squadrons and companies*, I, 2, 16; *κατ' ἔθνη*, *by tribes*, I, 8, 9; *καθ' ἓνα*, *one by one*, IV, 7, 8; so of time, *κατὰ μῆνα*, *by the month, monthly*, I, 9, 17; *κατ' ἐνιαυτόν*, *yearly, annually*, III, 2, 12; in various relations, *according to*, II, 2, 8; *καθ' ἡσυχίαν*, *in peace and quiet*, II, 3, 8; *κατὰ σπουδὴν*, *in haste*, VII, 6, 28; *τὸ κατὰ τοῦτον εἶναι*, *as far as this fellow is concerned*, I, 6, 9; *κατὰ κράτος*, *with all one's might, at full speed*, I, 8, 19 (cf. *ἀνὰ κράτος*, I, 8, 1); in VII, 7, 7 the same phrase means, *by force*; *καθ' ἀρπαγὴν*, *in search of booty*, III, 5, 2; *κατὰ ταῦτά*, *in the same way*, V, 4, 22.

καταβαίνω (*βαίνω*), *go down*, esp. from the interior to the coast, II, 5, 22; *descend*, I, 2, 22; *dismount*, II, 2, 14; *enter the lists*, IV, 8, 27.

κατάβασις, -εως, ἡ (*καταβαίνω*), *a going down, descent, march down*, from the interior to the coast; cf. *ἀνάβασις*, IV, 1, 10; V, 5, 4; *place of descent*, III, 4, 37.

καταβλακεύω (*βλακεύω*), *neglect or shrink from through sloth*.

καταγγέλλω (*ἀγγέλλω*), *report against, denounce*.

κατάγειος, -ον (*κατὰ + γῆ*), *under ground*.

καταγελᾶω (*γελᾶω*), *laugh at, mock, laugh to scorn*, abs. or with gen.

κατάγνυμι (*ἀγνυμι*, -άξω, -έξα, *έαγα*, -εάγην, *break*), *break, shatter*.

κατάγω (*άγω*), *lead down*, esp. of ships, *bring to land, to port*; also, *bring home, bring back, restore*, esp. of exiles, I, 1, 7; in mid., *arrive at, reach*, III, 4, 26.

καταδαπανᾶω (*δαπανᾶω*), *spend entirely, use up*.

καταδειλιάω, aor. *κατεδειλίασα* (*δειλός*), *shrink from through cowardice*.

καταδικάζω (*δικάζω*, *δικάσω*, *έδικασα*, *judge*), *give judgment against* (gen.), VI, 6, 15; *declare one's opinion* (δτι), V, 8, 21.

καταδιώκω (*διώκω*), *pursue hard, drive off*.

καταδοξάζω (*δοξάζω*, *δοξάσω*, etc., *believe*), *form an adverse opinion, think to one's discredit*, VII, 7, 30.

καταδραμών, see *κατατρέχω*.

καταδύω (*δύω*), *make to go down, sink*; intr. in mid. and 2 aor. act., *sink, sink down*.

καταθεόμαι (*θεόμαι*), *look down on, survey*.

καταθίω (*θέω*), *run down*.

καταθήσκειν, see *κατατίθημι*.

καταθύω (*θύω*), *sacrifice; dedicate*, V, 3, 13.

καταισχύνω (*αἰσχύνω*), *put to shame, disgrace*.

κατακαίνω (*καίνω*), a poetic vb. used freely by Xenophon but by no other prose author, *kill, cut down*. In the *Anabasis*, besides the pres. and impf., the 2 aor. *έκανον* occurs and once the 2 fut. pf. *κατακεκονότες έσεσθε*, VII, 6, 36.

κατακαίω or **κατακάω** (*καίω*), *burn down, destroy by fire*.

κατάκειμαι (*κεῖμαι*), *lie down* (for the night), *recline* (at table), *lie idle*.

κατακλείω (*κλείω*), *shut in, enclose, hem in*.

κατακοντίζω (*ἀκοντίζω*), *shoot down, with a javelin*.

κατακόπτω (*κόπτω*), *cut down, slay*.

κατακτείνω (*κτείνω*), *slay, kill*.

κατακωλύω (*κωλύω*), *hinder, check, keep back*.

καταλαμβάνω (*λαμβάνω*), *take, seize, catch*; of positions, *occupy*; *overtake*, II, 2, 12; *find*, III, 1, 8; *surprise*, IV, 2, 5; of motion, *arrive at, reach*, VII, 8, 8.

καταλέγω (*λέγω*), *reckon, count*, II, 6, 27.

καταλείπω (*λείπω*), *leave behind, leave in the lurch, abandon; leave over*, III, 5, 5.

καταλεύω (*λεύω*, -λεύσω, *ελεύσθην*; cf. *λάας*, *stone*), *stone to death*, I, 5, 14.

καταλήψομαι, see *καταλαμβάνω*.

καταλιπεῖν, *καταλιπών*, see *καταλείπω*.

καταλλάττω (*ἀλλάττω*, *ἀλλάξω*, *ἡλλαξα*, -ἡλλαχα, -ἡλλαγμαί, -ἡλλάχθην or *ἡλλάγην*, from *ἄλλος*), *change*; in mid. and pass., *become reconciled*, I, 6, 1.

καταλογίζομαι (*λογίζομαι*), *reckon up*.

καταλύω (*λύω*), *unloose, dissolve, bring to an end*, esp. with *πόλεμον* expressed or understood, *make peace*, I, 1, 10; V, 7, 27; *unloose or unyoke animals*, hence, *halt*, I, 8, 1.

καταμανθάνω, (*μανθάνω*) *learn thoroughly, understand*.

καταμείγνυμι (*μείγνυμι*, *μιχ*), in pass., *minge with*, VII, 2, 3.

καταμελέω (*ἀμελέω*), *neglect, be neglectful*.

καταμένω (*μένω*), *stay behind*.

καταμερίζω (*μερίζω*), *divide or distribute*.

κατανοέω (*νοέω*), *observe, mark, perceive*.

καταπέμπω (*πέμπω*), *send down*.

καταπετρόω (*πετρόω*, from *πέτρος*, *stone*), *stone to death*.

καταπηδάω (*πηδάω*, *πηδήσω*, etc., *leap*), *leap or spring down*.

καταπίπτω (*πίπτω*), *fall down or off*.

καταπλήττω (*πλήττω*), *strike down*; then, *daze, terrify*; with *βροντῆ*, III, 4, 12.

καταπολεμέω (*πολεμέω*), *vanquish in war*.

καταπράττω (*πράττω*), *accomplish, achieve, bring to an end*.

καταράομαι (*ἀράομαι*, *pray*, from *ἀρά*, *prayer*), *imprecate, curse*.

κατασβέννυμι (*σβέννυμι*, *έσβεσα*, *quench*; cf. Eng. *asbestos*), *put out, of fires*.

κατασκέπτομαι (*σκέπτομαι*), *view closely, inspect*.

κατασκευάζω (*σκευάζω*), *fit out, equip, furnish; develop, improve*, I, 9, 19; mid., *make (one's own) preparations*.

κατασκηνέω (*σκηνέω*), *pitch one's tent, encamp*.

κατασκηνόω (*σκηνόω*), *pitch one's tent, encamp*, II, 2, 16.

κατασκοπή, -ῆς, ἡ (cf. *κατασκέπτομαι*), *spying, reconnaissance*.

κατασπάω (*σπάω*), *drag or drag down*.

κατάστασις, -εως, ἡ (*στάσις*), *state, condition*, V, 7, 26.

καταστρατοπεδεύομαι (*στρατοπεδεύω*), *encamp*.

καταστρέφω (*στρέφω*), *overturn, overthrow*; mid. *subject to one's self, subdue*.

κατασφάττω (*σφάττω*), *cut down, kill*.

κατασχεῖν, see κατέχω.
 κατασχίζω (σχίζω), split to pieces;
 of gates, break down, VII, 1, 16.
 κατατείνω (τείνω), stretch taut,
 strain, strive, insist.
 κατατέμνω (τέμνω), cut to pieces,
 destroy by cutting; pass., of
 ditches, be cut, dug, II, 4, 13.
 κατατίθημι (τίθημι), put down;
 mid., put away, deposit, lay up;
 θεοί, παρ' οὓς ἡμεῖς τὴν φιλίαν συν-
 θέμενοι κατεθέμεθα, the gods, to
 whose keeping we consigned
 the friendship which we con-
 tracted, II, 5, 8.
 κατατιτρώσκω (τιτρώσκω), wound
 severely.
 κατατρέχω (τρέχω), run down.
 καταυλίζομαι (αὐλίζομαι), encamp.
 καταφαγεῖν, see κατέφαγον.
 καταφανής, -ής (φαίνω), in sight.
 καταφεύγω (φεύγω), flee for refuge.
 καταφρονέω (φρονέω), look down on,
 despise.
 καταχωρίζω (χωρίζω), station, ar-
 range.
 κατέαξαν, see κατάγυνμι.
 κατέβη, see καταβαίνω.
 κατεθέμην, see κατατίθημι.
 κατείδον (εἶδον), as 2 aor. of καθοράω,
 q. v.
 κατειληφθαι, κατειληφότες, see κατα-
 λαμβάνω.
 κάτειμι (εἶμι), go or come down.
 κατεργάζομαι (ἐργάζομαι), work out to
 fulfilment, accomplish, achieve.
 κατέρχομαι, aor. κατήλθον, go or
 come down; esp. return to one's
 home, VII, 2, 2.
 κατισφάγη, see κατασφάττω.
 κατετέμνητο, see κατατέμνω.
 κατέτρωσαν, see κατατιτρώσκω.
 κατέφαγον (ἔφαγον), devour, only in
 2 aor.
 κατέχω (ἔχω), hold down, hold fast,

restrain, check; possess, occupy;
 of mariners, put into port, land,
 V, 6, 20; τοσούτον χωρὸν κατασχεῖν,
 to cover so much ground, IV,
 8, 12.
 κατηγορέω, κατηγορήσω, etc. (κατά+
 ἀγορά), accuse, charge, with gen-
 of pers.
 κατηγορία, -ας, ἡ (cf. κατηγορέω)-
 charge, accusation.
 κατηρεμίζω (ἡρεμίζω, -ἡρέμισα, -ἡρεμί-
 σθην, make still; cf. ἡρέμα,
 quietly), make still, calm, ar-
 pease.
 κατιδόντας, see κατείδον.
 κατοικέω (οικέω), live, dwell.
 κατοικίζω (οικίζω), settle, colonize,
 found.
 κατορύττω (ορύττω), bury in the
 ground, bury.
 κάτω, adv. (κατά), down, down-
 wards, below, underneath; τὸ
 κάτω, the lower part, IV, 2, 28.
 καῦμα, -ατος, τὸ (καίω), heat.
 καύσιμος, -ον (καίω), that may be
 burnt, combustible.
 Καύστρου πεδίον, -ον, τὸ, Caÿster
 Plain, a city in Phrygia.
 κέγχρος, -ου, ὁ, millet, a kind of
 grain; cf. μέλινη.
 κείμαι, κείσομαι, lie, lie dead, be situ-
 ated, be stationed, frequently a
 passive of τίθημι; hence for τὰ
 ὅπλα ἔκειτο see the phrase θέσθαι
 τὰ ὅπλα.
 κεκραγόντων, see κράζω.
 κέκτησθε, see κτάομαι.
 Κελαιναί, -ῶν, αἱ, Celaenae, a city
 of Phrygia.
 κειύω, κειύσω, etc., order, bid, com-
 mand; less often, urge, advise.
 κενός, -ή, -όν, empty, void, vain
 groundless; πολλὸν τῆς φάλαγγος
 κενὸν ἐποίησαν, they made a great
 gap in the phalanx, IV, 8, 17.

κενοτάφιον, -ον, τὸ (κενός+τάφος), a
 cenotaph, i. e., a mound or tomb
 erected in honor of those whose
 dead bodies could not be recov-
 ered, VI, 4, 9.
 κεντέω, κεντήσω (cf. κέντρον, goad,
 point, Eng. centre), goad, tor-
 ment.
 Κεντρίτης, -ου, ὁ, the Centrites, a
 river flowing into the Tigris.
 κεραμεύς, -ᾱ, -οῦν (κέραμος, clay),
 earthen.
 κεράμιον, -ον, τὸ (κέραμος, clay),
 earthen jar for wine, holding
 about six gallons.
 Κεράμων ἀγορά, Ceramon Agora
 (tile-market), a town in Phrygia.
 κεράννυμι (κεράσω, ἐκέρασα, κέκραμαι,
 ἐκεράσθην, ἐκράσθην), mix, esp. of
 water and wine.
 κέρας, κέρατος or κέρως, τὸ (Lat.
 cornu, Eng. horn): (1) horn of
 an animal, then, bugle, horn;
 e. g., II, 2, 4; (2) a drinking-
 horn (Thracian), VII, 2, 23; (3)
 the wing, flank of an army, e. g.,
 I, 7, 1; τὰ δεξιὰ τοῦ κέρατος, the
 right of the wing, i. e., the ex-
 treme right, I, 8, 4; κατὰ κέρας, in
 column, i. e., in order of march,
 IV, 6, 6; τὴν οὐρὰν τοῦ κέρατος, the
 rear of the column, VI, 5, 5.
 Κερασούντιοι, -ων, οἱ (Κερασούς), the
 people of Cerasus, Cerasuntians.
 Κερασούς, -οῦντος, ἡ (cf. Eng. cherry,
 imported from this place to
 Rome by Lucullus), Cerasus, a
 city in Pontus.
 κεράτινος, -η, -ον (κέρας), of horn.
 Κέρβερος, -ου, ὁ, Cerberus, the
 watch-dog of the lower world,
 brought to the upper world by
 Heracles, VI, 2, 2.
 κερδαίνω (κερδανῶ, ἐκέρδανα), gain,
 acquire.

κερδαλέος, -α, -ον (κέρδος), fraught
 with gain, profitable.
 κέρδος, -ους, τὸ, gain, profit, then,
 pay.
 κεφαλαγής, -ές (κεφαλή+ἄλγος,
 pain), causing headache.
 κεφαλή, -ῆς, ἡ (Lat. caput, Eng.
 head), head.
 κηδεμών, -όνος, ὁ (cf. κήδομαι), guar-
 dian, protector.
 κήδομαι, care for, with gen.
 κηρίον, -ου, τὸ (dim. of κηρός, wax,
 cf. Lat. cera), honeycomb.
 κηρύκειον, -ου, τὸ (κηρύξ), herald's
 staff.
 κήρυξ, -υκος, ὁ (καλέω), herald.
 κηρύττω, κηρύξω, etc. (κηρύξ), pro-
 claim as herald, announce;
 with σιγήν, command, II, 2, 20.
 impers. ἐκήρυξε, the herald pro-
 claimed, III, 4, 36.
 Κηφισόδωρος, -ου, ὁ, Cephisodorus
 an Athenian, captain in the
 Greek army.
 Κηφισοφῶν, -ώντος, ὁ, Cephisophon,
 father of Cephisodorus.
 κιβώτιον, -ου, τὸ (dim. of κιβωτός, ἡ,
 chest), box, chest.
 Κιλικία, -ας, ἡ (Κίλιξ), Cilicia, a
 country on the southeastern
 coast of Asia Minor.
 Κίλιξ, -ικος, an inhabitant of Ci-
 licia, a Cilician.
 Κιλισσα, -ης, ἡ (Κίλιξ), a Cilician
 woman.
 κινδυνεύω, κινδυνεύσω, etc. (κίνδυνος),
 incur danger, run a risk, expose
 oneself; with infin. expressing
 likelihood, ἐκινδύνευσεν ἂν, διαφθα-
 ρῆναι, would have come near
 being killed, would very prob-
 ably have been killed, IV, 1, 11.
 κίνδυνος, -ου, ὁ, danger, risk; κιν-
 δυνός (ἔστι) with infin. or clause
 with μή, II, 5, 17; IV 1, 6.

- κινέω, κινήσω, etc. (cf. Lat. *citeo*, Eng. *cause to go*, Eng. *hie*, *kinetic*), *set in motion, move, stir*.
- κιττός, -οῦ, ὁ, *ivy*.
- Κλεαγόρας, -ου, ὁ, *Cleagoras*, a painter from Phlius.
- Κλεαίνετος, -ου, ὁ, *Cleaienetos*, a captain in the Greek army.
- Κλέανδρος, -ου, ὁ, *Cleander*, a Spartan, governor of Byzantium.
- Κλεάνωρ, -ορος, ὁ, *Cleanor*, a Greek general from Orchomenos in Arcadia. See the *Intro.*, § 38.
- Κλεάρετος, -ου, ὁ, *Clearetus*, a captain in the Greek army.
- Κλέαρχος, -ου, ὁ, *Clearchus*, the most prominent of Cyrus' Greek generals. See the *Intro.*, § 38, and II, 6, 1 ff.
- κλειθρον, -ου, τό (κλείω), *bar or bolt of a gate*; generally pl., *fastenings*, VII, 1, 17.
- κλείω, κλείσω, etc. (cf. Lat. *clavis*, *claudio*), *shut, close*.
- κλέπτω, κλέψω, ἐκλεψα, ἐκέλοφα, ἐκλεμμαι, ἐκλάπην (cf. Lat. *clepo*, *steal*), *steal, embezzle*; hence of various stealthy acts, *conceal, smuggle*, IV, 1, 14; *seize secretly*, IV, 6, 11.
- κλίμαξ, -ακος, ἡ (cf. κλίνη, Eng. *climax*), *ladder*.
- κλίνη, -ης, ἡ (κλίνω, *lean*, Lat. *inclino*, Eng. *lean*), *bed, couch*.
- κλοπή, -ης, ἡ (κλέπτω), *theft, stealing*.
- κλωπεύω (κλώψ), *rob, waylay*.
- κλώψ, κλωπός, ὁ (κλέπτω), *thief, marauder*.
- κνέφας, -ους, τό, *darkness*.
- κνημίς, -ίδος, ἡ (κνήμη, *leg*), *greave*, generally pl.
- κόγχη, -ης, ἡ (cf. Eng. *conch*), *mussel, shellfish*.
- κογχυλιάτης, -ου, adj. (κογχύλη, *shell*; cf. κόγχη), *shelly, of stone*.
- κοῖλος, -η, -ον (cf. Lat. *cavus*, Eng. *hole, hollow*), *hollow*; of a country, *cut up by valleys*, V, 4, 31.
- κοιμάω, κοιμήσω, etc. (κείμαι), *put to sleep*; mid. and pass., *go to bed, go to sleep*.
- κοινός, -ή, -όν (cf. Eng. *epicene*), *common, public*; τὸ κοινόν, *the common good, treasury, authority*; hence ἀπὸ κοινοῦ, *at the public expense*, IV, 7, 27; *by public authority*, V, 7, 18; πρὸς τὸ κοινὸν ἐλθεῖν, *come before the public council or assembly*, V, 7, 17; dat. fem. sing., as adv. κοινῇ, *in common, together*, abs. or with μετὰ or σύν.
- κοινῶ, κοινῶσω, etc. (κοινός), *make common, mid., communicate with, consult*.
- κοινωνέω, -ήσω, etc. (κοινωνός), *have a share in* (gen.), VII, 6, 28.
- κοινωνός, -ου, ὁ (κοινός), *sharer, partner*.
- Κοιρατάδας, -ου, ὁ, *Coeratadas*, a Theban adventurer.
- Κοῖτοι, -ων, οἱ, *the Coeti*, an autonomous tribe not elsewhere mentioned, VII, 8, 25.
- κολάζω, κολάσω, ἐκόλασα, *chastise, punish*.
- Κολοσσαί, -ῶν, αἱ, *Colossae*, a city of Phrygia.
- Κολχίς, -ίδος, ἡ, *Colchis*, the district east of the Euxine.
- Κόλχοι, -ων, οἱ (cf. Κολχίς), *the Colchians, inhabitants of Colchis*.
- κολωνός, -οῦ, ὁ (Lat. *collis*, Eng. *hill*), *hill, mound*.
- Κομανία, -ας, ἡ, *Comania*, a fortress in Mysia.
- κομιδή, -ης, ἡ (κομίζω), *conveyance, means of transportation*.

- κομίζω, κομιῶ, etc. (cf. κομέω, *care for*), *care for, carry away* (to safety), *convey, bring*; mid., *convey oneself or one's own, fetch*, III, 2, 26; pass. *travel, proceed*, V, 4, 1.
- κονιατός, -ή, -όν (verbal of κονιάω, *plaster*, from κονία, *dust, ashes*; cf. κόνις, *dust*, Lat. *cinis*, *ashes*), *plastered, cemented*.
- κονιορτός, -οῦ, ὁ (κόνις, *dust*; δρῦμι, *stir up*), *cloud of dust*.
- κόπος, -ου, ὁ (κόπτω), *toil, fatigue*.
- κόπρος, -ου, ἡ, *dung*.
- κόπτω, κόψω, ἐκοψα, ἐκέκοφα, ἐκέκομαι, ἐκόπην (Eng. *chop*), *cut, cut down, hew*; of animals, *slaughter*; of a door, *knock at*.
- κόρη, -ης, ἡ, *girl*.
- Κορσωτή, -ης, ἡ, *Corsote*, a city of Mesopotamia, on the Euphrates.
- Κορύλας, -α, ὁ, *Corylas*, ruler of the Paphlagonians.
- κορυφή, -ης, ἡ, *top, peak, summit*.
- κοσμῶ, κοσμήσω, etc. (κόσμος), *set in order, array*; of troops, *marshal*, III, 2, 36; *adorn, dress*, I, 9, 23.
- κόσμιος, -α, -ον (κόσμος), *orderly, well disciplined*.
- κόσμος, -ου, ὁ (cf. Eng. *cosmic*), *order, good order; ornament, dress*.
- Κοτύωρα, -ων, τὰ, *Cotyōra*, a city on the Euxine in the country of the Tibarēni.
- Κοτυωρίται, -ων, οἱ (Κοτύωρα), *the people of Cotyōra*.
- κούφος, -η, -ον, *light*; χόρτος κούφος, *hay*, I, 5, 10.
- κούφως, adv. (κούφος), *lightly*.
- κράζω, only in 2 perf. κέκραγα, in pres. sense (imitative, like Eng. *creak*; cf. κραυγή), *cry out, shout*, VII, 8, 15.
- κράνος, -ους, τό (κάρα, *head?*; cf. Eng. *cranium*), *helmet*.
- κρατέω, κρατήσω, etc. (κράτος), *be strong, be master, rule, be victorious, conquer, subdue* (abs., with gen. or acc.).
- κρατήρ, -ήρος, ὁ (κεράννυμι), *mixing bowl*.
- κράτιστος, -η, -ον (κράτος), used as sup. of ἀγαθός, *best, strongest, bravest, noblest*; κράτιστον (sc. ἐστὶ), *it is best*, abs., or with infin.; neut. pl. as adv., *best, most bravely*; cf. κρείττων.
- κράτος, -ους, τό, *strength, force*, only in the phrases ἀνὰ κράτος and κατὰ κράτος, *at full speed*; see ἀνά and κατὰ.
- κραυγή, -ης, ἡ (κράζω), *outcry, shout, tumult*.
- κρέας, κρέως, pl. κρέα, τό (cf. Lat. *caro*, *flesh*), *flesh, meat*.
- κρείττων, -ον, gen. -ονος (κράτος), used as comp. of ἀγαθός, *better, stronger, braver, superior to*; κρείττον (ἐστὶ), *it is better*, with infin.; cf. κράτιστος.
- κρέμαμαι, ἐκρεμάμην, *hang, be suspended*.
- κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρεμάσθην (κρέμαμαι), *hang, hang up*.
- κρήνη, -ης, ἡ, *spring, fountain*.
- κρηπίς, -ίδος, ἡ (cf. Lat. *crepidis*), *shoe, hence, foundation*.
- Κρής, Κρητός, ὁ, *a Cretan, inhabitant of Crete*, the largest of the Greek islands. The Cretans were famous archers.
- κριθαί, -ῶν, αἱ, *barley*; for the pl. cf. πυροί.
- κρίθινος, -η, -ον (κριθή), *of barley, of bread*, IV, 5, 31; οἶνος κρίθινος, *beer*, IV, 5, 26.
- κρίνω, κρίνω, ἐκρίνα, etc. (Lat. *cerno*, Eng. *critic*), *divide, distinguish*.

choose; decide, judge, determine; try (as a judge), VI, 6, 16; so in pass., V, 6, 33.
κρίος, -ου, ὁ, ram.
κρίσις, -εως, ἡ (κρίνω, Eng. crisis), a separating, then, judgment, decision, trial.
κρόμμυον, -ου, τό, onion.
κρότος, -ου, ὁ (cf. κρούω), a clapping, applause.
κρούω, κρούσω, etc., strike, knock, rattle.
κρύπτω, κρύψω, ἐκρύψα, etc., hide, conceal; with two accs. hide something from someone, I, 9, 19.
κρωβύλος, -ου, ὁ, tuft of hair, topknot, crest.
κτάομαι, κτήσομαι, etc., acquire, gain, procure for oneself; in the perf., possess; with pred. adj. τοὺς Καρδούχους πολεμίους ἐκτήσαμεθα, we made enemies of the Carduchi, V, 5, 17.
κτείνω (κτενῶ, ἐκτεῖνα, ἐκτανον, -έκτονα), kill, II, 5, 32 n. The simple vb. is rare; see ἀποκτείνω.
κτήμα, -ατος, τό (κτάομαι), possession; in pl., property.
κτήνος, -ους, τό (κτάομαι), piece of property; esp. domestic animal, generally pl., cattle.
Κτησίας, -ου, ὁ, Ctesias, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. § 30.
κυβερνήτης, -ου, ὁ (κυβερνάω, steer; cf. Lat. gubernator, Eng. governor), helmsman.
Κύδνος, -ου, ὁ, the Cydnus, a river of Cilicia.
Κυζικηνός, -οῦ, ὁ (Κύζικος), a Cyzicene a gold coin of Cyzicus with about the value of a Daric. The word is properly an adj. with στατήρ, stater, understood.

Κύζικος, -ου, ἡ, Cyzicus, an important city of the Propontis, a colony of the Milesians.
κύκλος, -ου, ὁ (cf. Lat. curvus, bent circus, circle, Eng. cycle), circle; dat. as adv. κύκλῳ, in a circle, all around; pl. groups (of men), V, 7, 2.
κυκλάω, κυκλώσω, etc. (κύκλος), surround; mid., form a circle, gather around, VI, 4, 20.
κύκλωσις, -εως, ἡ, an encircling, surrounding; ὡς εἰς κύκλωσιν, as if to surround, I, 8, 23.
κυλίνδω, or in pres. system, which alone occurs in the Anabasis, κυλινδέω, other tenses as if from κυλίω (cf. καλινδέομαι, Eng. cylinder), roll, roll down; in pass. intr., roll.
Κυνίσκος, -ου, ὁ, Cyniscus, a Spartan general, warring in the Chersonese.
κυπαρίττινος, -η, -ον (κυπάριττος, cypress tree), of cypress wood.
Κύρειος, -α, -ον (Κύρος) pertaining to Cyrus, Cyrus'. For οἱ Κύρειοι, III, 2, 17, see the note.
κύριος, -α, -ον (κῦρος, τό, power), empowered, having authority.
Κύρος, ὁ, Cyrus: (1) Cyrus the Great, founder of the Persian empire, ruled 559-529 B. C.; he is called ὁ ἀρχαῖος in I, 9, 1; (2) Cyrus the Younger, son of Darius Nothus and Parysatis and younger brother of Artaxerxes Mnemon. Book I gives an account of his ill-fated expedition against Artaxerxes. For a sketch of his character see I, 9; for an account of his death I, 8, 26 ff. See the Introd. § 24.
Κυτάνιον, -ου, τό, Cytonium, a town in Mysia, VII, 8, 8. (The text is

uncertain, the Paris MS having κερτωνοῦ, whence some assume a town Certonus.)
κύων, κυνός, ὁ or ἡ (cf. Lat. canis, dog, Eng. hound, cynic, etc.), dog, bitch.
κωλύω, κωλύσω, etc., hinder, prevent, check, abs., with acc., with infin., and (I, 6, 2) with τοῦ and infin.; τὸ κωλῶν, the hindrance, obstacle, IV, 5, 20.
κώμαρχης, -ου, ὁ (κώμη+ἀρχω), village chief.
κώμη, -ης, ἡ (κεῖμαι), village.
κωμήτης, -ου, ὁ (κώμη), villager.
κώπη, -ης, ἡ (cf. Lat. capio, Eng. haft), handle, esp. of an oar, hence, oar, VI, 4, 2.

Δ

λαβεῖν, see λαμβάνω.
λαγχάνω, λήξομαι, ἔλαχον, εἴληχα, εἴληγμαι, ἐλήχθην (λάχος), get or obtain by lot, get, obtain, with acc. or part. gen.
λαγώς, -ῶ, ὁ, hare.
λαθεῖν, see λανθάνω.
λάθρα, adv. (λανθάνω), secretly; with gen., without the knowledge of.
Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων), a citizen of Lacedaemon, a Lacedaemonian.
Λακεδαίμων, -ονος, ἡ, Lacedaemon or Sparta, capital of Laconia, the southeastern state of Peloponnesus.
λάκκος, -ου, ὁ (cf. Lat. lacus, Eng. lake, loch), cistern, vat, IV, 2, 22.
λακτίζω, λακτιῶ, etc. (λάξ, with the foot), kick.
Λάκων, -ωνος, ὁ, a Laconian; less exactly, Spartan.
Λακωνικός, -ή, -όν (Λάκων), Lacedaemonian.
λαμβάνω (λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην), take, with various shades of meaning; seize, capture, I, 4, 7; get, I, 5, 10; receive, I, 2, 26; enlist, I, 1, 6; come upon, befall, I, 10, 18; find, I, 1, 6; sometimes with part. gen., I, 5, 7; cf. I, 6, 10. The partic. λαβών, like ἔχων, is often rendered with, but the meaning is fuller, I, 1, 2, etc.
λαμπρός, -ά, -όν (λάμπω), shining, splendid, noble.
λαμπρότης, -ητος, ἡ (λαμπρός), brilliancy, splendor.
λάμπω, λάμψω, ἔλαμψα (cf. Eng. lamp), be bright, shine, blaze.
Λαμφακηνοί, -ῶν, οἱ (Λάμφακος), inhabitants of Lampsacus.
Λάμφακος, -ου, ἡ, Lampsacus, a city in the Troad, on the Hellespont.
λανθάνω (λήσω, ἔλαθον, ἐλέθηα, ἐλέησμαι), be hid or concealed, be unseen; with acc., escape the notice of; often with supplementary partic., containing the main idea, ἐλάνθανεν τρεφόμενον, was secretly maintained, I, 1, 9; so with acc., λαθεῖν αὐτὸν ἀπιών, get off without his knowledge, I, 3, 17.
Λάρισα, -ης, ἡ, Larisa, commonly spelt Larissa, an Assyrian city, III, 4, 7 n.
λάσιος, -α, -ον, hairy, shaggy; bushy, V, 2, 29; τὰ λάσια, thickets, VI, 4, 26.
λαφυροπωλέω (λαφυροπώλης), sell booty.
λαφυροπώλης, -ου, ὁ (λάφυρον, spoil, +πωλέω), seller of booty.
λάχος, -ους, τό (cf. λαγχάνω), portion, share, part.
λαχών, see λαγχάνω.

λέγω (λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην); the perf. is supplied by εἶρηκα (see εἶρω) and the aor. often by εἶπον (see the word); in compounds oftener -αγορεύω, -ερώ -εἶπον), orig., count, reckon, tell (in its older use = count), I, 6, 1; then, say, speak, tell, mention, etc.; be spokesman, II, 5, 39. λέγω has regularly ὅτι or ὡς with a clause, but in the pass. the infin. is preferred and the construction is usually personal (impers. in pass. I, 2, 12, etc.); see I, 2, 8 n. The infin. occurs with the act., V, 4, 34, VII, 5, 13, and the partic. I, 3, 15. When however λέγω means bid or vote, the infin. is regular, I, 3, 8.

λεῖλα, -ας, ἡ, booty, plunder.

λειμών, -ῶνος, ὁ (cf. λείβω, pour, λυμήν), a moist place, meadow.

λείος, -α, -ον (cf. Lat. levis), smooth; of hills, gently sloping.

λείπω (λείψω, ἔλιπον, λέλοιπα, λέλειμαι, ἐλείφθην), leave, leave behind, forsake, abandon; leave alive, spare, VI, 3, 5; pass., be inferior to, VII, 7, 31.

λεκτός, -α, -ον (verbal of λέγω), must be said or told.

λελείπεται, see λείπω.

λεξάτω, see λέγω.

Λεοντίνος, -ου, ὁ, a Leontine, native of Leontini, in Sicily.

λευκοθήραξ, -ακος, ὁ, ἡ (λευκός + θώραξ), with white (linen?), cuirass, I, 8, 9; cf. IV, 7, 15.

λευκός, -ή, -όν (cf. Lat. lux, light), white.

Λέων, -οντος, ὁ, Leon, of Thurii, a soldier in the Greek army.

Λεώνυμος, -ου, ὁ, Leonymus, a Spartan in the Greek army, IV, 1, 18.

λήγω, λήξω, ἔληξα, cease, come to an end; of the wind, abate, IV, 5, 4.

ληΐζομαι, ἐλησάμην (λεῖλα), plunder, pillage, rob.

λήρος, -ου, ὁ, nonsense

λήσομεν, see λανθάνω.

ληστρία, -ας, ἡ (ληστής), pillaging, plundering.

ληστής, -ου, ὁ (ληΐζομαι), plunderer, robber.

ληφθησόμεθα, λήψισθε, see λαμβάνω.

λίαν, adv., very.

λίθινος, -η, -ον (λίθος), of stone.

λίθος, -ου, ὁ (cf. Eng. litho-), stone, a stone.

λιμήν, -ένος, ὁ, port, harbor.

λιμός, -οῦ, ὁ, hunger, famine.

λινούς, -ῆς, -οῦν (λίον, linen, Lat. linum, flax), of flax, of linen.

λογίζομαι, λογιῶμαι, etc. (λόγος), calculate, consider.

λόγος, -ου, ὁ (λέγω), word, speech, saying, rumor, narrative, discussion, debate; εἰς λόγους ἐλθεῖν, dat., have an interview with, II, 5, 4.

λόγχη, -ης, ἡ, spear head, spear point, spear.

λοιδορέω, λοιδορήσω, etc., revile, abuse, upbraid.

λοιπός, -ή, -όν (λείπω), left, remaining; with art., the rest of; τὸ λοιπόν, from now on, from then on, with gen., for the rest of, II, 2, 5; τοῦ λοιποῦ, in the future, V, 7, 34; τὴν λοιπὴν (sc. ὁδόν), the rest of the way, III, 4, 46.

Λοκρός, -οῦ, ὁ, a Locrian, a native of Locris, a name given to two districts in central Greece, one on the Gulf of Corinth, VII, 4, 18.

Λουσιάτης, -ου, ὁ, = the following.

Λουσιεύς, -έως, ὁ (Λουσοί, Lusi) a Lusian, native of Lusi in Arcadia. In VII, 6, 40, we have the form Λουσιάτης.

λόφος, -ου, ὁ, ridge or crest; then, of land, hill, ridge.

λοχαγέω (λοχαγός), be captain.

λοχαγία, -ας, ἡ (λοχαγός), captaincy.

λοχαγός, -οῦ, ὁ (λόχος + ἄγω), captain.

λοχίτης, -ου, ὁ (λόχος), one of the same λόχος, comrade, VI, 6, 7.

λόχος, -ου, ὁ (cf. λέχος, bed), properly, ambush, lying in wait; then, body of armed men, esp. company, as a military unit. The λόχος numbered as a rule 100 men, and was divided into two πεντηκοστίες or four ἐνωμοταί; δρῶντες λόχοι, see δρῶντες.

Λυδία, -ας, ἡ (Λυδός), Lydia, a province of Western Asia Minor, formerly an independent kingdom.

Λύδιος, -α, -ον (Λυδός), Lydian.

Λυδός, -ου, ὁ, a Lydian.

Λύκαια, -ων, τὰ, the Lycaea, a festival of Zeus, Λυκαῖος, so called from Mt. Lycaeus in Arcadia.

Λυκαόνες, -ων, οἱ, inhabitants of Lycaonia, Lycaonians.

Λυκαονία, -ας, ἡ, Lycaonia, a country in central Asia Minor.

Λύκειον, -ου, τό (Eng. lycēum), the Lycēum, a gymnasium at Athens, near the temple of Apollo Lycaeus.

Λύκιος, -ου, ὁ, Lycius: (1) an Athenian, in command of the Greek cavalry; (2) a Syracusan of the same name.

Λύκος, -ου, ὁ, Lycus, a river flowing into the Euxine near Heraclēa.

λύκος, -ου, ὁ (Lat. lupus), wolf.

Λύκων, -ωνος, ὁ, Lycon, an Achaean in the Greek army.

λυμαίνομαι, λυμανοῦμαι, etc. (λύμη outrage), destroy, ruin, spoil.

λυπέω, -ήσω, etc. (λύπη), grieve, pain, vex, molest, annoy.

λύπη, -ης, ἡ, pain, grief.

λυπηρός, -ά, -όν (λύπη), painful, troublesome, annoying.

λύττα, -ης, ἡ, madness.

λύω (λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθην; cf. Lat. luo, loose, Eng. loose), loose, set free, unyoke; of a bridge or obstacle, break down, destroy, do away with, II, 4, 17; of oaths, break, II, 5, 38; mid., ransom, VII, 8, 6. For III, 4, 36, see the note.

λωτοφάγοι, -ων, οἱ (λωτός, lotus + ἐφαγον), lotus-eaters, III, 2, 25 n. The lotus grows in northern Africa. Its fruit, called the jujube, is about the size of an olive and is said to be of delicious flavor. The legend told that whoso ate of it lost all remembrance of his home.

λωφάω (λωφῆσω, ἐλώφησα), cease.

λῶων, λῶον, gen. -ονος, preferable, better, used as comp. of ἀγαθός, chiefly in the phrase λῶόν ἐστι.

M

μά, adv. of swearing, by, with acc.; regularly neg., μὰ τοὺς θεούς, no, by heaven, I, 4, 8, unless ναί precedes, ναὶ μὰ Δία, yes, by Zeus, V, 8, 6.

μάγαδς, -ιδος, ἡ, magadis, a harp-like musical instrument of twenty strings.

Μάγνητες, -ων, οἱ, Magnesians, people of Magnesia, a district in Thessaly.

μάθε, μάθης, μάθοι, see μαρβάνω.

Μαίανδρος, -ου, ὁ, *the Maeander*, a large river in western Asia Minor. Its winding course gives us our word *meander*.

μαίνομαι, *μανοῦμαι*, μέμνηναι, ἐμάνην, *be mad*; aor., *go mad*.

Μαισάδης, -ου, ὁ, *Maesades*, father of Seuthes.

μακαρίζω, ἐμακάρισα, ἐμακαρίσθην (μάκαρ, *blessed*), *deem happy*.

μακαριστός, -ή, -όν (μακαρίζω), *to be thought happy, enviable*.

Μακίστιος, -ου, ὁ (Μάκιστος), a *Macistian*, inhabitant of Macistas, a city in southern Elis.

μακρός, -ά, -όν, *long* (of space or time); μακράν (sc. ὁδόν [?]), *a long distance*, III, 4, 17; so μακροτέρων, II, 2, 11; μακροτάτην, VII, 8, 20; μακρὰ πλοῖα, *war-ships*, V, 1, 11; μακρότερον, as adv., *further*, III, 4, 16.

Μάκρωνες, -ων, οἱ, *the Macrōnes*, *Macronians*, a warlike people of Pontus.

μάλα, by elision μαλ', adv. (cf. Lat. *multus?*, *melior?*), *very*, used with adjs. and advs.; but also with vbs. (V, 4, 18) and with nouns having an adjectival value, μάλα χαιρός ἐστίν, *it's just the time*, IV, 6, 15; αὐτίκα μάλα, *on the spot, immediately*, III, 5, 11; οὐ μάλα, *not very much*, i. e. (by litotes) *not at all*, II, 6, 15; often with intensive καί, I, 5, 8; comp. μᾶλλον, *more, rather*, regularly followed by ἢ, *than*; οὐδὲν μᾶλλον, *none the more*, III, 3, 11; sup. μάλιστα, *most, especially, in the highest degree*; with numerals, *about*, V, 4, 12; often with ὥς, ὅτι, ἦ, ὅσον, either with or without a vb. of ability, e.g., ὥς μάλιστα ἐδόνατο ἐπικρυπτό-

μενος, *with all possible secrecy*, I, 1, 6.

μαλακίζομαι (μαλακός, *soft*), *be effeminate or lazy, be a coward*.

μάλιστα, see μάλα.

μᾶλλον, see μάλα.

μανέντες, see μαίνομαι.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, *learn, find out, understand*.

μαντεία, -ας, ἡ (μαντεύω, *prophecy*, μάντις, *prophet*), *prophecy, response of an oracle*.

μαντευτός, -ή, -όν (verbal of μαντεύομαι), *directed by an oracle, named by an oracle*.

Μαντινείς, -ῶν, οἱ, *Mantineans*, people of Mantinéa, in Arcadia.

μάντις, -εως, ὁ (μαίνομαι), *one possessed or inspired, a prophet, diviner, soothsayer*.

Μάρδοι, -ων, οἱ, *the Mardi*, a warlike tribe in southern Armenia.

Μαριανδυνοί, -ῶν, οἱ, *the Marian-dyni*, a people near Heraclēa on the Euxine.

μάστιγος, -ου, ὁ (cf. Eng. *marsupial*), *bag, pouch*.

Μαρσύας, -ου, ὁ, *Marsyas*, a satyr famous in legend, I, 2, 8 n.; also a river in Phrygia, named after him, *ibid*.

μαρτυρέω, μαρτυρήσω, etc. (μάρτυς), *bear witness, testify*.

μαρτύριον, -ον, τό (μάρτυς), *evidence, proof*.

μάρτυς, μάρτυρος, ὁ (cf. Eng. *martyr*), *witness*.

Μαρωνίτης, -ου, ὁ (Μαρώνια, *Maronēa*), a *Maronite*, a native of Maronēa, a city on the southern coast of Thrace.

Μάσκας, Dor. gen. Μάσκα, ὁ, *Mascas*, a stream flowing into the Euphrates, perhaps not a river but a canal.

μαστεύω (poetic), *seek, search after*; with infin., *strive*, III, 1, 43.

μαστιγῶν, *μαστιγῶσω*, etc. (μάστιξ), *scourge, whip*.

μάστιξ, -ιγος, ἡ, *whip, lash*.

μαστός, -οῦ, ὁ, *breast, one of the breasts*; then, *hill, hillock*, IV, 2, 6, 18.

μάταιος, -α, -ον (μάτη, *folly*) *foolish, vain*.

μάχαιρα, -ας, ἡ (μάχομαι), *sword, sabre* (properly a short sword with single edge; the ξίφος was long and two-edged).

μαχαίριον, -ου, τό (dim. of μάχαιρα), *dagger*.

μάχη, -ης, ἡ (μάχομαι), *fight, battle, engagement; battlefield*, II, 2, 6.

μάχιμος, -ον (μάχομαι), *fit for fighting, warlike*.

μάχομαι (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι), *fight, fight against*, with dat. or (rarely) πρὸς and acc.; *quarrel*, IV, 5, 12.

με, see ἐγώ.

Μεγάβυζος, -ου, ὁ, *Megabyzus*, guardian of the temple of Artemis at Ephesus.

μεγάλην, see μέγας.

μεγαληγορέω, aor. ἐμεγαληγόρησα (μέγας+ἀγορά), *talk big, boast*.

μεγαλοπρεπῶς, adv. (μέγας+πρέπω), *in magnificent or princely fashion, magnificently, munificently*, I, 4, 17; sup. μεγαλοπρεπέστατα, VII, 3, 19.

μεγάλως, adv. (μέγας), *greatly*.

Μεγαρεύς, -έως, ὁ (Μέγαρα), a native of Megara, a *Megarian*.

μέγας, μεγάλη, μέγα (cf. μακρός, Lat. *magnus*, Eng. *much*), comp. μείζων, sup. μέγιστος, *large, great*, in varying senses; *famous*, II, 6, 17, so μέγας βασιλεύς, as the

title of the Persian king (cf. *Great Mogul*); of sound, *loud*, IV, 5, 18; of the sea, *heavy*, V, 8, 20; μέγα, as adv. (inner obj.); *greatly*, III, 1, 38; so μεγάλα, I, 9, 24, III, 3, 14; μέγιστον, *chiefly*, I, 3, 10; οἱ μέγιστα δυνάμενοι, *the most powerful*, II, 6, 21; μέγα φρονεῖν, *be elated, proud*, III, 1, 27.

Μεγαφέρνης, -ου, ὁ, *Megaphernes*, a Persian noble, put to death by Cyrus.

μέγεθος, -ους, τό (μέγας), *size, width*, IV, 1, 2.

μέγιστος, see μέγας.

μέδιμνος, -ου, ὁ, *medimnus*, an Attic dry measure, about 1½ bushels.

μεθ', see μετά.

μεθίημι (ἔημι), *let go*.

μεθίστημι (ἵστημι), *set in a different place, remove*; aor. mid., *remove apart from oneself*, II, 3, 8; 2 aor. act., *go aside or apart*, II, 3, 21.

Μεθυδριεύς, -έως, ὁ (Μεθύδριον, *Methydrium*), a *Methydrian*, native of Methydrium, a town in Arcadia.

μεθύω (μέθυ, *wine*; cf. Eng. *mead*), *be drunk*.

μείζων, see μέγας.

μειλίχιος, -α, -ον, *mild, gentle*, epithet of Zeus, VII, 8, 4.

μείναι μέιναντες, μένειαν, μένη, see μένω.

μείον, see μείων.

μειράκιον, τό (μείραξ, *girl*), *lad, youth*, from 14 to 20 years old.

μείωμα, -ατος, τό (μειόω, *make smaller*, from μείων), *shortage of money*.

μείων, -ον, irreg. comp. of μικρός (cf. Lat. *minor*), *smaller, weaker, fewer*; neut. μείον, as adv., *less*;

μείον ἔχειν, *have the worst of it*, I, 10, 8; cf. III, 2, 17.
 Μελανδίται, -ῶν, οἱ, *Melanditae*, a Thracian tribe.
 μελανία, -ας, ἡ (μέλας), *blackness*.
 μέλας, μελαινα, μελαν, gen. μέλας, etc. (cf. Lat. *malus*, Eng. *melancholy*), *black, dark*.
 μέλει, μελήσει, ἐμέλησε, μεμέληκε, impers., *it is a care, it concerns*; ἐμοὶ μελήσει, *I will take care*, I, 4, 16; cf. I, 8, 13; τῇ θεῷ μελήσει, *the goddess will see to him, i. e., will punish him*, V, 3, 13.
 μελετάω, μελετήσω, etc. (μέλει), *practice*.
 μελετηρός, -ά, -όν (μελετάω) *diligent in practice*.
 μελίνη, -ης, ἡ (Lat. *milium*, *millet*), *millet*, a kind of grain, in sing. or pl., cf. κέγχρος; pl. *millet fields*, II, 4, 13.
 Μελινοφάγοι, -ων, οἱ (μελίνη+ἔφαγον), *Melinophagi*, *Millet-eaters*, a Thracian tribe, living near Byzantium.
 μέλλω, μελήσω, ἐμέλλησα, *be about to, be going to do something*; often with infin. (generally fut.) as a periphrastic fut.; *delay (be always on the point of doing)*, abs., III, 1, 46; in pass., III, 1, 47 n.; *intend*, II, 5, 5; τὸ μέλλον, *the future*, VI, 1, 21.
 μεμνήομαι, μέμνησθαι, μεμνήσκεισθαι, see μιμνήσκω.
 μέμφομαι, μέμφομαι, ἐμεμψάμην or ἐμέμφθην, *find fault with, blame*.
 μέν (a weaker form of μήν), a postpos. particle, rarely admitting of translation. Often it emphasizes a preceding word, ἐγὼ μὲν, *I, for my part*, I, 9, 28, but oftener serves to denote that the word or clause is correlated

with a following one, which is normally coupled with δέ (I, 1, 1), although ἀλλά, μέντοι, and καί also occur. Frequent are δ μὲν . . . δ δέ, *the one . . . the other*, in pl. *some . . . others* (I, 1, 7). Because of this correlating force μὲν often serves to mark the conclusion of an episode or topic, I, 3, 4; I, 10, 18; so μὲν δὲ, I, 1, 4. μὲν is frequently joined with other parts., ἀλλά . . . μὲν, *but . . . verily*, I, 7, 6; Ξενίας μὲν δὲ, *Xenias on his part*, I, 2, 3; οὐ μὲν δὲ, *not, you may be sure*, I, 9, 13; μὲν τοίνυν (only at the beginning of a speech), *well then*, II, 5, 41.
 μέντοι, adv. and conj. (μέν+τοί): (1) confirmative, *certainly, in truth, moreover*, I, 9, 6; (2) adversative, *yet, still, however*, I, 3, 10.
 μένω, μενῶ, ἔμεινα, μεμένηκα, *remain, wait, stay; last, hold good*, II, 3, 24; trans., *wait for*, IV, 4, 20.
 Μένων, -ωνος, ὁ, *Menon*, a Thessalian, general under Cyrus; see the Introd., § 38, and II, 6, 21 ff.
 μέρος, -ους, τό (cf. Lat. *mereo*, *deserve*), *part, portion, share*; μέρος τι τῆς εὐταξίας, *an instance of their discipline*, I, 5, 8; ἐν τῷ μέρει, *each in his turn*, III, 4, 23; κατὰ μέρος, *in turn, by relays*, V, 1, 9; κατὰ τὸ Χειρισόφου μέρος, *in the place of Chirisophus*, VI, 4, 23; καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *both in and out of turn (all and more than was my duty)*, VII, 6, 36.
 μεσημβρία, (μέσος+ἡμέρα), *midday, noon*; hence, *the south*, I, 7, 6; III, 5, 15.
 μεσόγεια, -ας, ἡ (μέσος+γή), *midland, interior of a country*, VI, 2, 19; 4, 5.

μέσος, -η, -ον (Lat. *medius*, Eng. *mid*), *in the middle, the middle* cf; gen. in pred. posit.; neut. (τὸ) μέσον, *the middle, the center*, I, 2, 15; διὰ μέσου τούτων, *between these*, I, 4, 4; cf. I, 7, 6; μέσαι νύκτες, *midnight*, I, 7, 1; μέσον ἡμέρας, *midday, noon*, I, 8, 8.
 μεσῶ (μέσος), *be in the middle*; ἤδη πέρα μεσούσης τῆς ἡμέρας, *when it was past midday*, VI, 5, 7.
 Μήσπιλα, -ης, ἡ (?), *Mespila*, an Assyrian city, III, 4, 10 n.
 μεστός, -ή, -όν, *full of, abounding in* (gen.); abs., *full*, VII, 3, 26.
 μετά, by elision μετ' or μεθ', prep. with gen. and acc.; with gen., *with, together with*, in various uses, (for Xen.'s preference for σύν, see σύν); rarely, *by means of*, II, 6, 18; with acc., *after, next, of place, order, or time*; μετὰ τοῦτο (ταῦτα), *after this, thereupon*, I, 3, 9; μεθ' ἡμέραν, *by day (after daybreak)*, IV, 6, 12; in composition, μετα- signifies participation, or succession, but oftenest change.
 μεταβάλλω (βάλλω), *throw into a different place; mid., shift, e. g., the shield so that it covered the back in retreat*, VI, 5, 16.
 μεταγινώσκω (γινώσκω), *change one's mind*.
 μεταδίδωμι (δίδωμι), *give among, distribute to, dat., give a share of*, gen. III, 3, 1.
 μεταμέλει (μέλει), *it is a care afterward, it repents one* (dat.); best rendered personally, *I repent, am sorry*, I, 6, 7.
 μεταξύ, adv. or prep. with gen. (μετά+ξύν), *in the midst, between*; with partic. μεταξύ ὑπολαβών, *interrupting him in the*

midst of his talk, III, 1, 27; οὐ πολλοῦ χρόνου μεταξύ γενομένου, *after no long interval*, V, 2, 17.
 μεταπέμπομαι (πέμπω), *send for, summon*.
 μετάπεμπος, -ον (μεταπέμπομαι), *sent for, summoned*.
 μετάσχοι, see μετέχω.
 μεταχωρέω, (χωρέω), *change one's position, remove*, VII, 2, 18.
 μέτειμι (εἰμι), *be among*, but in prose only impers. μέτεστι, etc., *there is a share*, with dat. of possessor and part. gen., III, 1, 20.
 μετέχω (ἔχω), *have a share in, take part in*.
 μετέωρος (μετά+αἶρω), *raised aloft*; μετεώρου ἐξεκόμισαν, *they raised up and carried out*, I, 5, 8.
 μετρέω (μέτρον), *measure*.
 μετρίως, adv. (μέτριος, *moderate*), *with moderation*, II, 3, 20.
 μέτρον, -ον, τό (cf. Lat. *metior*, *measure*, Eng. *meter*, etc.), *measure*.
 μέχρι, adv. *even to*; μέχρι εἰς or ἐπὶ, *as far as, even to*, V, 1, 1; as improp. prep. with gen., *up to, until, as far as*; μέχρι οὗ, *to a point where*, I, 7, 6; as conj., *until, like ἕως*, I, 4, 13.
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μείον ἔχειν, *have the worst of it*, I, 10, 8; cf. III, 2, 17.
 Μελανδίται, -ῶν, οἱ, *Melanditae*, a Thracian tribe.
 μελανία, -ας, ἡ (μέλας), *blackness*.
 μέλας, μέλαινα, μέλαν, gen. μέλανος, etc. (cf. Lat. *malus*, Eng. *melancholy*), *black, dark*.
 μέλει, μελήσει, ἐμέλησε, μεμέληκε, impers., *it is a care, it concerns*; ἐμοὶ μελήσει, *I will take care*, I, 4, 16; cf. I, 8, 13; τῇ θεῷ μελήσει, *the goddess will see to him, i. e., will punish him*, V, 3, 13.
 μελετάω, μελετήσω, etc. (μέλει), *practice*.
 μελετηρός, -ά, -όν (μελετάω) *diligent in practice*.
 μάλινη, -ης, ἡ (Lat. *milium*, *millet*), *millet*, a kind of grain, in sing. or pl., cf. κέγχρος; pl. *millet fields*, II, 4, 13.
 Μελινοφάγοι, -ων, οἱ (μελινη+ἔφαγον), *Melinophagi, Millet-eaters*, a Thracian tribe, living near Byzantium.
 μέλλω, μελήσω, ἐμέλλησα, *be about to, be going to do something*; often with infin. (generally fut.) as a periphrastic fut.; *delay (be always on the point of doing)*, abs., III, 1, 46; in pass., III, 1, 47 n.; *intend*, II, 5, 5; τὸ μέλλον, *the future*, VI, 1, 21.
 μεμνήομαι, μέμνησθαι, μεμνήσεσθαι, see μιμνήσκω.
 μέμφομαι, μέμφομαι, ἐμεμψάμην or ἐμέμψθην, *find fault with, blame*.
 μὲν (a weaker form of μήν), a postpos. particle, rarely admitting of translation. Often it emphasizes a preceding word, ἐγὼ μὲν, *I, for my part*, I, 9, 28, but oftener serves to denote that the word or clause is correlated

with a following one, which is normally coupled with δέ (I, 1, 1), although ἀλλά, μέντοι, and καί also occur. Frequent are δ μὲν . . . δ δέ, *the one . . . the other*, in pl. *some . . . others* (I, 1, 7). Because of this correlating force μὲν often serves to mark the conclusion of an episode or topic, I, 3, 4; I, 10, 18; so μὲν δὲ, I, 1, 4. μὲν is frequently joined with other parts., ἀλλά . . . μὲν, *but . . . verily*, I, 7, 6; Ξένιας μὲν δὲ, *Xenias on his part*, I, 2, 3; οὐ μὲν δὲ, *not, you may be sure*, I, 9, 13; μὲν τοίνυν (only at the beginning of a speech), *well then*, II, 5, 41.
 μέντοι, adv. and conj. (μὲν+τοί): (1) confirmative, *certainly, in truth, moreover*, I, 9, 6; (2) adversative, *yet, still, however*, I, 3, 10.
 μένω, μενῶ, ἔμεινα, μεμένηκα, *remain, wait, stay; last, hold good*, II, 3, 24; trans., *wait for*, IV, 4, 20.
 Μένων, -ωνος, ὁ, *Menon*, a Thessalian, general under Cyrus; see the Introd., § 38, and II, 6, 21 ff.
 μέρος, -ους, τό (cf. Lat. *mereo*, *deserve*), *part, portion, share*; μέρος τι τῆς εὐταξίας, *an instance of their discipline*, I, 5, 8; ἐν τῷ μέρει, *each in his turn*, III, 4, 23; κατὰ μέρος, *in turn, by relays*, V, 1, 9; κατὰ τὸ Χειρισόφου μέρος, *in the place of Chirisophus*, VI, 4, 23; καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *both in and out of turn (all and more than was my duty)*, VII, 6, 36.
 μεσημβρία, (μέσος+ἡμέρα), *midday, noon*; hence, *the south*, I, 7, 6; III, 5, 15.
 μεσόγεια, -ας, ἡ (μέσος+γῆ), *midland, interior of a country*, VI, 2, 19; 4, 5.

μέσος, -η, -ον (Lat. *medius*, Eng. *mid*), *in the middle, the middle*; cf; gen. in pred. posit.; neut. (τὸ) μέσον, *the middle, the center*, I, 2, 15; διὰ μέσου τούτων, *between these*, I, 4, 4; cf. I, 7, 6; μέσαι νύκτες, *midnight*, I, 7, 1; μέσον ἡμέρας, *midday, noon*, I, 8, 8.
 μεσῶ (μέσος), *be in the middle*; ἦδη πέρα μεσούσης τῆς ἡμέρας, *when it was past midday*, VI, 5, 7.
 Μίσπιλα, -ης, ἡ (?), *Mespila*, an Assyrian city, III, 4, 10 n.
 μεστός, -ή, -όν, *full of, abounding in* (gen.); abs., *full*, VII, 3, 26.
 μετά, by elision μετ' or μεθ', prep. with gen. and acc.; with gen., *with, together with*, in various uses, (for Xen.'s preference for σύν, see σύν); rarely, *by means of*, II, 6, 18; with acc., *after, next, of place, order, or time*; μετὰ τοῦτο (ταῦτα), *after this, thereupon*, I, 3, 9; μεθ' ἡμέραν, *by day (after daybreak)*, IV, 6, 12; in composition, μετα- signifies participation, or succession, but oftenest change.
 μεταβάλλω (βάλλω), *throw into a different place; mid., shift, e. g., the shield so that it covered the back in retreat*, VI, 5, 16.
 μεταγιγνώσκω (γιγνώσκω), *change one's mind*.
 μεταδίδωμι (δίδωμι), *give among, distribute to, dat., give a share of*, gen. III, 3, 1.
 μεταμέλει (μέλει), *it is a care afterward, it repents one* (dat.); best rendered personally, *I repent, am sorry*, I, 6, 7.
 μεταξύ, adv. or prep. with gen. (μετά+ξύν), *in the midst, between*; with partic. μεταξύ ὑπολαβών, *interrupting him in the*

midst of his talk, III, 1, 27; οὐ πολλοῦ χρόνου μεταξύ γενομένου, *after no long interval*, V, 2, 17.
 μεταπέμπομαι (πέμπω), *send for, summon*.
 μετάπεμπτos, -ον (μεταπέμπομαι), *sent for, summoned*.
 μετάσχοι, see μετέχω.
 μεταχωρέω, (χωρέω), *change one's position, remove*, VII, 2, 18.
 μέτειμι (εἰμι), *be among*, but in prose only impers. μέτεστι, etc., *there is a share*, with dat. of possessor and part. gen., III, 1, 20.
 μετέχω (ἔχω), *have a share in, take part in*.
 μετέωρος (μετά+αἶρω), *raised aloft*; μετεώρους ἐξεκόμισαν, *they raised up and carried out*, I, 5, 8.
 μετρέω (μέτρον), *measure*.
 μετρίως, adv. (μέτριος, *moderate*), *with moderation*, II, 3, 20.
 μέτρον, -ου, τό (cf. Lat. *metior*, *measure*, Eng. *meter*, etc.), *measure*.
 μέχρι, adv. *even to*; μέχρι εἰς or ἐπὶ, *as far as, even to*, V, 1, 1; as improp. prep. with gen., *up to, until, as far as*; μέχρι οὗ, *to a point where*, I, 7, 6; as conj., *until, like ἕως*, I, 4, 13.
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indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.); (h) with subj. after vbs., etc., expressing fear (Lat. *ne*), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, *ei μή*, except, II, 1, 12; *ei δέ μή*, otherwise, II, 2, 1n. Cpds. of *μή* are similarly used.

The double neg. *οὐ μή* is used with the subj. in strong denial of the fut., *οὐκέτι μή*, II, 2, 12, etc. *μή οὐ* is used (a) after words expressing fear in the sense of *lest not, that not*, I, 7, 7; (b) with infins. and partics., which would in any case have *μή*, when they follow a neg. expressed or implied, II, 3, 11, etc.

μηδαμῇ, adv. (fem. dat. of *μηδαμῶς*), *in no way, nowhere*, VII, 6, 29.

μηδαμῶς, adv. (cf. *μηδαμῇ*), *by no means, in no wise*.

μηδέ (*μή+δέ*), *and not, but not, nor*; when no neg. precedes regularly, *not even*, (cf. *οὐδέ*).

Μήδεια, -ας, ἡ, *Medēa*, wife of Astyages, the last king of the Medes.

μηδείς, *μηδεμία*, *μηδέν* (*μηδέ+είς*), *not one, no one, no*; *μηδέν*, as adv. (inner obj.), *not at all*, V, 4, 19.

μηδέποτε, adv. (*μηδέ+ποτε*), *never*.

μηδέτερος, -α, -ον (*μηδέ+τερος*), *neither* (of two), VII, 4, 10.

Μηδία, -ας, ἡ, *Media*, properly, the country between Assyria and the Caspian Sea, but in the *Anabasis* used loosely of Assyria itself. *Μηδίας τεῖχος*, the Median wall, I, 7, 15 n.

Μῆδοι, -ων, οἱ, *the Medes*, people of Media.

Μήδοκος, -ου, ὁ, *Medocus*, king of the Odrysae in Thrace.

Μηδοσάδης, -ου, ὁ, *Medosades*, ambassador of Seuthes.

μήθ', see *μήτε*.

μηκέτι (*μή+έτι*, the *κ* due to the analogy of *οὐκέτι*) *no longer, not again*.

μήκος, -ους, τό (cf. *μακρός*), *length*.

μήν, post pos. particle of asseveration, *in truth, verily, certainly*; *καί μήν*, *and in truth, and yet*, I, 7, 5; *ἀλλὰ μήν*, *nay truly*, I, 9, 18; *ἦ μήν*, in oaths, *in very truth*, II, 3, 26.

μήν, *μηνός*, ὁ (Lat. *mensis*, Eng. *moon, month*), *month*.

μηνοειδής, -ές (*μήνη*, *moon* [cf. *μήν*] + *ειδός*), *moon-shaped, crescent-shaped*.

μηνύω, *μηνύσω*, etc., *make known, give information*.

μήποτε (*μή+ποτε*), *never*.

μήπω, adv. (*μή+πώ*), *not yet*.

μηρός, -οῦ, ὁ, *thigh*.

μήτε, neg. conj. (*μή+τέ*; cf. *οὔτε*), *and not, nor*; generally *μήτε . . . μήτε*, *neither . . . nor*, I, 3, 14; also followed by *τέ*, *not . . . but*, II, 2, 8 n.

μήτηρ, *μητρός*, ἡ (Lat. *mater*, Eng. *mother*), *mother*.

μητρόπολις, -εως, ἡ (*μήτηρ+πόλις*), *mother-city, capital*.

μηχανάομαι, *μηχανήσομαι*, etc. (*μηχανή*, *device*), *contrive, devise*.

μηχανή, -ῆς, ἡ (cf. Eng. *machine*), *machine*, see *εἰς*.

Μίδας, -ου, ὁ, *Midas*, a legendary king of Phrygia, I, 2, 13 n.

Μιθραδάτης, -ου, ὁ, *Mithradātes* (so spelled in Xen.), satrap of Lycaonia and Cappadocia, VII, 8, 25. He was on the side of Cyrus but after the battle of Cunaxa proved faithless to the Greeks.

μικρός, -ά, -όν (cf. Eng. *microscope*), *small, little, unimportant*; neut. *μικρόν*, as subst., *a little* (of space or time), II, 1, 6; as adv., *barely, hardly*, I, 3, 2; *κατά μικρόν*, *in small divisions*, V, 6, 32; *κατά μικρά*, *in bits or morsels*, VII, 3, 22.

Μιλήσιος, -α, -ον (*Μίλητος*), *Milesian*; commonly as masc. noun, *a Milesian, inhabitant of Miletus*; fem. ἡ *Μιλησία*, the *Milesian* (woman), I, 10, 3.

Μίλητος, -ου, ἡ, *Miletus*, an important Greek city in Ionia, captured by the Persians, 494 B. C.

Μιλτοκύθης, -ου, ὁ, *Miltocythes*, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.

μιμῶμαι, *μιμήσομαι*, etc. (*μῖμος*, actor, mime, Eng. *mimic, pantomime*), *imitate*; *μιμούμενος ὥρχετο*, *danced a mimetic dance, a dance with pantomime*, VI, 1, 9.

μιμνήσκω, -μνήσω, *ἔμνησα*, *μέμνημαι*, *ἐμνήσθην*, act. *remind*; mid. and pass. *remember* (the perf. tenses having the force of pres.; cf. Lat. *memini*), abs. or with gen.; *make mention of*, VII, 5, 8; *suggest*, with infin., VI, 4, 11.

μισέω, *μισήσω*, etc. (cf. Eng. *misanthrope*), *hate*.

μισθοδοσία, -ας, ἡ (*μισθός+δίδωμι*), *giving of pay*.

μισθοδοτέω (*μισθός+δίδωμι*), *pay wages to, hire*, with dat.

μισθοδότης, -ου, ὁ (*μισθός+δίδωμι*), *paymaster, employer*.

μισθός, -οῦ, ὁ (cf. Eng. *meed*), *pay, wages*, esp. of soldiers. This was ordinarily a daric a month for privates, two for a captain, and four for a general, VII, 6, 1.

μισθοφορά, -ās, ἡ (*μισθός+φέρω*), *receipt of wages, mercenary service, pay*.

μισθοφόρος, -ον (*μισθός+φέρω*), *receiving pay, or wages*; οἱ *μισθοφόροι*, as subst., *mercenary troops, mercenaries*.

μισθόω, *μισθώσω*, etc. (*μισθός*), *let out for hire*; mid., *hire for oneself*; pass., *be hired*.

μνᾶ, -ās, ἡ, *mina*, one-sixtieth of a talent, or one hundred drachmae (about \$18.00; but see the note on *δέκα τάλαντα*, I, 7, 18).

μνήμη, -ης, ἡ, (*μνημήσκω*), *memory, remembrance*.

μνημονεύω (*μνήμων*, *mindful*; cf. *μμνήσκω*), *call to mind, remember*.

μνημονικός, -ή, -όν (*μνήμων*, *mindful*; cf. *μμνήσκω*), *having a good memory*.

μνησθῆναι, see *μμνήσκω*.

μνησικακέω, *μνησικακήσω*, etc. (*μμνήσκω+κακός*), *remember wrongs, cherish ill-will, bear a grudge* (with dat. of pers. and gen. of cause).

μόλις, adv., *with difficulty, hardly, barely*.

μόλυβδός, -ιδος, ἡ (*μόλυβδος*), *leaden ball or bullet*.

μόλυβδος, -ου, ὁ, *lead*.

μόλωσιν, see *βλώσσω*.

μοναρχία, -ας, ἡ (*μόνος+ἄρχω*; cf. Eng. *monarchy*), *command vested in one person, sole or chief command*.

μοναχῇ, adv. (*μοναχός*, *solitary*, from *μόνος*), *alone, only*.

μονή, -ῆς, ἡ (*μένω*), *a stay, halt*.

μονόξυλος, -ον (*μόνος+ξύλον*), *made of a single log, of canoes*, V, 4, 11.

μόνος, -η, -ον (cf. Eng. *monk*, etc.), *alone, only, by oneself*; with

gen., II, 3, 19; neut. *μόνον* as adv.; III, 2, 19, and often.
μόσσυν, -ος, irreg. dat. pl. *μοσσύνουσιν*, δ, wooden tower, V, 4, 26.
Μοσσύνιοι, -ων, οἱ (*μόσσυν*+*οἰκέω*), the Mossynoeci (tower-dwellers), the name of a tribe dwelling on the southeastern shore of the Euxine. Their manners are described in the *Anabasis*, V, 4.
μόσχος, -α, -ον (*μόσχος*, calf), of a calf; with *κρέα*, veal, IV, 5, 31.
μοχθέω, *μοχθήσω*, etc. (*μόχθος*, labor), labor, toil.
μοχλός, -ος, δ, bar or bolt of a gate or door.
μύζω, suck.
Μυριάδος, -ου, ἡ, *Myriandus*, a city in Syria on the gulf of Iasus.
μυριάς, -άδος, ἡ (*μυρίος*; cf. Eng. *myriad*), ten thousand, *myriad*.
μυρίος, -α -ον, countless, infinite, VII, 1, 30; pl., with changed accent, *μύριοι*, -αι, -α, ten thousand; so in the sing. with a collective noun, I, 7, 10.
μύρον, -ου, τό, a fragrant oil or unguent.
Μυσία, -ᾶς, ἡ, *Mysia*, a country in the northwestern part of Asia Minor.
Μυσίος, -α, -ον (*Μυσός*), *Mysian*.
Μυσός, -οῦ, δ, a native of *Mysia*, a *Mysian*.
Μυσός, -οῦ, δ (=the foregoing), *Mysus*, the name of a brave Mysian, V, 2, 29.
μυχός, -οῦ, δ, innermost part, nook, recess.
μῶρος, -α, -ον (cf. Lat. *morus*, a fool, Eng. *sophomore*), stupid, foolish.
μῶρως, adv. (*μῶρος*), stupidly.

N

ναί, intensive particle (cf. *νή*, Lat. *ne*, *nae*), *yea*, *verily*, in oaths, *yea by*, with acc. with or without *μά*.
ναός, -οῦ, δ, Attic *ναός*, -ῶ (*ναίω*, dwell), temple.
νάπη, -ης, ἡ and *νάπος*, -ους, τό, woody glen, valley, vale.
ναυαρχέω (*ναῦς*+*ἀρχω*), be in command of a fleet, be admiral.
ναύαρχος, -ου, δ (*ναῦς*+*ἀρχω*), commander, of a fleet, admiral.
ναύκληρος, -ου, δ (*ναῦς*+*κληρός*, lot), ship-owner, ship-master, captain.
ναῦλον, -ου, τό (*ναῦς*), passage money, fare.
ναυπηγήσιμος, -ον (*ναῦς*+*πήγνυμι*), fit for shipbuilding, of timber.
ναῦς, *νεώς*, ἡ (Lat. *navis*), ship, chiefly, man-of-war.
Ναυσικλείδης, -ου, δ, *Nausiclides*, an envoy who brought pay from Thibron to the Greeks, VII, 8, 6.
ναυστοπος, -ον (*ναῦς*+*τοπος*), navigable.
ναυτικός, -ῆ -δν (*ναῦς*, cf. Eng. *nautical*), naval.
νεανίσκος, -ου, δ (*νεανίας*, young man), young man, youth.
νείμαι, see *νέμω*.
νεκρός, -οῦ, δ, cf. Lat. *nec*, death, *neco*, slay), dead body, corpse.
νέμω, *νεμῶ*, *ἐνεμα*, -*νεμέμηνκα*, *νενέμηναι*, *ἐνεμήθην*, portion out, award, of meat, *carve*, VII, 3, 21; of cattle, drive to pasture; in mid., graze, feed, II, 2, 15.
νενημένων, see *νέμω*.
νενημένων, see *νέμω*.
νέδαρτος, -ον (*νέος*+*δέρω*), freshly flayed.
Νέον Τεῖχος, -ους, τό, *New Fort*, a Thracian city on the Propontis.

νέος, -α, -ον (cf. Lat. *novus*, Eng. *new*), *new*; often, *young*; so *νεώτερος*, I, 1, 1; of things, *fresh*, *νέος σῖτος*, this year's grain, V, 4, 27.
νεύμα, -ατος, τό (*νεύω*, nod), nod.
νευρά, -ᾶς, ἡ (cf. *νεῦρον*), sinew; hence, bowstring.
νεῦρον, -ου, τό (Lat. *nervus*, sinew), sinew, cord.
νευσόμενοι, see *νέω*, swim.
νεφέλη, -ης, ἡ (τό *νέφος*, cloud, Lat. *nebula*), cloud.
νέω, *νήσω*, *νένημαι*, heap or pile up.
νέω, *νέυσσμαι* (cf. *ναῦς*), swim.
νεωκόρος, -ου, δ (*ναός*+*κορέω*, sweep), keeper of a temple, warder, sacristan.
Νέων, -ωνος, δ, *Neon*, a Spartan from Asine, in the Greek army.
νεώριον, -ου, τό (*ναῦς*), navy yard, dockyard, VII, 1, 27.
νέων, see *ναῦς*.
νεώς, -ῶ, δ, temple, V, 3, 8; see *ναός*.
νεωστί, adv. (*νέος*), newly, lately.
νή, intensive particle (cf. *ναί*) used in oaths with affirmative force, *yes by*, with acc., *νή Δία*, I, 7, 9.
νήες, see *ναῦς*.
νήσος, -ου, ἡ (*ναῦς*), island.
Νικάνδρος, -ου, δ, *Nicander*, a Laconian.
Νικάρχος, -ου, δ, *Nicarchus*, an Arcadian. He brought the Greeks news of the seizure of their generals, II, 5, 33. A captain of this name deserts, III, 3, 5.
νικάω, *νικήσω*, etc. (*νίκη*), conquer, excel, surpass; the pres. often has the sense of a perf., be victorious, have conquered, I, 8, 21; τὰ πάντα νικάω, be completely victorious, II, 1, 1; ἐκ τῆς νίκης (sc. γνώμης), in accordance with a majority vote, VI, 1, 18.

νίκη, -ης, ἡ, victory.
Νικόμαχος, -ου, δ, *Nicomachus*, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.
νοέω, *νόησω*, etc. (cf. *νοῦς*), perceive, observe, plan.
νόθος, -η, -ον, or -ος, -ον, illegitimate bastard.
νομή, -ῆς, ἡ (*νέμω*), pasture, grazing herd, herd.
νομίζω, *νομιῶ*, etc. (*νόμος*), regard as customary or proper; pass., be the custom, be held right; so τὰ νομιζόμενα, the customary or regular wages, VII, 3, 10; think, believe, consider; suppose, generally with infin., in VI, 6, 24 with partic.
νόμιμος, -η, -ον (*νόμος*), customary, lawful.
νόμος, -ου, δ (*νέμω*, assign), custom, fashion, usage, law; in music, mode, strain, V, 4, 17.
νοσέω, *ἐνόησα*, be sick; met. of a country, be in disorder, VII, 2, 32.
νόσος, -ου, ἡ, sickness, disease.
νότος, -ου, δ, the south wind.
νουμηνία, -ας, ἡ (*νέος*+*μήν*), new moon, first day of the month.
νοῦς, *νοῦ*, δ (*γινώσκω*), mind, sense; τὸν νοῦν προσέχειν, see the vb.; ἐν νῷ ἔχειν, purpose, plan, III, 3, 2; 5, 13.
νυκτερεύω, *νυκτερεύσω*, *ἐνυκτέρευσα* (*νύξ*), spend the night.
νύκτα, *νυκτὶ*, *νυκτός*, see *νύξ*.
νυκτοφύλαξ, -ακος, δ (*νύξ*+*φύλαξ*), night-watch, sentinel.
νύκτωρ, adv. (*νύξ*), by night, at night.
νῦν, adv. of time (cf. Lat. *nunc*, Eng. *now*), now, at present; τὸ νῦν εἶναι, for the present,

III, 2, 37; τὸν νῦν χρόνον, *at present*, VI, 6, 13.

νῦν, enclitic post-pos. part. (νῦν, less emphasized), *now, then*, of inference.

νυνί, adv., strengthened form of νῦν, *now*.

νύξ, νυκτός, ἡ (cf. Lat. *nox*, Eng. *night*), *night*; νυκτός, *by night*, II, 6, 7; τῆς νυκτός, *during the night*, II, 2, 1; διὰ νυκτός, *all night long*, IV, 6, 22; μέσαι νύκτες, *midnight*, I, 7, 1n.; III, 1, 33.

νῶ, see νους.

νῶτον, -ου, τό, *back*.

Ξ

Ξανθικλῆς, -έους, ὁ, *Xanthicles*, of Achaea, elected general in the place of Socrates, III, 1, 47.

ξενία, -ας, ἡ (ξένος), *a bond of hospitality or friendship*, VI, 6, 35.

Ξένιας, -ου, ὁ, *Xenias*, of Parrhasia in Arcadia, a general under Cyrus. He deserted, angered, because some of his troops had gone over to Clearchus, I, 3, 7.

ξενίζω, (ξένος), *entertain, receive hospitably*.

ξενικός, -ή, -όν (ξένος), *belonging to a foreigner, foreign*; τὸ ξενικόν, *mercenary force*, I, 2, 1; II, 5, 22.

ξένιος, -α, -ον (ξένος), *belonging to a stranger, hence hospitable*; τὰ ξένια, *gifts or pledges of friendship*, IV, 8, 23; Ζεὺς ξένιος, *Zeus, the god of hospitality, the god who protects strangers*, III, 2, 4.

ξενόομαι (ξένος), *be entertained by* (dat.), VII, 8, 6, 8.

ξένος, -ου, ὁ, *stranger, esp. one bound by ties of hospitality, whether guest or host, guest-*

friend; also frequently, *foreign soldier, mercenary*.

Ξενοφών, -ώντος, ὁ, *Xenophon*, an Athenian, author of the *Anabasis*, see the Introd.

Ξέρξης, -ου, ὁ, *Xerxes*, son of Darius Hystaspes, king of Persia from 485 to 465 B. C.; invaded Greece and was defeated at Salamis, 480 B. C.

ξεστός, -ή, -όν (verbal of ξέω, *scrape*), *scraped, polished*.

ξηραίνω, ξηρανῶ, etc. (ξηρός), *dry*.

ξηρός, -ά, -όν, *dry*.

ξίφος, -ους, τό, *sword*.

ξόανον, -ου, τό (ξέω, *polish*; cf. ξεστός), *wooden image or statue*.

ξύλη, -ης, ἡ (ξύω, = ξέω, *scrape*, *polish*), *tool for scraping*; hence *curved or sickle-shaped dagger*, used by the Spartans.

ξύλιζομαι (ξύλον), *gather wood*.

ξύλινος, -η, -ον (ξύλον), *wooden*.

ξύλον, -ου, τό, *wood*, in the widest sense, *piece of wood*; *pole*, I, 10, 12; in pl. *wood, fuel, beams* (of a house).

ξύν-, see συν-.

Ο

ὁ, ἡ, τό, definite art., *the*.

1) As a demonstrative pron. (its original force), chiefly with μέν and δέ; ὁ μὲν . . . ὁ δέ, *the one . . . the other, he . . . he*, sing. or pl.; often without a balancing δ μὲν, ὁ δέ, *and he (they), but he (they)*, regularly with change of subj. τὰ μὲν . . . τὰ δέ, *partly . . . partly*, IV, 1, 14; τῇ μὲν . . . τῇ δέ, *in this respect . . . in that*, III, 1, 12; τὰ μὲν . . . τέλος δέ, *at first . . . finally*, I, 9, 6. In this use the nom. is properly accented.

2) As the def. art., much as in Eng.; often with proper names, I, 1, 2n.; with possessive force, I, 1, 3n.; often, with ellipsis of the noun, with gens., οἱ ἐκείνου, *his men*, I, 2, 15; with prepositional phrases, τῶν παρὰ βασιλέως, *those (the men) from the king*, I, 1, 5; or with advs., τοὺς οἴκοι, *those at home*, I, 2, 1. In such cases the context shows what (if anything) is to be supplied.

The art. is regularly used with round numbers ἀμφὶ τοὺς δισχιλίους, *about 2,000*, I, 2, 10; very frequently with particls., τοὺς φεγγόντας, *the exiles*, I, 1, 7; sometimes with distrib. force, τοῦ μηνὸς τῷ στρατιώτῃ, *per month per man*, I, 3, 21.

ὁ, see ὅς.

ὀβελίσκος, -ου, ὁ (ὀβελός, ὁ, *spit*), *little spit, spit*.

ὀβολός, -οῦ, ὁ, *obol*, an Attic coin, worth about three cents.

ὀγδοήκοντα, indecl. (ὀκτώ), *eighty*.

ὀγδοός, -η, -ον (ὀκτώ), *eighth*.

ὁδε, ἡδε, τόδε, dem. pron. (ὁ+δέ), *this, the following*, referring usually to what is near the speaker (Lat. *hic*) and often suggesting a gesture, II, 3, 19; τόδε, often, *as follows*, I, 5, 15; τῷδε, as adv., *in the following way* (cf. ὅδε), II, 3, 1; so τῇδε, *here*, VII, 2, 13.

ὁδεύω (ὁδός), *march*.

ὁδοιπορέω (ὁδός+√περ), *go by land*.

ὁδοποιέω, ὁδοποιήσω, etc. (ὁδός+ποιέω), *make a road, repair a road*.

ὁδός, -οῦ, ἡ, *way, road, march, journey*; hence, *way, means*, II, 6, 22.

Ὀδρύσης, -ου, ὁ, *an Odrysian*; pl. *the Odrysae*, a Thracian tribe.

Ὀδυσσεύς, -έως, ὁ, *Odysseus*, Lat. *Ulysses*, the hero of the *Odyssey*.

ὅθεν, adv. (ὅς), *whence, from which*; of persons, *from whom*, II, 5, 26.

ὅθενπερ, adv., strengthened form of ὅθεν, *from which very place, just whence*.

οἱ, see ὁ.

οἷ, see ὅς.

οἶ, see οὐ.

οἶδα, 2 pf. with pres. sense (subj. etc. εἰδῶ, εἰδείην, ἴσθι, εἰδέναι, εἰδώς), plpf. ἦδη or ἦδειν, fut. εἰσομαι (εἶδον), *know, understand, be acquainted with*, abs., with acc., with ὅτι, infin., partic. (nom. or acc.), or εἰ; χάριν εἰδέναι, *be grateful*, I, 4, 15; οἶδ' ὅτι, parenthetic, *I know well; certainly*, V, 7, 33; cf. δῆλον ὅτι.

οἶε, see οἶομαι.

οἶκαδε, adv. (οἶκος), *homeward, to one's country*; ἡ οἶκαδε ὁδός, *the homeward way*, III, 1, 2.

οἶκεῖος, -α, -ον (οἶκος), *belonging to one's home, familiar, intimate*; οἱ οἶκεῖοι, *one's family, relatives, or intimate friends*, III, 2, 26.

οἶκίως, adv. (οἶκεῖος), *familiarly, kindly*.

οἰκέτης, -ου, ὁ (οἰκέω), *member of a household, esp. slave*; in pl. *household*, IV, 5, 35.

οἰκέω, οἰκήσω, etc., *dwelt, live*; trans. *inhabit, live in*, III, 2, 23; of cities, etc., *be situated, lie*, V, 1, 13; in this sense oftener pass., I, 4, 1.

οἰκημα, -ατος, τό (οἰκέω), *house*.

οἰκησις, -εως, ἡ, *dwelling, residence*.

οἰκία, -ας, ἡ (οἶκος), *house*.

οἰκίζω, οἰκῶ, ὤκισα, ὤκισμαι, ὤκισθην, *settle, found, colonize*.

οἰκοδομέω, οἰκοδομήσω, etc. (οἶκος+δέμω, *build*), *build a house, then gen., build, construct*.

οἰκοθεν, adv. (οἶκος), *from home*.

οἶκοι, adv. (οἶκος), at home; οἱ οἶκοι, those at home, I, 2, 1.
 οἰκονόμος, -ου, ὁ (οἶκος + νέμω), house-keeper, steward, manager.
 οἶκος, -ου, ὁ, house, home.
 οἰκτίρω, οἰκτιρῶ, etc. (οἶκος, pity), pity.
 οἶμαι, see οἴομαι.
 οἶνος, -ου, ὁ (Lat. vinum, Eng. wine), wine; οἶνος φοινίκων, palm wine, II, 3, 14; οἶνος κρίθινος, beer, IV, 5, 26.
 οἰνοχόος, -ου, ὁ (οἶνος + χέω, pour), wine-pourer, cup-bearer.
 οἴομαι or οἶμαι, οἴησμαι, ᾤηθην, suppose, think, believe; often parenthetical, methinks, esp. in the shorter forms οἶμαι and ᾤμην.
 οἶος, -α, -ον, rel. pron., of what sort or size, how great, frequent in indir. ques., ὁρῶν ἐν οἶοις ἐσμέν, seeing in what straits we are, III, 1, 15; properly preceded by a word like τοιοῦτος, but this is often omitted, so that οἶος, alone, may be rendered, such as; with infin., οὐ γὰρ ἦν ὥρα οἶα ἀρδεῖν, it was not the proper season for watering, II, 3, 13 n.; οἶοί τ' ἔσεσθε, you will be able, V, 4, 9; οὐχ οἶόν τε ἦν, it was impossible, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.; cf. οἶόν τε μάλιστα πεφυλαγμένως, as guardedly as possible, II, 4, 24. οἶον, adv., as for example, IV, 1, 14; with sup., intensive, like ὥς, IV, 8, 2.
 οἷός περ, -απερ, -όν περ, a strengthened form of οἶος, just such as; παραπλησία οἷα περ, freely, precisely like the one for which, just such a one as, I, 3, 18.
 οἶον, see οἴομαι.

οἷς, οἷς, acc. pl. οἷς, ἡ (cf. Lat. ovis, Eng. ewe), sheep.
 οἷσει, see φέρω.
 οἷσθα, see οἶδα.
 οἷστός, -οῦ, ὁ, arrow. The common word is τόξευμα.
 Οἰταῖος, -ου, ὁ (Οἶτη, Oeta), an Oetaean, from the region near Mt. Oeta in Thessaly.
 οἰχομαι, οἰχήσομαι, pres. with perf. force, be gone, have gone; often with partic. expressing the means of motion, ᾤχετο ἀπελαύνων, he rode off, II, 4, 24; euphemistic of the dead, be missing, be gone, III, 1, 32.
 οἰωνός, -οῦ, ὁ (for οἰωνός [?], cf. Lat. avis), bird, esp. bird of prey; then, since eagles, vultures, etc., were observed in augury, omen, sign, III, 2, 9.
 ὀκθαλῶ, ὀκείλα, run ashore, of ships.
 ὀκλάζω, aor. ὤκλασα, crouch down.
 ὀκνέω, ὀκνήσω, etc. (ὀκνος), hesitate, shrink from, with infin., I, 3, 17; diead, fear, with μή and subv. or opt.
 ὀκνηρῶς, adv. (ὀκνος), reluctantly.
 ὀκνος, -ου, ὁ, hesitation, reluctance.
 ὀκτακισχίλιοι (ὀκτώ + χίλιοι), eight thousand.
 ὀκτακόσιοι, -αι, -α (ὀκτώ + ἑκατόν), eight hundred.
 ὀκτώ, indecl. (Lat. octo), eight.
 ὀκτωκαίδεκα, indecl. (ὀκτώ + δέκα), eighteen.
 ὀλεθρος, -ου, ὁ (ὀλλυμι, destroy), destruction, death.
 ὀλίγος, -η, -ον (cf. Eng. oligarchy), small, little; of time, short; of number, few; neut. as adv., ὀλίγον, a little; αὐτοῦ ὀλίγον δεήσαντος καταλευσθῆναι, though he had come near being stoned to death, I, 5, 14 (cf. δέω); ἐπ' ὀλίγων,

few deep, IV, 8, 11; ὀλίγας (sc. πληγὰς) παλεῖν, inflict (too) few blows, V, 8, 12; παρ' ὀλίγον ποιῆσθαι, esteem of little worth, VI, 6, 11; κατ' ὀλίγους, in small parties, VII, 6, 29.
 ὀλισθάνω, slip.
 ὀλισθηρός, -ά, -όν (ὀλισθάνω), slippery.
 ὀλκάς, -άδος, ἡ (ὀλκω), a merchantman, trading vessel (properly a vessel that is towed).
 ὀλοίτροχος, -ου, ὁ (ὀλ [cf. Lat. volvo] + τρέχω), a rolling stone, round stone.
 ὀλοκαυτέω (ὀλος + καίω), offer a whole burnt offering (instead of certain portions only).
 ὀλος, -η, -ον (old Lat. sollus, solidus), whole (not akin to the Greek word), all, entire.
 Ὀλυμπία, -ας, ἡ (Ὀλυμπος, ὁ, Olympus), Olympia, a district in Elis on the Alphēus, where the great games were held.
 Ὀλύνθιος, -ου, ὁ (Ὀλυνθος), an Olynthian, native of Olynthus, the chief city of Chalcidice.
 ὀμαλής, -ές (ἄμα), even, level; ὀμαλές ἵεναι, march over level ground, IV, 6, 12.
 ὀμαλός, -ή, -όν (ἄμα), even, level; ἐν τῷ ὀμαλῷ, on level ground, IV, 2, 16.
 ὀμαλῶς, adv. (ὀμαλός), evenly.
 ὀμηρος, -ον, ὁ (ὀμοῦ + ἴδρ), hostage.
 ὀμιλέω, ὀμιλήσω, etc. (ὀμιλος, throng), associate with, consort with.
 ὀμίχλη, -ης, ἡ (cf. Eng. mist), mist, fog.
 ὀμμα, -ατος, τό (cf. ὀψομαι), eye; hence, look.
 ὀμνυμι or ὀμνύω, ὀμοῦμαι, ὀμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὀμώ(σ)θην,

swear, take an oath, with infin., generally fut.; give an oath to (dat.), swear by (acc.).
 ὅμοιος, -α, -ον (ἄμα), like, resembling, similar; οἱ ὅμοιοι, equals in rank, peers, IV, 6, 14 n.; ἐν τῷ ὁμοίῳ, on the same footing, IV, 6, 18; ὅμοιοι ἦσαν θαυμάζουσιν, were like persons wondering, i. e., seemed lost in wonder, III, 5, 13.
 ὁμοίως (ὅμοιος), in like manner, alike; ὁμοίως ὥσπερ, just as if, VI, 5, 31.
 ὁμολογέω, ὁμολογήσω, etc. (ἄμα + λέγω), think the same as, agree, grant, admit, confess.
 ὁμολογουμένως (ὁμολογέω), confessedly, with the consent of all.
 ὁμομήτριος, -α, -ον (ἄμα + μέτηρ), born of the same mother.
 ὁμόσαι, see δμνυμι.
 ὁμόσε, adv. (ἄμα), to the same place, to close quarters.
 ὁμοτράπεζος, -ον (ἄμα + τράπεζα), at the same table with, a table companion, I, 8, 25 n.; cf. συντράπεζος.
 ὁμοῦ, adv. (ἄμα), together, at the same time, with; ὁμοῦ εἶναι, with gen., be near, meet, IV, 6, 24.
 ὀμφαλός, -οῦ, ὁ, navel.
 ὅμως, adv. (ἄμα), all the same, nevertheless, yet, however.
 ὅν, see εἰμι.
 ὄν, see ὄς.
 ὄναρ, τό, only nom. and acc., dream.
 ὀνήσαι, see ὀνίσημι.
 ὀνίσημι, ὀνήσω, ὤνησα, 2 aor. mid. ὤνήμην, ὤνήθην, benefit, help, aid.
 ὄνομα, -ατος, τό (γεννώσκω; cf. Lat. nomen), name; acc. as adv., by name; also, fame, reputation, II, 6, 17.
 ὀνομαστί, adv. (ὄνομα), by name.

δνος, -ου, ὁ (Lat. *asinus*, Eng. *ass*), *ass*; δνος ἀλέτης, the upper (grinding) mill-stone (turned by an ass), I, 5, 5.

δξος, -ους, τό (δξός), *sour wine*.

δξός, -εία, -ό, *sharp*, of taste, *sour*.

δπιρ, see δσπερ.

δπη, rel. adv., *where, in what way, how; loosely, whither*.

δπισθεν, adv., *from behind, from the rear, behind*; οἱ δπισθεν, *those in the rear*, IV, 2, 26; τὰ δπισθεν, *the rear*, III, 4, 40; εἰς τοῦδπισθεν, *backwards*, III, 3, 10.

δπισθοφυλακίω, δπισθοφυλάκησα (δπισθεν+φυλάττω), *guard the rear, form the rear guard*.

δπισθοφυλακία, -ας, ἡ (δπισθεν+φυλάττω), *command the rear*.

δπισθοφύλαξ, -ακος, ὁ (δπισθεν+φυλάττω), *one guarding the rear*; pl. *the rear guard*.

δπίσω, adv., *back, behind one's back*, VI, 1, 8.

δπλίξω, ὠπλίσαι, ὠπλισμαι, ὠπλίσθην (δπλον), *make ready, equip, arm*; mid., *arm oneself*; pf. pass., *be armed*.

δπλισις, -εως, ἡ (δπλίξω), *equipment, arms*.

δπλιτεύω (δπλίτης), *serve as hoplite*.

δπλίτης, -ου, ὁ (δπλον), *hoplite, heavy armed soldier*.

δπλιτικός, -ή, -όν (δπλίτης), *of or for heavy armed troops*; τὸ δπλιτικόν, *the hoplite force*.

δπλομαχία, -ας, ἡ (δπλον+μάχομαι), *fighting in armor, infantry tactics*.

δπλον, -ου, τό (ἐπομαι, *handle, be busy with*), *implement, tool*; esp. in pl. *arms, weapons, armor*; τὰ δπλα by metonymy=δπλῆται, II, 2, 4, or *the place where the arms were stacked*,

the camp, II, 4, 15; ἐν τοῖς δπλοῖς *under arms*, IV, 3, 7; εἰς τὰ δπλα, *to arms*, I, 5, 13; τίθεσθαι τὰ δπλα, *take up a position under arms*, I, 5, 14; II, 2, 21; or *ground or rest arms*, I, 10, 16; προβάλλεσθαι τὰ δπλα, *advance arms* (for the charge), I, 2, 17.

δπόθεν, rel. adv., *from whence, whencesoever*.

δποι, rel. adv., *whither, where*.

δποῖος, -α, -ον, rel. pron. (ποῖος), *of what sort or kind, of such a sort as, whatsoever*.

δπόσος, -η, -ον, rel. pron. (πόσος), *as great as, as many as*; in indir. ques., *how large, how much, how many*; δπόσον, as adv., *as far as*, III, 3, 10.

δπόταν (δπότε+άν), rel. adv., *whenever, when, with subj.*

δπότε, rel. adv., of time, *when, whenever, as often as, with indic. or opt.*; of cause, *since, because*, VII, 6, 11.

δπότερος, -α, -ον, rel. pron., *which of two*.

δπου, rel. adv., *where, wherever*; δπου μή, *except where*, I, 5, 9.

δπτάω, ὀπτήσω, etc., *bake, roast*.

δπτός, -ή, -όν, *roasted*; of bricks, *baked*, II, 4, 12.

δπως, rel. adv., *in what way, how, as*; οὐκ ἔστιν δπως οὐκ, *it is not possible that not, i. e., certainly*, II, 4, 6; often in indir. ques.; in obj. clauses, *that*, I, 1, 4; in final clauses, *that, in order that*; in exhortations with fut. indic., δπως ἔσεσθε ἄνδρες, *see that ye be men*, I, 7, 3; οὐκ δπως, *not only not*, VII, 7, 8.

δράω, ἐώραν, ὄψομαι, ἐώρακα, ἐώραμαι or ὤμμαι, ὤφθην, aor. supplied by εἶδον (see the word), *see, look*,

observe, perceive, etc.; abs., with acc., with acc. and partic., or with ὅτι and a clause, II, 2, 5; with rel. clause, IV, 7, 11; VI, 4, 23; with indir. ques., II, 5, 13; with acc. and infin. (following a partic.), VII, 7, 30. The infin. δρᾶν may depend upon an adj. or adv. στυγνὸς δρᾶν, *stern to look upon*, II, 6, 9; cf. III, 4, 5; so δρᾶσθαι, II, 3, 3 n.

δργή, -ῆς, ἡ, *temper, esp. anger*; as adv. δργῇ, *angrily, in a passion*, I, 5, 8; II, 6, 9.

δργίζομαι, δργιοῦμαι, etc. (δργή), *be angry, be enraged*.

δργυιά, -ᾶς, ἡ (δρέγω), *length of the arms outstretched, fathom*, 6 Greek feet, 5 ft. 10 in., Eng.

δρέγω, δρέξω, ὤρεξα, ὠρέχθην (cf. Lat. *rego*, Eng. *reach*), *reach, reach out*, VII, 3, 29.

δρεινός, -ή, -όν (δρος), *mountainous*.

δρειος, -α, -ον (δρος), *belonging to mountains*; of countries, *mountainous*; of persons, *dwelling in the mountains*; as subst., οἱ δρειοὶ, *mountaineers*.

δρθιος, -α, -ον (δρθός), *steep*; τὸ δρθιον, *ascent*, IV, 2, 3; δρθιον λέγειν, *march up hill*, IV, 6, 12; δρθιοὶ λόχοι, *companies in column*, IV, 2, 11 n.

δρθός, -ή, -όν (cf. Eng. *orthodox*), *straight, direct, erect*.

δρθρος, -ου, ὁ, *daybreak, dawn*.

δρθῶς (δρθός), *rightly, justly, with reason*; δρθῶς ἔχειν, *be proper*, III, 2, 7.

δρια, -ων, τὰ (δρος, *boundary*), *borders of a country, frontier, boundary*.

δρίξω, -οριῶ, ὠρισα, etc. (δρος, *boundary*; cf. Eng. *horizon*), *be a boundary, bound; determine*,

VII, 7, 36; in mid., *set up as one's boundary*, VII, 5, 13.

δρκος, -ου, ὁ (εἰργω, *shut in, restrain*, ἔρκος, *fence*), *oath*.

δρμάω, δρμήσω, etc. (δρμή), *start, hasten, rush, set out* (τὴν ὁδόν, *on his march*, III, 1, 8); so mid., I, 1, 9.

δρμέω, δρμήσω, etc. (δρμος, *anchor-age*), *lie at anchor*.

δρμή, -ῆς, ἡ, *start, motion, attack impulse*; ἐν δρμῇ εἶναι, *be on the point of starting*, II, 1, 3; μὲν δρμῇ, *with one impulse*, III, 2, 9.

δρμίζω, δρμιόμαι, ὠρμισα, ὠρμισμαι, ὠρμίσθην (cf. δρμέω), *bring to anchor, anchor*; mid., *come to anchor*.

δρνεον, -ου, τό (cf. δρνις), *bird*.

δρνίβιος, -α, -ον (δρνις), *of a bird or fowl*; with κρέα, *chicken*, IV, 5, 31.

δρνις, -ιβος, ὁ, ἡ (cf. Eng. *ornithology*), *bird*; esp. *fowl, hen*.

Ὀρόντας, -α, ὁ, *Orontas*, the name of two Persian nobles mentioned in the *Anabasis*, one a traitor, put to death by Cyrus, I, 6, 1 ff., the other a satrap of Armenia, a son-in-law of the king, and in command of a division of the royal army, II, 4, 8.

δρος, -ους, τό, *mountain*.

δροφος, -ου, ὁ (cf. ἐρέφω, *roof over*) *roof*.

δρυκτός, -ή, -όν (verbal of δρύττω) *made by digging, dug, artificial*.

δρύττω, -δρύξω, ὠρυξα, -δρώρυχα, δρώρυγμαί, ὠρύχθην, *dig, quarry*.

δρφανός, -ή, -όν, *orphan, fatherless*.

δρχέομαι, δρχήσομαι, ὠρχησάμην, *dance*.

δρχησις, -εως, ἡ (δρχέομαι), *dance*.

δρχηστρίς, -ίδος, ἡ (δρχέομαι), *dancing girl*.

Ὀρχομένιος, -ον, ὁ (Ὀρχομενός, Orchomenus), an Orchomenian, citizen of Orchomenus in Arcadia.
 ὅς, ἡ, ὅ, rel. pron., *who, which, what*; Lat. *qui*.

The antec. is often omitted, πλὴν ὁπόσοι ἱκανοὶ ἦσαν, I, 2, 2; ἔχων οὗς εἰρηκα, I, 2, 5; the rel. is often attracted to the case of the antec., whether expressed or not, ἀνθ' ὧν = ἀντὶ τούτων ἃ, I, 3, 4; cf. I, 7, 3; yet ἡγεμόνι δν, I, 3, 17; τῆς χάριτος ἦν, II, 5, 14. Rarely the antec. is attr. to the case of the rel. (inverse attr.), I, 4, 15(?) (cf. V, 5, 12), θεοῖς οἷς, III, 1, 6. The rel. clause may precede (I, 8, 11), in which case the antec. resumes the rel. with emphasis. Often the antec. is incorporated in the rel. clause, I, 2, 1; I, 9, 14; IV, 4, 2.

The rel. has often causal force, e.g., III, 1, 17.

Rel. clauses have regularly the indic. or the opt. with *ἄν* when the antec. is definite; the subj. with *ἄν*, or after secondary tenses the opt., when it is conditional. Rarely in indir. disc. we find the infin. (by attraction), II, 2, 1. The rel. is occasionally used as an indir. interrog. It often stands at the head of a sentence, like the Lat. *quod*, as *to the fact that*, II, 3, 1; occasionally it has demonstrative force, but only in phrases, καὶ ὅς, and *he*, I, 8, 16, and, less commonly, καὶ οἷ, and *they*, VII, 6, 4.

ἐν ᾧ, *while* (even after a pl.), I, 2, 20; ἀφ' οὗ, *since* (also after a pl.), III, 2, 14; οὗ or ἧ, as advs., *where*, see the words. μέχρι οὗ, *to a point where*, I, 7, 6; δι' ἧ, *where-*

fore; see δῶ. ἐφ' ᾧ, *on condition that*, with infin., IV, 2, 19.

ῥῆσιος, -α, -ον, *holy, pious*.

ὅσος, -η, -ον, rel. pron., *how great, how much, how many* (Lat. *quantus*), generally to be rendered, as *much as, as many as, etc.*; properly correlative to τοσοῦτος, τοσοῦτοι ὄντες ὅσους σὺ ὀρέῃς, II, 1, 16; cf. I, 5, 9; IV, 8, 12; oftener, however, some form of πᾶς, *all*, is expressed, or felt, as the antec., πάντων ὅσοι, I, 1, 2; ὅσον ἦν αὐτῷ στρατεύμα, *his entire army*, I, 2, 1; in indir. ques., II, 5, 10; sometimes with infin., like ὥστε, IV, 1, 5; IV, 8, 12; neut. ὅσον as adv., *as much as*, V, 5, 14; *as far as*, III, 3, 15; with numerals, *about*, I, 8, 6; with superlatives with intensifying force like ὅτι or ὥς, IV, 5, 18; ὅσον οὐ, *almost*, VII, 2, 5; ὅσῳ . . . τοσοῦτῳ, with comparatives; cf. *quanto . . . tanto*, I, 5, 9.

ὅσοσπερ, ὅσηπερ, ὅσονπερ, strengthened form of ὅσος, *just as great, much, or many as*; of time, *just as long as*.

ὅσπερ, ἥπερ, ὅπερ, strengthened form of ὅς, generally more explicit, *who, the very one who, or which*.

ὅσπριον, -ον, τό, *pulse*; in pl., *peas, beans, etc.*, IV, 4, 9.

ὅστις, ἥτις, ὅτι (gen. and dat. ὅτου, ὅτῳ, ὅτῳν), indef. rel. pron. (ὅς + τις), *whoever, whichever, whatever*; sometimes best rendered, *who, which, what*; with pl. antec., I, 1, 5; III, 3, 1; in indir. ques., I, 3, 11; serving to characterize, *a man who*, III, 2, 4; hence sometimes used after οὕτω,

where ὥστε is looked for, II, 5, 12; cf. II, 5, 21; often with fut. indic. in final sense, I, 3, 14; ὅτου δὲ παρεγγυήσαντος, *some one or other having given the word*, IV, 7, 25; cf. V, 2, 24; ἐξ ὅτου, *since*, VII, 8, 4.

ὅστισὺν, ἡτισὺν, ὅτισὺν (ὅστις + οὖν), *who- or whatsoever*.

ὄσφραλνομαι (cf. ὀζω, *smell*), *smell, get a smell of*.

ὅταν, rel. adv. (ὅτε + ἄν), *whenever, when*, with subj., referring to fut., or else in a generalized sense.

ὅτε, rel. adv. (ὅ + τε), by elision ὅτ' or ὅθ', *when, as*, I, 2, 9; with opt., *whenever, as often as*, II, 6, 12; cf. ὅταν.

ὅτι, conj. (neut. of ὅστις): (1) *that*, introducing indir. disc., or sometimes dir. speech, in which case it is to be omitted in translating, e.g., I, 6, 8; (2) *causal, because, since*, I, 2, 21; (3) *intensifying a superlative, ὅτι ἀπαρασκευάστον, as unprepared as possible*, I, 1, 6.

ὅτου, ὅτῳ, see ὅστις.

οὐ (before vowels οὐκ or οὐχ), neg. adv., *not*; accented at the end of a clause, e.g., IV, 8, 3; in questions, expecting the answer, *yes*, III, 1, 29; for οὐ μή, see μή.

οὐ, dat. οἷ (which is the only singular form in the *Anabasis*), pl. σφέϊς, σφῶν, σφίσι, σφᾶς, pers. pron. of 3d pers. (orig. σφοῦ; cf. Lat. *se, suus*), *of him, etc.*; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. *they, themselves*, I, 7, 8.

οὐ, rel. adv. (ὅς), *where*; μέχρι οὐ, *to a point where*, I, 7, 6.

οὐδαμῇ, adv., *in no way, by no means*.

οὐδαμόθεν, adv. (cf. οὐδαμῇ), *from no place or quarter*.

οὐδαμοῖ, adv. (cf. οὐδαμῇ), *to no place, nowhere*.

οὐδαμοῦ (cf. οὐδαμῇ), *nowhere*.

οὐδέ (οὐ + δέ), after a neg., *and not, but not, nor*; but when there is no preceding neg., *not even*, I, 3, 21; οὐδ' ὥς, *not even so*, I, 8, 21; οὐ μέντοι οὐδέ ἀπέκλινε, *however, you may be sure he did not turn aside*, II, 2, 16.

οὐδεὶς, οὐδεμία, οὐδέν, gen. οὐδενός, οὐδεμῆς, οὐδενός (οὐδέ + εἷς; cf. οὐδέ μᾶς, VI, 3, 16), *not even one, not one, none*, II, 5, 1; οὐδεὶς and οὐδέν often as nouns, *nobody, nothing*, I, 2, 22; I, 8, 20; οὐδέν, as adv., *not at all*, I, 1, 8.

οὐδέποτε, adv. (οὐδέ + ποτέ), *never*.

οὐδέπω, adv. (οὐδέ + πῶ), *not yet; separated, οὐδέ νῦν πῶ*, VII, 6, 35.

οὐθ', see οὐτε.

οὐκ, see οὐ.

οὐκέτι, adv. (οὐ + ἔτι), *no longer*.

For οὐκέτι μή, see οὐ μή, under μή. οὐκουν, inferential part. (οὐ + οὖν), *therefore not, by no means*, III, 5, 6.

οὐκοῦν, interr. part. (οὐ + οὖν), *not therefore? expecting an affirmative answer as Lat. nonne*, I, 6, 7, etc.; also as inferential part., *then, therefore, well then*, III, 2, 19.

οὖν, a post-pos. part.: (1) *confirmatory, certainly*; often coupled with other particles, μέν, γάρ, πάνν, for which Eng. has no equivalents; δ' οὖν (stating a fact and dismissing a hypothesis), *be that as it may*, I, 2, 12; (2) *inferential, now*, I, 1, 2; *accordingly, then* οὕπερ, strengthened form of οὐ, *just where*.

οὔποτε, adv. (οὐ+ποτέ), *never*.
 οὔπω, adv. (οὐ+πῶ), *not yet*.
 οὐπώποτε, adv. (οὐ+πῶ+ποτέ), *never yet, never before*.
 οὐρά, -ας, ἡ, *tail*, of an army, *rear*.
 οὐραγός, -οῦ, ὁ (οὐρά+δγω), *rear leader, rearmost man* in a column, who became the leader when the file faced about, IV, 3, 26, 29.
 οὐρανός, -οῦ, ὁ, *heaven, the sky*.
 οὖς, ὠτίς, τό (cf. Eng. *par-otid*), *ear*.
 οὔτε, neg. conj. (οὐ+τέ), *and not*; οὔτε . . . οὔτε, *neither . . . nor*, I, 2, 26, etc.; οὔτε . . . τε, *not . . . but*, II, 5, 4, n.
 οὔτοι, adv. (οὐ+τοί), *not indeed, certainly not*.
 οὗτος, αὐτή, τοῦτο, dem. pron., *this, these*; often as pers. pron., *he, she, it, they, etc.* With the art. it regularly stands in the pred. posit., I, 1, 9, unless used with an attrib. adj., IV, 2, 6; sometimes attracted to the gender of the pred. noun, I, 1, 7; generally οὗτος refers to what precedes, but it sometimes looks forward, especially to a clause with *δτι*, III, 2, 17, or *δπως*, III, 1, 7; *καὶ οὗτος*, *he too*, III, 2, 5; *ταῦτα* is often used where Eng. more naturally uses the sing., *μετὰ ταῦτα*, *after this*, I, 3, 9; *καὶ ταῦτα*, *and that too*, with partic. I, 4, 12; so *καὶ τούτων*, II, 5, 21; *ταύτη*, as adv., see the word. οὗτος often refers to something near the person addressed, and thus corresponds to Lat. *iste*, as *δε* to *hic*. It has sometimes a contemptuous tone, *this fellow*, I, 6, 9; III, 1, 31.
 οὔτοσι, αὐτῇ, τουτί, a strengthened form of οὗτος, the suffix having

the force of a gesture, *this man (fellow) here, etc.*
 οὔτω (before a vowel, οὕτως), adv. (οὗτος), *thus, in this way, so, to such a degree*; referring as a rule to what precedes.
 οὕχ, see οὐ.
 οὕχι, adv., strengthened form of οὐ, q.v.
 ὀφείλω, ὀφειλήσω, etc., 2 aor., ὄφελον (ὄφελος), *owe*; in pass. of pay, *be due*, I, 2, 11; with infin., *ought*; hence ὄφελον Κῦρος ζῆν in an unattainable wish, *would that Cyrus were living*, II, 1, 4.
 ὀφελος, τό, only found in nom. and acc., *help, advantage, use*.
 ὀφθαλμός, -οῦ, ὁ (ὠ/ὀπ), *eye*; ἔχοντες ἐν ὀφθαλμοῖς, *keeping in sight*, IV, 5, 29.
 ὀφλισκάνω, ὀφλήσω, ὄφλον, *owe, be fined*, V, 8, 1.
 Ὀφρύνιον, -ου, τό, *Ophrynum*, a city in the Troad.
 ὀχετός, -οῦ, ὁ (ἐχω), *channel, ditch*.
 ὀχέω, ὀχήσω (ἐχω), *carry*; pass., *be carried, ride*.
 ὄχημα, -ατος, τό (ὀχέω), *that which carries, vehicle*, III, 2, 19.
 ὄχθη, -ης, ἡ, *bank, bluff*.
 ὄχλος, -ου, ὁ, *crowd, throng*; often of camp followers, as contrasted with fighting men, ὁ πολὺς ὄχλος, III, 2, 36; ὄχλον παρέχουσιν, *are a nuisance*, III, 2, 27.
 ὄχυρός, -ά, -όν (ἐχω), *that may be held, strong, fortified*; τὰ ὄχυρά, *strongholds*, IV, 7, 17.
 ὀψέ, adv., *late*.
 ὀψισθαι, see ὀρώ.
 ὀψίζω (ὀψέ), *be or come late*.
 ὀψις, -εως, ἡ (ὠ/ὀπ), *look, appearance, sight, spectacle*.

II
 παγκράτιον, -ου, τό (πᾶς+κράτος), *the pancratium*, an athletic contest combining boxing with wrestling, IV, 8, 27.
 παγγαλέπως, adv. (πᾶς+γαλέπος), *very hardly, with very great difficulty*; παγγαλέπως εἶχον πρός, *were highly incensed against*, VII, 5, 16.
 παθεῖν, see πάσχω.
 πάθημα, -ατος, τό (πάσχω), *suffering, misfortune*.
 πάθος, -ους, τό (πάσχω), *experience, trouble, misfortune*.
 παιανίζω, aor. ἐπαιάνισα (παιάν, *paean*), *sing the paean*, properly a prayer for help, or of thanksgiving for deliverance, hence chanted as a war song before attacking, I, 8, 17, and at feasts and sacred ceremonies, III, 2, 9; VI, 1, 5.
 παιδεία, -ας, ἡ (παῖς), *bringing up, education*.
 παιδεραστής, -ου, ὁ (παῖς+ἐραμαι), *lover of boys*.
 παιδεύω, παιδεύσω, etc. (παῖς), *train a child, educate*.
 παιδικά, -ών, τά (παῖς), *favorite, darling*.
 παιδίον, -ου, τό (dim. of παῖς), *infant, child*.
 παιδίσκη, -ης, ἡ (παῖς), *young girl*.
 παῖς, παιδός, ὁ, ἡ, *child, boy, pl., children*. In the *Anabasis* always masc. in sing. ἐκ παιδων, *from boyhood*, IV, 6, 14.
 παῖω, παῖσω, ἐπαῖσα (for πάφω, Lat. *pavio*, *strike with fear*), *strike, strike at, smite, wound*.
 πάλαι, *long ago, long since*.
 παλαιός, -ά, -όν (πάλαι; cf. Eng. *palaeography, etc.*), *old, ancient*; τὸ παλαιόν, *in ancient times*, III, 4, 7, cf. τὸ ἀρχαῖον; comp. παλαιότερος, *oldish, rather old*, IV, 5, 35.
 παλαίω (πάλη), *wrestle*.
 πάλη, -ης, ἡ, *wrestling*.
 πάλιν, adv., *back, back again, again*, of place or time.
 παλλακίς, -ίδος, ἡ, *concubine*.
 παλτόν, -οῦ, τό (neut. of the verbal of πάλλω, *brandish*), *javelin, spear* (not used by the Greeks).
 παμπληθής, -ές (πᾶς+πλήθος), *very numerous, vast*.
 πάμπολυς, -πύλλη, -πολυ (πᾶς+πολύς), *very much, very great*; in pl., *very many*; ἐπὶ παμπολύ, *over a vast extent* (cf. ἐπὶ πολύ), VII, 5, 12.
 παμπόνηρος, -ον (πᾶς+πονηρός), *utterly bad or villainous*.
 πανουργία, -ας, ἡ (πανουργος), *villainy*.
 πανούργος, -ον (πᾶς+ἐργον), *doing anything*; in a bad sense, *villainous*.
 παντάπασιν(ν), adv. (πᾶς), *all in all, utterly, wholly*; after a neg., *at all*, II, 5, 18.
 πανταχοῦ, adv. (πᾶς), *everywhere*.
 παντελῶς, adv. (πᾶς+τέλος), *utterly, wholly*.
 πάντη, adv. (πᾶς), *in every way, on all sides*.
 παντοδαπός, -ή, -όν (πᾶς), *of every sort, of all sorts*.
 πάντοθεν, adv. (πᾶς), *from every side, on all sides*.
 παντοῖος, -α, -ον (πᾶς), *of all sorts or kinds*.
 πάντοσε, adv. (πᾶς), *in all directions, everywhere*.
 πάντως, adv. (πᾶς), *altogether, at any rate*.
 πάνυ, adv. (πᾶς), *very, quite, altogether*; with neg., *not at all*,

- I, 8, 14; VI, 1, 26; πάνυ μὲν οὖν, *certainly*, VII, 6, 4.
- πάομαι, an unused pres., πάσομαι, ἐπασάμην, πέπαμαι, poetic vb., used by Xen., *acquire*, pf. as pres., *possess*, I, 9, 19; III, 3, 18; VI, 1, 12; VII, 6, 41.
- παρά, prep. with gen., dat., and acc., *beside*, generally of persons, and as a rule giving the characteristic locality. With gen., *from beside*, *from the presence of*, *from*; of the agent with pass. vb., *on the part of*, *by*, I, 9, 1; with dat., *beside*, *at*, *with*, *near*; with acc., *to the side of*, *to*, *towards*; *beside*, *along*, I, 2, 13; of time, *during*, II, 3, 15; *contrary to*, II, 1, 18; of comparison, παρ' ὀλίγον ποιείσθαι, *treat as of no account*, VI, 6, 11.
- παραβαίνω (βαίνω), *transgress*, *break* (of a treaty).
- παραβοηθέω (βοηθέω), *go to bear aid*.
- παραγγέλλω/ (ἀγγέλλω), *pass the word*, *command*, *order*, *direct*; impers. pass., παρήγγελλτο, *commands had been given*, III, 4, 3; VI, 5, 25; κατὰ τὰ παρηγγελμένα, *according to orders*, II, 2, 8.
- παράγγελσις, -εως, ἡ (παραγγέλλω), *word of command*.
- παραγίγνομαι (γίγνομαι), *be beside*, *be present*, *arrive*, *come*.
- παράγω (άγω), *lead along or beside*, *lead past*, *bring forward*, *bring into line*, IV, 6, 6.
- παραγωγή, -ῆς, ἡ (παράγω), *transportation*.
- παράδεισος, -ου, ὁ (a Persian word, whence Eng. *paradise*), *park*, *game-preserve*.
- παραδίδωμι (δίδωμι), *give over*, *deliver*, *surrender*; of the watch-
- word, *give out*, VII, 3, 34; of the gods, *grant*, VI, 6, 34.
- παραδραμεῖν, see παρατρέχω.
- παραθαρρύνω (θαρρύνω), *encourage*, *cheer*.
- παραθέω (θέω), *run past*.
- παραινέω (αἰνέω, αἰνέσω, etc., *praise*), *advise*, *exhort*.
- παραιτέομαι (αἰτέω), *intercede for*, περί, VI, 6, 29.
- παρακαλέω (καλέω), *call to one's side*, *invite*, *summon*; *exhort*, *encourage*.
- παρακαταθήκη, -ης, ἡ (τίθημι), *a deposit* (intrusted to one's care), V, 3, 7.
- παράκειμαι (κείμει), *lie before or near*, *be placed before*.
- παρακελεύομαι (κελεύω), *exhort*, *urge*, *encourage*, with dat.
- παρακέλευσις, -εως, ἡ (παρακελεύω), *exhortation*, *cheering on*.
- παρακολουθέω (ἀκολουθέω), *follow along with*, *accompany*.
- παραλαμβάνω (λαμβάνω), *receive or take from*; *take along*; of office, *succeed to*, VI, 4, 11; VII, 8, 24.
- παραλείπω (λείπω), *leave at one side*, *omit*, *pass by*.
- παραλυπέω (λυπέω), *give or cause trouble*.
- παραλύω (λύω), *loose from*, of a rudder, *unship*, V, 1, 11.
- παραμείβομαι (ἀμείβω, ἀμείψω, *change*), dep. mid. and pass., *change one's position*, I, 10, 10.
- παραμελέω (ἀμελέω), *neglect*, *disregard*, abs. or with gen.
- παραμένω (μένω), *stay beside or by*, *remain loyal*.
- παραμηρίδια, τὰ (μηρός, *thigh*), *thigh-pieces* (of armor), I, 8, 6.
- παραπέμπω (πέμπω), *send along the line*, *despatch*.
- παραπλέω (πλέω), *sail along or by*.

- παραπλήσιος, -α, -ον (πλησιος), *close beside*; then, *like*, *resembling*.
- παραρρῖω, aor. παρερρῖην (ῥέω), *flow by*, V, 3, 8; of snow, *run or slip off*, IV, 4, 11.
- παρασάγγης, -ου, ὁ, *parasang*, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, than actual distance, and so varying in length with the character of the country traversed.
- παρασκευάζω (σκενάζω), *get ready*, *prepare*; mid., *make one's own preparations*, *get ready*, *arrange*, *provide*; in perf. tenses, *be ready*, abs. or with acc.
- παρασκευή, -ῆς, ἡ, *preparation*; in a military sense, *armament*, *force*, I, 2, 4.
- παρασκηνέω (σκηνέω), *encamp beside or near*.
- παρασχίσω, see παρέχω.
- παρατάττω (τάττω), *draw up side by side*; in the *Anabasis* always pass., *be drawn up in battle array*.
- παρατείνω (τείνω), *stretch out*, *extend*.
- παρατίθημι (τίθημι), *put beside or before*; especially of food, *set before*, *serve*.
- παρατρέχω (τρέχω), *run along*, *run by*, *run across*.
- παραχρήμα, adv., *immediately*, *on the spot*, in cash, VII, 7, 24.
- παρεγγυάω (παρεγγύη), *pass the word*, *order*, *exhort*; δετε παρεγγυῶτο, *whenever word was passed*, IV, 1, 17.
- παρεγγύη, -ῆς, ἡ (ἐγγύη, *pledge*), *word passed along the ranks*, *command*, VI, 5, 13.
- παρεδεδραμήκεισαν, see παρατρέχω.
- πάρειμι (εἰμι), *be beside*, *be present*, *be at hand*; with dat. of possessor, II, 3, 9; III, 2, 18; often as a vb. of motion, *arrive*, *come*; παρῆν, impers., *it was possible*, IV, 5, 6; cf. the acc. abs., παρόν, V, 8, 3. τὰ παρόντα, *the present state of things*, III, 1, 34; so, with πράγματα added, I, 3, 3. ἐν τῷ παρόντι, *in our present straits*, II, 5, 8.
- πάρειμι (εἶμι), *go or pass by or along*; *come forward* (as a speaker), V, 1, 3.
- παρελαύνω (ἐλαύνω), *drive or ride past*; *review*, abs. or with acc.
- παρέρχομαι (έρχομαι), *pass by or through*; of speakers, *come forward*, V, 5, 24; of time, *go by*, *pass*, *elapse*, I, 7, 18.
- παρεσχημένος, see παρέχω.
- παρέχω (έχω), *have at hand or ready*, *furnish*, *supply*, *give*, *provide*, πράγματα, I, 1, 11, see πρῶγμα; ἀγοράν, II, 4, 5; *render*, *make*, II, 5, 13; mid., *contribute*, VI, 2, 10; *show*, *display*, VII, 6, 11.
- παρήσθα, see πάρειμι (εἰμι).
- Παρθένιον, -ου, τό, *Parthenium*, a town in Mysia.
- Παρθένιος, -ου, ὁ, *the Parthenius*, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.
- παρθένος, -ου, ἡ, *maiden*, *virgin*.
- Παριανοί, -ῶν, οἱ (Πάριον), *natives of Parium*, *Parians*.
- παρίημι (ίημι), *let pass by*, *give way*, *yield*.
- Πάριον, -ου, τό, *Parium*, a city on the Propontis.
- παρίσστημι (ίστημι), *set near*, *bring forward*, *produce*, mid. VI, 1,

22; 2 aor. and 2 pf. act. (as pres.) intrans., *stand by or beside*, V, 8, 10, 21.

πάροδος, -ου, ἡ (δόδος), *way by, passage, pass.*

παροινέω, aor. ἐπαρψήνησα (παρῖνος, *given to wine*, παρά+οἶνος), *be drunken, act insolently or abusively*, V, 8, 4.

παροίχομαι, (οἶχομαι), *be gone or past; τὰ παροιχόμενα*, as subst., *the past*, II, 4, 1.

Παρράσιος, ὁ, *a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.*

Παρύσατις, -ίδος, ἡ, *Parysatis*, daughter of Artaxerxes I, half-sister and wife of Darius II, king of Persia, mother of Artaxerxes II and of Cyrus the younger, I, 1, 1; 7, 9; II, 4, 27; saves Cyrus' life, I, 1, 3. For a sketch of her character, see the *Intro.* § 26.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, *παντός*, *all, the whole of, entire*; in sing., *every*; rarely = *παντοῖος*, *of all sorts*, VI, 4, 6; with art. generally in pred. posit.; in attrib. posit., denoting totality, *οἱ πάντες ἄνθρωποι*, *all human-kind*, V, 6, 7; as noun, πᾶν, πάντα, *everything*; πάντες, *everybody*; πάντα as adv., *utterly, in all respects*, I, 3, 10; ἐπὶ πᾶν ἐλθεῖν, *make every effort*, III, 1, 18; περὶ παντός ποιέσθαι, *count above everything, of all importance*, I, 9, 16; διὰ παντός πολέμου ἵνα, *be on terms of absolute hostility*, III, 2, 8; διὰ παντός, *ever, always*, VII, 8, 11.

Πασίων, -ωνος, ὁ, *Pasion*, a Megarian, general under Cyrus; he deserts, I, 3, 7.

πάσχω, πείσομαι, ἔπαθον, πέπονθα, *experience, suffer, undergo, be treated*; παθεῖν τι, *euphemistic for die*, V, 3, 6; esp. common are the phrases εὖ and κακῶς παθεῖν, *receive benefits or injury*, I, 3, 5; III, 3, 7; ἀνθ' ὧν εὖ ἔπαθον, *in return for the favors I had received*, I, 3, 4.

πατάσσω, only in aor. ἐπάταξα, etc., *strike, thrust.*

Πατηγύας, -α, ὁ, *Pategyas*, a Persian in the army of Cyrus.

πατήρ, -τρός, ὁ, (Lat. *pater*, Eng. *father*), *father.*

πάτριος, -α, -ον (πατήρ), *hereditary, ancestral.*

πατρίς, -ίδος, ἡ (πατήρ), *fatherland, native land.*

πατρώος, -α -ον (πατήρ), *belonging to one's father, inherited, ancestral.*

παύλα, -ης, ἡ (παύω), *stopping place, stopping, prevention.*

παύω, παύσω, etc. (Lat. *paucus*, Eng. *few*), *stop, bring to an end*; mid., *cease, stop, leave off, rest*; *be rid of*, V, 1, 2; abs., with gen., or with nom. partic.

Παφλαγονία, -ας, ἡ (Παφλαγών), *Paphlagonia*, a district of Asia Minor on the south shore of the Euxine.

Παφλαγονικός, -ή, -όν (Παφλαγών) *Paphlagonian*, ἡ Παφλαγονική (sc. χώρα), *Paphlagonia*, VI, 1, 15.

Παφλαγών, -όνος, ὁ, *a Paphlagonian, native of Paphlagonia.*

πάχος, -ους, τό (cf. πάχυς), *thickness.*

παχύς, -εία, -ύ (cf. Lat. *pinguis*, Eng. *pachyderm*), *thick, stout, large.*

πέδη, -ης, ἡ (πούς, cf. Lat. *pex*), *fetter*, in pl. IV, 3, 8.

πεδινός, -ή, -όν (cf. πεδῖον), *flat, level.*

πεδῖον, -ου, τό (cf. πούς), *plain, level land*; as a final element of a city name (like Fr. *-champ*, Eng. *-field*), I, 2, 11.

πεζεύω, aor. ἐπέξενσα (cf. πεζός), *travel on foot or by land.*

πεζῇ, adv. (πεζός), *on foot*, I, 4, 18; *by land*, V, 4, 5.

πεζός, -ή, -όν (cf. πέδη, πούς), *on foot*; δύναμις πεζή, *infantry force*, I, 3, 12; ὁ πεζός, *foot soldier*; pl. *infantry.*

πείθω, πείσω, ἐπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπεισθην, *persuade, induce, win over, bribe*; mid. and pass., *be convinced, won over, hence, obey, believe.*

πεινάω, πεινήσω, etc. (πείνα, *hunger*; πένομαι, *toil, be poor*, Lat. *penu-ria*, *poverty*), *be hungry.*

πεῖρα, -ας, ἡ (√ περ, *go through*), *a going through, trial, proof*; *acquaintance with*, I, 9, 1.

πειράομαι, πειράσομαι, etc. (πεῖρα; cf. Lat. *experior*), *try, attempt, make trial of*, abs., with infin., with obj. clause, III, 2, 3; or with gen., III, 2, 38.

πείσας, πεισθήτε, see πείθω.

πείσει, πείσομαι, see πάσχω.

πειστέον, verbal of πείθω, *one must obey.*

πελάζω, aor. ἐπέλασα, *approach, draw near* (a poetic vb.).

Πελοποννήσιος, -α, -ον (Πελοπόννησος), *of or belonging to the Peloponnesus, Peloponnesian* pl. as subst., *Peloponnesians*, VI, 2, 10.

Πελοπόννησος, -ον, ἡ (Πέλοψ, *Pelops* + νῆσος), *Peloponnēsus, the isle of Pelops, the southern peninsula of Greece.*

πελτάζω (πέλτη), *serve as a peltast.*

Πέλται, -ῶν, αἱ, *Peltae*, a city of Phrygia.

πελταστής, -οῦ, ὁ (πέλτη), *peltast, targeteer, carrying the light shield*, πέλτη.

πελταστικός, -ή, -όν (πελταστής), *belonging to peltasts*; τὸ πελταστικόν, *the peltasts, the light-armed troops.*

πέλτη, -ης, ἡ, *small shield*, generally crescent-shaped, in I, 10, 12 it appears to mean pole; see the note.

πεμπταῖος, -α, -ον (πέντε), *on the fifth day*; of corpses, *five days unburied*, VI, 4, 9.

πέμπτος, -η, -ον (πέντε), *fifth.*

πέμπω, πέμψω, ἐπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send, despatch, escort, send word.*

πένης, -ητος, ὁ (cf. πένομαι), *laborer, poor man.*

πενία, -ας, ἡ (πένομαι), *poverty.*

πένομαι, only in pres. system, *toil, labor, be poor.*

πεντακόσιοι, -αι, -α, *five hundred.*

πέντε, indecl., *five.*

πεντεκαίδεκα, indecl. (πέντε+δέκα), *fifteen.*

πεντήκοντα, indecl. (πέντε), *fifty.*

πεντηκοντήρ, -ῆρος, ὁ (πεντήκοντα), *commander of fifty men.*

πεντηκόντορος, -ου, ἡ (πεντήκοντα), *a ship with fifty oars, penteconter.*

πεντηκοστὺς, -ύος, ἡ (πεντήκοντα), *a company of fifty men.*

πέπανται, πέπαται, see πάομαι.

πεπόνθασιν, πεπονθώς, see πάσχω.

πεπρακέναι, πεπράσεται, see πιπράσκω.

πεπτωκότα, see πίπτω.

πέρ, post-pos. enclitic part. with intensive force. In Attic prose found only in composition with rels. and parts., *ἐάνπερ, εἴπερ, ὅσπερ, ὥσπερ*, etc.

πέρα, adv. (√ περ), *beyond, further.*

περαίνω, περανῶ, ἐπέρανα, πεπέρασμαι, ἐπεράνθην (πέρας, end), bring to an end, carry out, accomplish. περαιόω, -ώσω, etc. (√ περ), carry over, transport; mid. and pass., pass over, cross.
 πέραν, adv. (cf. περάω), on the farther side, across, I, 5, 10 (with gen.); τὸ πέραν, the farther bank, III, 5, 2; πέραν (or ἐν τῷ πέραν) γενέσθαι, get across, VI, 5, 22.
 περάω, περάσω, etc. (√ περ, cf. πέραν, πέρα), cross.
 Πέργαμος, -ου, ἡ, or Πέργαμον, -ου, τό, Pergamus, an important city of Mysia.
 πέρδιξ, -ικος, ὁ, ἡ (cf. Eng. partridge), partridge.
 περί, prep. with gen., dat., and acc., around, about: (1) with gen. (never local), about, concerning; of value, above, περί παντός ποιεῖσθαι, to consider all-important, I, 9, 16; so in comp. V, 6, 22; in sup. I, 9, 7 n.; (2) with dat. (rare), round, I, 5, 8; VII, 4, 4; (3) with acc., of place, around, about, often of an important personage and his suite, οἱ περί Ἀριαίων, Ariaeus and his men, II, 4, 2 (cf. ἀμφί, and see the note on οἱ μετὰ Ἀριαίου, I, 10, 1); of time, I, 7, 1; of things, περί τὰ ἐπιτήδεια ἦσαν, were busied with the provisions, III, 5, 7; of actions, etc., concerning, toward, to, I, 4, 8. In comp. beside the lit. meaning, περι- often denotes superiority (e. g., περιγίγνομαι).
 περιβάλλω (βάλλω), throw around, embrace; mid., throw oneself around, surround; ὀπισθεν περιβαλλόμενοι τὰς πέλτας, shifting their shields so as to cover their backs, VII, 4, 17.

περιγίγνομαι (γίγνομαι), be superior to, get the better of, conquer, with gen.; result, with ὥστε and infin., V, 8, 26.
 περιελέω (ελέω, wrap), wrap around.
 περίεμι (εἰμι), be superior to, excel, abs. or with gen.
 περίεμι (εἰμι), go around, abs. or with acc.
 περιέλκω (έλκω), drag around.
 περιεστῶτας, see περιεστημι.
 περιέχω (έχω), surround.
 περιδεῖν, see περιοράω.
 περιστήμι (ίστημι), place around; in mid., 2 aor., and 2 perf. act., intrans., stand around.
 περικυκλόμαι (κυκλόω), surround.
 περιλαμβάνω (λαμβάνω), seize round, embrace.
 περιμένω (μένω), wait around, remain, wait for, expect.
 Περίνθιος, -ου, ὁ (Πέρινθος), a Perinthian, native of Perinthus.
 Πέρινθος, -ου, ἡ, Perinthus, a city in Thrace on the Propontis.
 περίξ, adv. (περί), round about; as prep. with gen., round, VII, 8, 12.
 περίοδος, -ου, ἡ (περί+ὁδός), circuit, circumference.
 περιοικέω (οἰκέω), dwell around.
 περίοικος, -ον (περί+οικέω), lit., dwelling around; as subst., a Perioecus, V, 1, 15. The Perioeci in Laconia were provincials, standing midway between the Spartans and the Helots, or serfs.
 περιοράω (οράω), overlook, allow, permit, with acc. and partic.
 περίπατος, -ον (περί+πάτος, path; cf. Lat. passus, step, Eng. path, peripatetic), place for walking, walk, II, 4, 15.
 περιπήγνυμαι (πήγνυμι), in pass., be frozen on, IV, 5, 14.

περιπίπτω (πίπτω), fall around, fling oneself upon, embrace, I, 8, 28; fall in with, VII, 3, 38.
 περιπλέω (πλέω), sail around.
 περιποιέω (ποιέω), make remain over; mid., acquire, gain, V, 6, 17.
 περιπτύσσω (πτύσσω, πτύζω, etc.), fold around, outflank.
 περιρρέω (ρέω), flow around, I, 5, 4; flow or slip off (of fetters), IV, 3, 8.
 περισταυρώω, perf. pass. περιεσταύρωμα (σταυρώω, -ώσω, etc.), fence in with stakes; cf. σταυρός), surround with a fence of stakes, enclose with a stockade.
 περιστερά, -ās, ἡ, dove, pigeon.
 περιττεύω, περιττεύσω (περιττός), be over and above, outnumber, outflank, IV, 8, 11.
 περιττός, -ή, -όν (περί, over and above, superfluous; οἱ περιττοί, outnumbering or extra men, IV, 8, 11; τὸ περιττόν, surplus, V, 3, 13.
 περιτυγχάνω (τυγχάνω), fall in with.
 περιφανώς, adv. (περί+φάνω), manifestly.
 περιφέρω (φέρω), bear or carry around.
 περίφοβος, -ον (περί+φόβος), in great fear or alarm.
 Πέρσης, -ου, ὁ, a Persian, in a wide sense including all subjects of the king.
 περσιζω (Πέρσης), speak Persian.
 Περσικός, -ή, -όν (Πέρσης), Persian; τὸ Περσικόν, the Persian, a kind of dance, VI, 1, 10.
 περσιστί, adv. (περσιζω), in Persian.
 πέταλον, -ου, τό (πετάννυμι; cf. Eng. petal), leaf.
 πέτομαι, -πτήσομαι, ἐπτόμην, fly.

πέτρα, as, ἡ (cf. πέτρος), rock, mass of rock, cliff.
 πετροβολία, -as, ἡ (πέτρος+βάλλω), a throwing of stones, stoning.
 πέτρος, -ου, ὁ (cf. Eng. petrify, etc.), stone.
 πεφυλαγμένως, adv. (from perf. pass. partic. of φυλάττω), on one's guard, cautiously.
 πῃ, indef. adv., enclitic, in any way, anyhow.
 πηγῇ, -ῆς, ἡ, spring; of rivers, source, always pl. in the Anabasis.
 πήγνυμι, παγήσομαι, ἐπηξα, πέπηγα, ἐπάγην, make firm, congeal, freeze.
 πηδάλιον, -ου, τό, steering oar, rudder.
 πηλός, -οῦ, ὁ (cf. Lat. palus, swamp), clay, mire.
 πήχυς, -εως, ὁ, forearm; as a measure of length, the distance from the elbow to the tip of the middle finger, a cubit, one and a half Greek feet or about 1 ft. 5½ in.
 Πίγρης, -ητος, ὁ, Pigres, interpreter to Cyrus.
 πιέζω, πίεςω, etc., press hard, weigh down; in the Anabasis only in pass., be weighed down, III, 4, 48; be hard pressed, I, 1, 10; be crowded, III, 4, 19.
 πικρός, -ά, -όν, bitter.
 πίμπλημι, πλήσω, ἐπλησα, -πέπληκα, -πέπλη(σ)μαι, ἐπλήσθην (√ πλα; cf. πολός, πλήρης, Eng. full), fill, I, 5, 10.
 πίνω, πίομαι, ἐπιον, πέπωκα, -πέπομαι, -ἐπόθην, drink.
 πιπράσκω, πέπρακα, πέπραμαι, ἐπράθην, fut. pf. πεπράσομαι (cf. Lat. pretium, price), sell. In Attic used only in the pf. tenses; cf. πωλέω and ἀποδίδομαι.

πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα, fall, be slain; with eis, fall upon, be involved in, II, 3, 18.
 Πισίδαι, -ῶν, οἱ, the Pisidians, natives of Pisidia, a mountainous country south of Cyrus' satrapy in Asia Minor.
 πιστεύω, πιστεύσω, etc., trust, have confidence in, rely on, believe, with dat., with infin., I, 9, 8.
 πίστις, -εως, ἡ (πειθω), trust, confidence, good faith, pledge, assurance; διὰ πίστεως, relying on good faith, III, 2, 8; πίστεως ἐνεκα, to insure his loyalty, III, 3, 4.
 πιστός, -ή, -όν (πειθω), trusty, faithful, sure, trustworthy, οἱ πιστοί, "the faithful," title of the counsellors of the Persian king; τὰ πιστά, pledges; ἐπεὶ τὰ πιστά ἐγένετο, after pledges had been exchanged, II, 2, 10; cf. II, 4, 7.
 πιστότης, -ητος, ἡ (πιστός), fidelity.
 πίτυς, -υος, ἡ (cf. Lat. pinus, Eng. pine), pine-tree.
 πλάγιος, -α, -ον (πλάγος, τό, side), sideways, oblique; τὰ πλάγια, flanks, of an army, III, 4, 14; VI, 3, 15; eis πλάγιον, as adv., sideways, obliquely, I, 8, 10.
 πλαίσιον, -ον, τό, a rectangle; πλαίσιον ἰσόπλευρον, a square, III, 4, 19.
 πλανάομαι, πλανήσομαι, etc. (πλανή, wandering), wander; met., of words, wander, be idly spoken, VII, 7, 24.
 πλάτος, -ους, τό (πλατύς), breadth.
 πλάττω, πλάσω, ἔπλασα, πέπλασμαι, ἐπλάσθην (cf. Eng. plastic), mould, fashion, shape.
 πλατύς, -εῖα, -ύ (cf. Eng. place, plateau, etc.), broad, wide.
 πλεθριαῖος, -α, -ον, of the length of a plethrum.

πλέθρον, -ου, -τό, plethrum, measure of length, 100 Greek ft. or 97 Eng. ft.
 Πλεισθένης, -ους, ὁ, Pleisthenes, an Amphipolitan in the Greek army.
 πλείστος, -η, -ον, see πολὺς.
 πλείων, πλείον, see πολὺς.
 πλέκω, πλέξω, etc. (Lat. plico, fold), twist, plait.
 πλέον, see πολὺς.
 πλεονεκτέω, πλεονεκτήσω (πλέον + ἔχω), have more than, have the advantage over (gen.), in (dat.).
 πλευρά, -ᾱς, ἡ (cf. Eng. pleurisy), rib, side, flank, generally in pl.
 πλέω, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, sail, go by sea.
 πληγή, -ῆς, ἡ (πλήττω), blow, in the Anabasis only pl.
 πλήθος, -ους, τό (cf. πλήθω), multitude, crowd, number, amount, extent; τὸ πλήθος, the rank and file, common soldiers, III, 1, 37.
 πλήθω, poetic vb., be full; in the Anabasis only in the phrase ἀμφὶ πλήθουσιν ἀγοράν, about full market time, I, 8, 1; II, 1, 7.
 πλὴν, adv. or conj., except, save that; also prep. with gen.
 πλήρης, -ες (πῖμπλημι), full, full of, with gen.; of pay, in full, VII, 5, 5.
 πλησιάζω, πλησιάσω, etc. approach, draw near, abs. or with dat.
 πλησίος, -α, -ον, near. The pos. is found in prose only in the adv. πλησίον, near, close by; πλησιαίτατος, I, 10, 5; VII, 3, 29.
 πλήττω, πλήξω, 2 pf. πέπληγα, 2 aor. pass. ἐπλήγην (cf. Lat. plango, strike, plaga, blow, Eng. apoplexy), strike. The act. is little used in prose.

πλίνθινος, -η, -ον (πλίνθος), of brick, brick.
 πλίνθος, -ου, ἡ (cf. Eng. plinth, flint?), brick.
 πλοῖον, -ου, τό (πλέω), boat, vessel, of any sort from a canoe (πλοῖον μονόξυλον, V, 4, 11) to a warship (μακρὸν πλοῖον, V, 1, 11). Generally, however, πλοῖον means transport or merchantman, contrasted with ναὺς or τριήρης; see I, 3, 17 n.
 πλοῦς, πλοῦ, ὁ (πλέω), a sailing, voyage.
 πλούσιος, -α, -ον (πλοῦτος, wealth), rich.
 πλουσίως, adv. (πλούσιος), in wealth, richly; comp. πλουσιωτέρως, I, 9, 16.
 πλουτέω, πλουτήσω, etc. (πλούτος), be rich.
 πλουτίζω, perf. πεπλούτικα (πλούτος), enrich.
 πνεῦμα, -ατος, τό (πνέω; cf. Eng. pneumatic), wind.
 πνέω, πνεύσομαι, ἔπνευσα, blow, breathe.
 πνίγω, choke; pass., be drowned, V, 7, 25.
 ποδαπός, -ή, -όν, from what country, whence.
 ποδήρης, -ες (πούς + ῥα), reaching to the feet (of shields).
 ποδίζω, only in perf. pass. partic., πεποδισμένοι, fetter, hobble, III, 4, 35.
 ποδῶν, see πούς.
 πόθεν, adv., whence, from what source, how.
 ποθέν, indef. adv., enclitic, from somewhere or other.
 ποθέω, ποθήσω, etc. (πόθος), long, yearn.
 πόθος, -ου, ὁ, longing.
 ποί, indef. adv., enclitic, somewhere, whither, somewhere.

ποιέω, ποιήσω, etc., make, do, perform, render; often with two accs., both nouns, or noun and adj., I, 1, 2; I, 9, 6; bring about, cause, with acc. and infin., I, 7, 4, or with ὥστε and infin., I, 6, 2; imagine, assume, with acc. and infin., V, 7, 9; very commonly εἶ or κακῶς ποιεῖν, to benefit, injure, with acc. of person, I, 4, 8; also ἀγαθόν, κακόν ποιεῖν, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἐκκλησίαν, convene, I, 4, 12; often with advs., I, 1, 11. Mid. similarly used; also frequently with verbal nouns, forming one idea, τὴν πορείαν ἐποιεῖτο = ἐπορεύετο, I, 7, 20; often to be rendered count, esteem, περὶ παντός, πολλοῦ, πλείστου, I, 9, 16, etc.; εὖρημα ἐποίησάμην, I counted it a piece of good luck, II, 3, 18; in V, 3, 5, have made for oneself, ἀνάθημα.
 ποιητέος, -α, -ον (verbal of ποιέω), to be done, that must be done, with or without dat. of agent.
 ποικίλος, -η, -ον (cf. Lat. pingo, paint), variegated, of many colors; tattooed, V, 4, 32.
 ποῖος, -α, -ον, interrog. pron., of what sort or kind, what.
 πολεμέω, πολεμήσω, etc. (πόλεμος), make war, carry on war, abs., with dat., or with πρός and acc.
 πολεμικός, -ή, -όν (πόλεμος; cf. Eng. polemic), fitted for war, skilled in war, warlike; τὸ πολεμικόν, signal or shout for battle, IV, 3, 29; VII, 3, 33; τὰ πολεμικά, military affairs, III, 1, 38, 43.
 πολεμικῶς, adv. (πολεμικός), in a hostile manner; sup. πολεμικώτατα, VI, 1, 1.

πολέμιος, -α, -ον (πόλεμος), pertaining to war, the enemy's, hostile; τὰ πολέμια, military matters, I, 6, 1; οἱ πολέμιοι, the enemy; ἡ πολεμία, the enemy's country, III, 3, 5.

πόλεμος, -ου, ὁ, war.

πολιζέω (πόλις), found a city; with χωρίον, colonize, VI, 6, 4.

πολιορκέω, πολιορκήσω, etc. (πόλις + εἶργω), besiege, invest.

πόλις, -εως, ἡ (akin to πολύς), city, state; at Athens, the city proper, the acropolis, VII, 1, 27.

πόλισμα, -ατος, τό (πολιζέω), town.

πολιτεύω, πολιτεύσω, etc. (πολίτης), be a citizen; freely, live, III, 2, 26.

πολίτης, -ου, ὁ (πόλις), citizen.

πολλάκις, adv. (πολύς), often.

πολλαπλάσιος, -α, -ον (πολύς), many times as much or many.

πολλαχῇ, adv. (πολύς), in many places, often, VII, 3, 12.

πολλαχού, adv. (πολύς), in many places, often, IV, 1, 28.

πολυάνθρωπος, -ον (πολύς + ἄνθρωπος), populous, thickly populated.

πολυαρχία, -ας, ἡ (πολύς + ἀρχω), rule or command vested in many, VI, 1, 18.

Πολυκράτης, -ους, ὁ, Polycrates, an Athenian, captain in the Greek army.

Πολύνικος, -ου, ὁ, Polynicus, ambassador from Thibron to the Greek army.

πολυπραγμονέω (πολύς + πράττω), be a busybody or meddler.

πολύς, πολλή, πολύ (cf. πλήθος, πῖμ-πλημι, Lat. plus and plurimus, Eng. full), much, many, often to be rendered great, far, long, mighty, full, etc. Often joined to another adj. by καί, where Eng. omits the connective, πολλά

καί ἀμήχανα, many difficulties, II, 3, 18; τὸ πολὺ, the greater part, the most, I, 4, 13; οἱ πολλοί, the most, II, 3, 16; adv. expressions, πολύ, much, very, far, chiefly with comp. and sup. adjs.; so πολλῶ, with comp., II, 5, 32; πολλά, in many respects, often, IV, 3, 2; ἐπὶ πολὺ and ὡς ἐπὶ τὸ πολὺ; see ἐπὶ. περὶ πολλοῦ (πλέονος, πλείστον) ποιεῖσθαι, see ποιέω. Comp. πλείων, πλείον, more, greater, with similar range of meanings; neut., as adv., πλείον or πλέον; ἐκ πλέονος . . . ἔφευγον, took flight when at a greater distance, I, 10, 11; sup. πλείστος, -η, -ον, most, often with ὥς or ὅτι, the most possible, I, 1, 6; often as noun, οἱ πλείστοι, most, the most, I, 5, 13; πλείστον, πλείστα, as adv., mostly, generally, III, 2, 31; VII, 6, 35; ὡς πλείστον, as far as possible, II, 2, 12.

Πολύστρατος, -ου, ὁ, Polystratus, an Athenian, father of Lycius. πολυτελής, -ές (πολύς + τέλος), of great price, costly.

πομπή, -ης, ἡ (πέμπω), escort; generally solemn procession, in honor of a god, V, 5, 5.

πονέω, πονήσω, etc. (πόνος), work, toil, labor; with acc., earn by labor, VII, 6, 41; τὰ πεποννημένα, hardships undergone, VII, 6, 10.

πονηρός, -ά, -όν (πόνος), properly, toilsome, laborious; then, poor, worthless, bad; πονηρόν, a wretched affair, III, 4, 35; ὁ πονηρός, a villain, II, 6, 29; cf. II, 5, 21; in VII, 1, 39, hostile.

πονήρως, adv. (πονηρός), with difficulty.

πόνος, -ου, ὁ (πένομαι), toil, labor, work, hardship.

πόντος, -ου, ὁ, sea; generally as a proper name, the Euxine or Black Sea; hence Pontus, the region about the Euxine, V, 6, 15. πορεία, -ας, ἡ (cf. πορεύομαι), a going, journey, march, road.

πορευτός, -α, -ον (verbal of πορεύομαι), that must be traversed, II, 5, 18; impers. πορευτέον ἡμῖν, we must march, II, 3, 13 n.

πορεύομαι, πορεύσομαι, etc., pass. dep., go, travel, march; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.

πορθέω, πορθήσω, etc. (πέρθω, sack), plunder, ravage, lay waste.

πορίζω, πορίω, ἐπορίσα, πεπορίκα, πεπορίσμαι, ἐπορίσθην, bring to, furnish, supply, provide; mid., supply oneself with, obtain.

πόρος, -ου, ὁ (√περ), way through or across; of a river, ford, IV, 3, 13, 20; in general, way, means, II, 5, 20.

πόρρω (πρό), far off, far from (gen.).

πορφυροῦς, -ᾱ, -οῦν (πορφύρα, the murex, the shellfish from which purple dye was obtained), purple.

ποσί, see ποῖς.

πόσος, -η, -ον, interrog. pron., how great, how large, how much; pl., how many.

ποταμός, -οῦ, ὁ (cf. hippopotamus, Mesopotamia), river, stream, I, 2, 23, etc. The name of the river stands regularly in attrib. position.

ποτέ, indef. adv., enclitic, at any time, once, ever; ὅποι ποτε, where in the world, III, 5, 13; εἴ ποτε καὶ ἄλλοτε, now, if ever, VI, 4, 12.

πότερος, -α, -ον, interrog. pron., which of two; hence πότερον,

interrog. adv., whether, introducing simple questions; πότερον (πότερα) . . . ἤ, whether . . . or, introducing alternative questions, direct or indirect.

πότερως, interrog. adv. (πότερος), in which of two ways.

ποτήριον, -ου, τό (πίνω), drinking cup.

ποτός, -ή, -όν (verbal of πίνω), drinkable; neut. τὸ ποτόν, drink, I, 10, 18; σῖτα καὶ ποτά, food and drink, II, 3, 27.

πότος, -ου, ὁ (πίνω), a drinking bout, banquet.

ποῦ, interr. adv., where.

πού, indef. adv., enclitic, somewhere, anywhere; with gen., III, 4, 23; perhaps, of course, V, 7, 13.

πούς, ποδός, ὁ (Lat. pes, Eng. foot), foot. in the lit. sense and as a unit of measure, 11 3/4 in.; ἐπὶ πόδα ἀναχωρεῖν, retreat while facing the foe, V, 2, 32.

πράγμα, -ατος, τό (πράττω), thing done, thing, act, deed, affair; trouble, IV, 1, 17; in this sense commonly pl.; πράγματα παρέχειν, with dat., annoy, give trouble to, I, 1, 11.

πραγματεύομαι (πράγμα), be busy at, seek to bring about, VII, 6, 35.

πρανής, -ές (πρό), bent forward, headlong, steep; εἰς τὸ πρηνές, straight down hill, III, 4, 25; κατὰ τοῦ πρηνούς, down the slope, IV, 8, 28.

πράξις, -εως, ἡ (πράττω), business, undertaking, enterprise, scheme.

πρᾶος, -εῖα, -ον, gen. pl. πρᾶτων, mild, tame, I, 4, 9.

πράττω, πράξω, ἐπραξα, πέπριχα, πέπραγμα, ἐπράχθην, do, perform, bring to pass, effect, manage,

transact, negotiate, etc.; of money, exact (with two accs.), VII, 6, 17; with advs., as εἰ (καλῶς) or κακῶς, intrans., fare well or ill, I, 9, 10; III, 1, 6.
 πρῶς, adv. (πρῶτος), mildly, lightly.
 πρέπω, πρέψω, etc., be fitting; be becoming, suitable, with dat., III, 2, 7; impers., it is fitting or proper, with infin., III, 2, 16; cf. I, 9, 6.
 πρεσβεία, -ας, ἡ (πρεσβεύω), embassy.
 πρεσβεύω, πρεσβεύσω, etc. (πρέσβυς), serve as ambassador.
 πρέσβυς, -έως, ὁ (Eng. presbyter, priest), old, poetic adj. In the Anabasis only in comp. and sup. πρεσβύτερος, I, 1, 1, πρεσβυτάτος, II, 1, 10. As subst., only in pl., οἱ πρέσβεις, envoys, ambassadors, III, 1, 28.
 πρεσβύτης, -ου, ὁ (πρέσβυς), old man.
 πρίσθαι, see ἐπιδάμην.
 πρίν, temporal conj. (πρό), with infin., before, rarely, until, I, 4, 13, etc.; with indic., ἄν, with subj., and opt. (cf. ἕως), until, before, chiefly after neg. clauses, I, 1, 10; πρόσθεν . . . πρίν, I, 1, 10; πρότερον . . . πρίν, III, 1, 16; πρίν ᾧ, with infin., IV, 5, 1 n.
 πρό, prep. with gen., of place, before, in front of; of time, before; also, in defense of, on behalf of, for; πρὸ τῶν τοξευμάτων, a defense against the arrows, VII, 8, 18.
 προαγορεύω (ἀγορεύω), announce publicly.
 προάγω (ἀγω), lead forward; intr., go forward, advance, VI, 5, 6, 11.
 προαίρω (αἰρέω), take before; mid., choose, select, VI, 6, 19.
 προαίσθάνομαι (αἰσθάνομαι), find out or perceive beforehand.

προαποτρέπομαι (τρέπω), turn away before or too soon, VI, 5, 31.
 προβαίνω (βαίνω), step forward, go forward, advance.
 προβάλλω (βάλλω), throw before, hold in front of, in mid. τὰ δπλα προβαλέσθαι, advance arms (cf. "charge bayonets"), I, 2, 17; VI, 5, 16; πρὸ ἀμφοῖν προβεβλημένος (sc. τὴν ἀσπίδα), with his shield held before them both, IV, 2, 21; also, bring forward, nominate, VI, 1, 25; VI, 2, 6.
 πρόβατον, -ου, τό (πρό+βαίνω), generally pl., cattle; in Attic regularly of small animals, sheep or goats, esp. the former.
 προβολή, -ῆς, ἡ (προβάλλω), of spears, a throwing forward (into position for the charge), VI, 5, 25.
 προβουλεύω (βουλεύω), plan for or on behalf of.
 πρόγονος, -ου, ὁ (πρό+γεν), forefather, in pl. ancestors.
 προδίδωμι (δίδωμι), give over, surrender, betray.
 προδότης, -ου, ὁ (προδίδωμι), traitor, betrayer.
 προδραμόντες, see προτρέχω.
 προδρομή, -ῆς, ἡ (πρό+δρόμος), a running forth, sally, IV, 7, 10.
 προείδον (εἶδον), see before or in front, I, 8, 20; in mid., VI, 1, 8.
 πρόειμι (εἶμι), go on, go ahead, advance, proceed; προΐουσης τῆς νυκτός, as the night went on, in the course of the night, II, 2, 19.
 προεἶπον (εἶπον), serving as 2 aor. to προλέγω or προαγορεύω, proclaim, give orders, I, 2, 17.
 προελαύνω (ελαύνω), intr., ride or march forward, push on.
 προεργάζομαι (ἐργον), do before achieve or win before, VI, 1, 21.

προέρχομαι (έρχομαι), go before, go forward, advance.
 προερῶ (έρῶ), as fut. of προλέγω, tell in advance, warn, VII, 7, 13.
 προέχω (έχω), have the advantage of.
 προηγέομαι (ηγέομαι), lead forward.
 προηγορέω (προήγορος, spokesman, πρό+ἀγορά), be spokesman.
 προήλθον, see προέρχομαι.
 προθέω (θέω), run forward.
 προθυμέομαι, προθυμήσομαι or προθυμηθήσομαι, ἐπροθυμήθην (πρόθυμος), be eager or zealous, wish earnestly, abs. or with infin.
 προθυμία, -ας, ἡ (πρό+θυμός), eagerness, zeal.
 πρόθυμος, -ον (πρό+θυμός), ready, eager, zealous.
 προθύμως, adv. (πρόθυμος), eagerly, willingly, zealously, comp. προθυμότερον.
 προθύω (θύω), sacrifice before, offer a preliminary sacrifice, mid.
 προίημι (ίημι), send forth; mid., let go, give over, surrender, abandon.
 προΐστημι (ίστημι), put before; in perf. tenses, intrans., stand at the head of, be in command of.
 προκαλέω (καλέω), call forth; mid., to oneself, VII, 7, 2.
 προκαλύπτω (καλύπτω, καλύψω, etc., hide), throw a cover before, hide, conceal.
 προκαταθέω (θέω), run along in advance.
 προκατακαίω or -κάω (καίω), burn down in advance or before someone.
 προκαταλαμβάνω (λαμβάνω), seize or occupy in advance.
 πρόκειμαι (κείμει), lie before or in front, project.

προκινδυνεύω (κινδυνεύω), incur danger for or in behalf of.
 Προκλής, -έους, ὁ, Procles, governor of Teuthrania in Mysia.
 προκρίνω (κρίνω), prefer.
 προλέγω, προερῶ, προεἶπον, declare publicly or in advance, give warning.
 προμαχεών, -ώνος, ὁ (μάχομαι), battle-ment.
 προμετωπίδιον, -ου, τό (μέτωπον, forehead), frontlet, a piece of armor worn by horses, protecting the head, I, 8, 7.
 προμνάομαι, impf. προῦνᾶτο (μνάομαι, court), sue for, solicit.
 προνοέομαι (νοέω), take thought for (gen.), VII, 7, 33; provide for (acc.), VII, 7, 37.
 πρόνοια, -ας, ἡ (προνοέομαι), forethought.
 προνομή, -ῆς, ἡ (πρό+νέμω), foraging party.
 προξενέω, προξενήσω, etc. (πρόξενος), be one's πρόξενος, bring about for one; of danger, put upon one, VI, 5, 14.
 πρόξενος, -ου, ὁ (πρό+ξένος), a public ξένος, one acting as official representative of a foreign state among his own people, consul, V, 4, 2.
 Πρόξενος, -ου, ὁ, Proxenus, a Theban, one of Cyrus' generals; the personal friend of Xenophon, III, 1, 4 ff.; treacherously seized and slain after the battle of Cunaxa, II, 5, 31 ff. For a sketch of his character see II, 6, 16 ff. and the Introd. § 38.
 προπέμπω (πέμπω), send forward; escort, VI, 1, 23.
 προπίνω (πίνω), drink to one, pledge.
 προπονέω (πονέω), toil for or on behalf of.

πρός (related to **πρό**): (1) originally an adv., *furthermore, besides*, III, 2, 2, **πρός δ' ἔτι**; (2) as prep. with gen., dat., and acc.: with gen., *on the side of, towards* (properly from the direction of; cf. Lat. *ab*, I, 10, 3; II, 2, 4; sometimes as *ὑπό* with passives, *by, on the part of*, I, 9, 20; **πρός θεῶν**, *in the sight of*, I, 6, 6; so in oaths, II, 1, 17; **τρόπον**, *in accordance with*, I, 2, 11; with dat., *before, beside, at, near; besides, in addition to*; with acc. after vbs. of motion or implying motion, *to, towards, before*; more personal than *εἰς* or *ἐπί*, but used by no means only of persons, I, 5, 7; often in hostile sense, *against*, I, 3, 21; in a more general sense, expressing various relations, **καταλύσαι πρὸς**, *be reconciled with*, I, 1, 10; **πρὸς τὴν ἀνάβασιν**, *with reference to, regarding*, I, 4, 9; *in comparison with*, VII, 7, 41; of purpose, **πρὸς ἀριστον**, *for lunch*, I, 10, 19; of time, *towards*, IV, 5, 21; **πρὸς φίλων**, *in friendship*, I, 3, 19; **πρὸς ταῦτα**, *in view of this, in answer to this*, I, 3, 19. In composition **πρὸς** means *to, against, in addition to*.

προάγω (**ἀγω**), *lead to or against; intr., lead on, advance*, I, 10, 9; *bring to bear, employ*, IV, 1, 23.

προαιτέω (**αἰτέω**), *ask in addition, ask for more*.

προαναλίσκω (**ἀναλίσκω**), *spend besides or in addition*.

προαναίπινον (**εἰπὼν**), *command or announce further*, VII, 1, 11.

προσβαίνω (**βαίνω**), *step up to, plant the foot against*, IV, 2, 28.

προσβάλλω (**βάλλω**), *throw or strike against, make an attack*.

προσβατός, **-όν** (**προσβαίνω**), *approachable, accessible*.

προσβολή, **-ῆς**, **ῆ** (**προσβάλλω**), *attack*.

προσγίγνομαι (**γίγνομαι**), *come to, attach oneself to*.

προσδανείζομαι, **προσεδανεισάμην** (**δανείζομαι**, *borrow*), *borrow besides*.

προσδεῖ, impers. (**δέω**), *there is need of besides or in addition, with gen.*; also as middle deponent, **προσδέομαι**, with gen., *need or want besides*, VII, 6, 27; *strive for*, VI, 1, 24.

προσδίδωμι (**δίδωμι**), *give besides or in addition*.

προσδοκάω, **προσεδόκων**, **προσεδόκησα** (**πρὸς** + **ῥδοκ**; cf. **δοκέω**. The simple **δοκάω** is not found), *expect, with acc. and infin.*

προσδοκεῖ (**δοκέω**), *it seems good besides*.

προσέδραμον, see **προστρέχω**.

πρόσειμι (**εἰμι**), *come to, approach, advance*.

προσελαύνω (**ελαύνω**), *drive or ride towards or against, march on*.

προσέρχομαι (**έρχομαι**), *come to, approach, come up*.

προσεύχομαι (**εύχομαι**), *pray to, dat.*

προσετάχθη, see **προστάτω**.

προσέχω (**έχω**), in the *Anabasis* only

with **νοῦν**, *give heed to, pay close attention to, dat.*

προσῆκω (**ήκω**), pres. with force of a perfect, *come to, reach; be related to*, I, 6, 1; impers., *it is fitting or proper*; **τοῦτ' ἔστι Βοιωτίας προσήκει οὐδέν**, *this fellow has nothing to do with Boeotia*, III, 1, 31.

προσῆλθον, see **προσέρχομαι**.

προσῆλθον, see **προσέρχομαι**.

προσῆλθον, see **προσέρχομαι**.

προσῆλθον, see **προσέρχομαι**.

πρόσθεν, adv. (**πρὸς**), *before, of place, εἰς τὸ πρόσθεν*, *forward, to the front*, I, 10, 5; with gen., III, 1, 33; **τὸ πρόσθεν**, *the van*, III, 2, 36; of time, *before, formerly*; often as attrib., *former*, I, 4, 8; sometimes simply leading up to **πρὶν**, I, 1, 10; **τὸ πρόσθεν**, as adv., *before, formerly*, I, 10, 11; of preference, **πρόσθεν . . . ἢ**, *sooner . . . than*, II, 1, 10.

προσθέω (**θέω**), *run towards, charge*.

προσίστιμι, see **πρόσειμι**.

προσίστημι (**ίστημι**), *let come to, let approach*, IV, 5, 5; mid., *admit, receive*, III, 1, 30; IV, 2, 12; of the gods, *permit, sanction*, V, 5, 3.

προσκαλέω (**καλέω**), *call up, summon*.

προσκητάωμαι (**κτάωμαι**), *acquire besides or in addition*.

προσκυνέω, **προσκυνήσω**, etc. (**κυνέω**, *kiss*), *do obeisance to, bow down before, worship*, of gods, III, 2, 9, 13; of the oriental salaam before men of high rank, I, 6, 10; I, 8, 21.

προσλαμβάνω (**λαμβάνω**), *take besides or in addition to; lay hold of also, lend a hand*, II, 3, 11.

προσμειγνυμι (**μειγνυμι**, **μείζω**, **ἐμείξα**, **μέμειγμα**, **ἐμείχθη** or **ἐμίχθη**, *mix*), *minge with, join*.

προσμένω (**μένω**), *wait, wait for*.

πρόσοδος, **-ον**, **ῆ** (**πρὸς** + **όδος**), lit. *way to, approach*, in pl., V, 2, 3; *procession*, in honor of a god, VI, 1, 11; *revenue, income*, I, 9, 19; VII, 7, 36.

προσόμενυμι (**δμενυμι**), *swear in addition*.

προσομολογέω (**όμολογέω**), *agree to, surrender*.

προσπερονάω (**περονάω**, *pierce*), perf. pass. **προσπεπερόνημαι**, *fasten with*

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πρόσωπον, -ον, τό (πρός+|/οπ; cf. ὤψ, face), countenance, face, pl. II, 6, 11 n.
 προτάτω (τάττω), station in front.
 προτελέω (τελέω), pay beforehand.
 προτεραῖος, -α, -ον (πρό), only in the phrase τῇ προτεραίᾳ, on the day before, II, 1, 3; V, 4, 23.
 πρότερος, -α, -ον (πρό), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερον, as adv., before; τὸ πρότερον, the time before, IV, 4, 15; πρότερον, like πρόσθεν (I, 1, 10 n.), may lead up to πρὶν; it is then not to be translated.
 προτιμάω (τιμάω), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.
 προτρέχω (τρέχω), run forward, run ahead of (with gen.)
 προφαίνω (φαίνω), mid., come to sight, appear.
 προὔ=προε-
 προφασίζομαι (πρόφασις), set up or allege as an excuse.
 πρόσφασις, -εως, ἡ (φημί), pretext, excuse.
 προφυλακή, -ῆς, ἡ (πρό+φυλακή), in pl., outposts, pickets.
 προφύλαξ, -ακος, ὁ (πρό+φύλαξ), outpost, sentinel, picket.
 προχωρέω (χωρέω), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21; impers., be of advantage, I, 9, 13.
 πρύμνα, -ης, ἡ, stern (of a ship).
 πρῶ, adv. (πρό), in the morning, early; comp. πρωαίτερον, III, 4, 1.
 πρῶρα, -ας, ἡ (πρό), prow, bow (of a ship).
 πρωρτίς, -έως, ὁ (πρῶρα), prow-officer, lookout, ranking next to the κυβερνήτης, V, 8, 20.

πρωτεύω (πρῶτος), be first, hold the first place.
 πρῶτος, -η, -ον (πρό), first, foremost, chief, most eminent; οἱ πρῶτοι, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρῶτος ἡγγεῖλα, I was the first to announce, II, 3, 19; as adv. πρῶτον or τὸ πρῶτον, first, at first, in the first place, I, 2, 16; ὡς τὸ πρῶτον, cum primum, as soon as, VII, 8, 14.
 πτάρνυμαι, ἔπτарον (cf. Lat. sternuo, sneeze), sneeze.
 πτέρυξ, -υγος, ἡ (πέτομαι), wing, I, 5, 3; flap (of a corselet), IV, 7, 15.
 πυγμή, -ῆς, ἡ (πύξ; cf. Eng. pygmy), fist, boxing, IV, 8, 27. In later Greek as in Roman boxing, the forearms were weighted with the cestus of leathern thongs loaded with metal.
 Πυθαγόρας, -ου, ὁ, Pythagoras, a Spartan admiral.
 πυθόμενος, see πυθάνομαι.
 πυκνός, -ή, -ον (cf. πύξ), close, compact, thick; neut. πυκνά, as adv., constantly, VI, 1, 8.
 πύκτης, -ου, ὁ (πύξ), boxer.
 Πύλαι, -ῶν (πύλη), Pylae, i. e., the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.
 πύλη, -ης, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.
 πυθάνομαι, πύσσομαι, ἐπυθόμην, πέπυσμαι, inquire, ask, learn, discover.
 πύξ, adv. (cf. πυκνός, Lat. pugnus), with the fist.
 πῦρ, -ρός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ πυρά (dat. πυροῖς), watch fires, signal fires.

P

πυράμις, -ίδος, ἡ (cf. Eng. pyramid), pyramid.
 Πύραμος, -ου, ὁ, the Pyramus, a large river flowing through Cilicia.
 πυργομαχέω (πύργος+μάχομαι), storm a tower or wall.
 πύργος, -ου, ὁ, tower, walled fort.
 πυρέττω (πῦρ), have a fever.
 πύρινος, -η, -ον (πυρός), of wheat, wheaten.
 πυροῖς, see πῦρ.
 πυροί, -ῶν, οἱ, wheat; for the pl., cf. κριθαί.
 Πυρρίας, -ου, ὁ, Pyrrhias, an Arcadian commanding a division of the Greek army.
 πυρρίχη, -ης, ἡ, the pyrrich, a mimetic war dance, VI, 1, 12.
 πυρσεύω, aor. ἐπύρσευσα (πυρός, ὁ, a torch; cf. πῦρ), light beacon fires.
 πῶ, indef. adv., enclitic and only after a neg., yet, up to this time; cf. οὐπω, μήπω.
 πωλέω, πωλήσω, ἐπωλήθην (cf. Eng. monopoly), sell.
 πῶλος, -ου, ὁ (cf. Lat. pullus, Eng. foal), colt, foal.
 Πῶλος, -ου, ὁ, Polus, a Spartan admiral, succeeding Anaxibius, VII, 2, 5.
 πῶμα, -ατος, τό (πίνω), drink, beverage.
 πῶποτε, indef. adv. (πῶ+ποτέ), after negatives, at any time, ever, ever yet.
 πῶς, interrog. adv., in what way? how?
 πῶς, indef. adv. enclitic, somehow, in some way, in any way; often serving to modify another word, ὡδέ πως, somewhat as follows, I, 7, 9; ἀμφὶ τὴν αὐτὴν πως ὥραν, at about the same hour, IV, 8, 21; ἄλλως πως . . . ἢ, any other way than, III, 1, 20.

ῥάδιος, -α, -ον, comp. ῥάων, sup. ῥᾶστος, easy, often in neut. with infin.
 ῥαδίως, adv., comp. ῥᾶον, sup. ῥᾶστα, easily.
 Ῥαθίνης, -ου, ὁ, Rathines, an officer under Pharnabazus.
 ῥαθυμέω (ῥάθυμος, easy-going, ῥάδιος+θυμός), be of an easy-going nature, take things easily.
 ῥαθυμία, -ας, ἡ (cf. ῥαθυμέω), easy-going disposition, laziness.
 ῥᾶον, ῥᾶστον, see ῥάδιος.
 ῥαστώνη, -ης, ἡ (ῥᾶστος; cf. ῥάδιος), easiness of character, indolence.
 ῥέω, ῥέεσσομαι or ῥυήσσομαι, ἐρρήκα, aor. pass., as act., ἐρρήην, flow.
 ῥήτρα, -ας, ἡ (cf. ἔρω), agreement, compact.
 ῥίγος, -ους, τό (cf. Lat. frigus), cold.
 ῥίπτω (in pres. system also ῥιπτέω), ῥίψω, ἔρριψα, etc., throw, hurl; of garments, throw off.
 ῥίς, ῥινός, ἡ (cf. Eng. rhinoceros), nose.
 Ῥόδιος, -α, -ον (Ῥόδος, Rhodes), Rhodian; ὁ Ῥόδιος, a Rhodian, native of Rhodes, a large island off the S.W. coast of Asia Minor.
 ῥοφέω (cf. Lat. sorbeo), suck up.
 ῥυθμός, -οῦ, ὁ (akin to ῥέω, Eng. rhythm), measured motion, time, rhythm.
 ῥύμα, -ατος, τό (cf. ἔρω, ῥύομαι, draw), properly, that which is drawn, only in the phrase ἐκ τόξου ῥύματος, with a bow-shot the start, III, 3, 15.
 ῥώμη, -ης, ἡ (cf. ῥώννυμι), strength force.
 Ῥωπάρας, -α, ὁ, Rhoparas, satrap of Babylonia.

Σ

σά, see σός.

σά, see σῶς.

σάγαρις, -εως, ἡ, battle-axe.

σακίον, -ου, τό (dim. of σάκος, bag, Eng. sack), sack, bag, pouch.

Σαλμυδησσός, -οῦ, ὁ, Salmydessus, a town and region in Thrace on the Euxine.

σάλπιγξ, -ιγγος, ἡ, trumpet, a long straight tube like the Roman tuba.

σαλπίζω, ἐσάλπιξα (σάλπιγξ), sound the trumpet, the subj. σαλπικτής being generally omitted, I, 2, 17 n.; with inner obj., ρυθμούς, keep time with the trumpet, VII, 3, 32.

σαλπικτής, -οῦ, ὁ (σάλπιγξ), trumpeter.

Σάμιος, -α, -ον (Σάμος, Samos), of Samos, Samian.

Σαμόλας, -α, ὁ, Samolas, an Achaean in the Greek army.

Σάρδεις, -εων, αἱ, Sardis, capital of Lydia, and of Cyrus' satrapy.

σατραπεύω (σατράπης), be satrap (of, gen.), III, 4, 31; govern as satrap, acc., I, 7, 6.

σατράπης, -ου, ὁ, satrap, a Persian title for the governor of a province, I, 1, 2 n.

Σάτυρος, -ου, ὁ, a satyr; I, 2, 13, Silēnus, the attendant of Dionysus.

σαυτοῦ, etc., see σεαυτοῦ.

σαφής, -ές (cf. σοφός, Lat. sapio), clear, plain.

σαφῶς, adv. (σαφής), clearly, plainly, certainly.

σέ, see σό.

-σι, a suffix denoting the place whither.

σεαυτοῦ, -ῆς, or contr. σαυτοῦ, -ῆς (σέ+αὐτός), pl. ὑμῶν αὐτῶν, etc., of thyself, yourself.

Σελινοῦς, -οὔντος, ὁ, Selinus, name of two rivers, one in Elis, the other flowing by the temple of Artemis in Ephesus.

σεσωμένοι, σίσσονται, see σφίζω.

Σεύθης, -ου, ὁ, Seuthes, king of the Odrysae, a tribe in Asiatic Thrace.

Σηλυμβρία, -ας, ἡ, Selymbria, a town near Byzantium, VII, 2, 28.

σημαίνω, σημαίνω, ἐσήμηνα, σέσημασμαι, ἐσημάνθην (σήμα, sign), give a sign, give the signal, IV, 3, 32; often impers., the signal is given, II, 2, 4; make known, inform, declare, order.

σημεῖον, -ου, τό (σήμα, sign), sign, mark, token, signal, standard.

σησάμινος, -η, -ον (σήσαμον), made of sesame.

σήσαμον, -ου, τό, sesame, a leguminous plant from the seeds of which an oil is made, much used in cookery, medicine, etc., I, 2, 22; in pl., sesame plants or seeds, VI, 4, 6.

σιγάω (σιγή), make keep silent, silence.

σιγάω, σιγήσομαι, etc. (σιγή), be silent, say nothing.

σιγή, -ῆς, ἡ, silence; σιγῇ as adv., silently.

σίγλος, -ου, ὁ (Hebr. shekel), siglus, a Semitic coin worth 7½ Attic obols, I, 5, 6.

σιδηρεία, -ας, ἡ (σιδηρος), working in iron.

σιδηροῦς, -ᾶ, -οῦν (σιδηρος, iron), made of iron, iron.

Σικυώνιος, -ου, ὁ (Σικυών, Sicyon), a Sicyonian, native of Sicyon, a small state in northern Peloponnesus, west of Corinth.

Σιλάνος, -οῦ, ὁ, Silānus: (1) soothsayer to Cyrus; (2) another

individual of the same name, a trumpeter from Macistus.

σίνομαι, do harm to, hurt, III, 4, 16 n.

Σινοπεύς, -έως, ὁ (Σινώπη), a Sino-pean, native of Sinōpe.

Σινώπη, -ης, ἡ, Sinōpe, an important city in Paphlagonia on the Euxine.

σιός, Doric for θεός; val τῶ σιῶ, by the twin gods, i. e., Castor and Pollux, a Spartan oath, VI, 6, 34; VII, 6, 39.

σιταγωγός, -ή, -όν (σίτος+ἄγω), corn or grain carrying, of ships.

Σιτάλκας, -ου, ὁ: (1) Sitalcas, a Thracian king of the time of Darius the Great; (2) a warsong composed in his honor, VI, 1, 6.

σιτεντός, -ή, -όν (verbal of σιτεύω, feed; cf. σίτος), fed-up, fattened.

σιτηρέσιον, -ου, τό (σίτος), provision-money, VI, 2, 4.

σιτόν, -ου, τό (σίτος), food; in pl., provisions.

σίτος, -ου, ὁ, pl. σίτα, grain, esp. wheat; food, in general, provisions, supplies; σίτος μελινῆς, millet-bread, I, 5, 10.

Σιττάκη, -ης, ἡ, Sittace, a city in Babylonia on the Tigris.

σιωπάω, impf. ἐσιώπων (σιωπή, silence), be silent.

σκεδάννυμι, σκεδῶ or σκεδάσω, ἐσκέδασα, ἐσκέδασμαι, ἐσκέδασθην (cf. Eng. scatter, shatter), scatter; mid., intr., disperse, III, 5, 2.

σκέλος, -ους, τό (cf. Eng. isosceles), leg.

σκεπτός, -α, -ον (verbal of σκέπτομαι), to be considered, must be considered.

σκέπτομαι, σκέφομαι, ἐσκεψάμην, ἐσκεμμαι, the pres. is rare, σκοπέω being used in its place (cf. Lat. species,

Eng. spy, skeptic), look at, look into, observe, consider, reflect.

σκευάζω, σκευάσω (σκευή), make ready; of persons, dress.

σκευή, -ῆς, ἡ, dress, robe.

σκεῦος, -ους, τό, utensil; pl., baggage.

σκευοφορέω, σκευοφορήσω (σκεῦος+φέρω), carry baggage.

σκευοφόρος, -ον (σκεῦος+φέρω), baggage-carrying; as subst., baggage-carrier; τὰ σκευοφόρα, pack animals.

σκηνέω, σκηνήσω, ἐσκήνησα (σκήνη), be in tents or in camp, be quartered; in aor., go into camp, II, 4, 14; take meals, feast in one's quarters, IV, 5, 33.

σκήνη, -ῆς, ἡ, tent; then, loosely, quarters, III, 5, 7.

σκηνώω, σκηνώσω, ἐσκήνωσα (cf. σκηνέω), properly, pitch one's tent, go into camp, IV, 5, 23; also=σκηνέω, be in camp, in quarters, V, 5, 11.

σκήνωμα, -ατος, τό (σκηνώω), tent; pl. quarters.

σκηπτός, -οῦ, ὁ, thunder-bolt.

σκηπτοῦχος, -ου, ὁ (σκήπτον=sκήπτρον, sceptre, + ἔχω), sceptre-bearer, chamberlain, a high official at the Persian court.

Σκιλλοῦς, -οὔντος, ὁ, Scillus, a town in Elis, near Olympia, where Xenophon had an estate presented to him by the Spartans, V, 3, 7.

σκήπτους, -οδος, ὁ, a low couch.

σκληρός, -ά, -όν, hard, rough; ἐν σκληρῷ, on rough ground, IV, 8, 26.

σκληρῶς, adv. (σκληρός), hardly, in hardship.

σκόλοψ, οπος, ὁ, stake; in pl., palisade, V, 2, 5.

σκοπέω, only in pres. and impf.; cf. σκέπτομαι (σκοπός), look out for, watch for, watch; see, learn, find out, III, 1, 13; consider, ponder, V, 6, 30.
 σκοπός, -οῦ, ὁ (cf. σκέπτομαι, Eng. scope, microscope, etc.), spy, scout.
 σκόροδον, -ον, τό, garlic; in pl., VII, 1, 37.
 σκοταῖος, -α, -ον (σκότος), in the dark.
 σκότος, -ους, τό, darkness.
 Σκυθηνοί, -ῶν, οἱ, the Scythēni, a tribe dwelling south of the Black Sea.
 σκυλεύω, ἐσκύλευσα (σκύλον, spoil), strip, despoil.
 σκύταλον, -ον, τό, stick, club.
 σκύτινος, -η, -ον (σκύτος, skin), of leather, leathern.
 σμήνος, -ους, τό, swarm (of bees).
 Σμίκρης, -ητος, ὁ, Smicres, one of the generals of the Arcadian army, VI, 3, 4f.
 Σόλοι, -ων, οἱ, Soli, a city on the coast of Cilicia.
 σός, σή, σόν, possess. pron. (cf. σύ, Lat. tuus, Eng. thy), thy, thine, your.
 Σοῦσα, τὰ (biblical Shushan, Neh. 1:1), Susa, capital of the province of Susiāne, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.
 Σοφαίνετος, -ον, ὁ, Sophænetus, of Stymphālus in Arcadia, a general under Cyrus.
 σοφία, -ας, ἡ (σοφός), wisdom; hence skill, esp. in music.
 σοφός, -ή, -όν (Eng. philosophy), wise, clever, skilled.
 σπανίζω, σπανιῶ, ἐσπάνισα, ἐσπανίσμαι (σπάνις), lack, want, with gen.
 σπάνιος, -α, -ον (σπάνις), scanty, rare.

σπάνις, -εως, ἡ, scarcity, lack.
 Σπάρτη, -ης, ἡ, Sparta, the capital of Laconia, II, 6, 4.
 Σπαρτιάτης, -ου (Σπάρτη), a Spartan, one of genuine Dorian stock.
 σπάρτον, -ον, τό (σπείρα, coil), rope, cord.
 σπᾶω, -σπᾶσω, etc., perf. mid. ἐσπασμαι, draw; mid., of one's sword I, 8, 29.
 σπείρω, σπερῶ, ἐσπείρα (cf. Eng. spare, sporadic), sow, VI, 1, 8; pass. be scattered, dispersed, VI, 3, 19.
 σπείρας, σπείσεισθαι, see σπένδω.
 σπένδω, -σπείσω, ἐσπείσα ἐσπείσμαι (cf. Lat. spondeo), pour a libation, make a drink-offering, abs., IV, 3, 13, 14; mid., since libations were offered by the contracting parties, make a treaty or truce with, dat.
 σπείδω, σπείσω, etc., urge, urge on; intrans., hasten, press, on, abs. or with infin.; ταῦτ' ἐγὼ ἐσπευδον, this was (the ground of) my haste, IV, 1, 21.
 Σπιθριάτης, -ον, ὁ, Spithradātes, an officer under Pharnabazus.
 σπολάς, -άδος, ἡ, leathern jacket or cuirass.
 σπονδή, -ῆς, ἡ (σπένδω), libation, drink offering; pl. treaty, truce, peace.
 σπουδάζω, σπουδάσω, etc. (σπουδή), be in haste, in earnest.
 σπουδαιολογέω, ἐσπουδαιλόγησα, etc (σπουδαῖος, serious, + λέγω), talk earnestly with.
 σπουδή, -ῆς, ἡ (σπείδω), haste, hurry; dat. σπουδῇ, as adv., hastily, VI, 5, 14; κατὰ σπουδὴν, in haste, VII, 6, 28.
 στάδιον, -ον, τό, pl. στάδιοι and στάδια, the stadium, stade, a

Greek measure of distance, 600 Greek or 581½ Eng. ft.; also, race course (for foot races, the oldest of Greek athletic games); ἀγωνίζεσθαι στάδιον (inner obj.), to contend in the foot race, IV, 8, 27.
 σταθμός, -οῦ, ὁ (ἵστημι), halting-place, quarters; commonly the distance between two halts, a day's journey.
 στάς, see ἵστημι.
 στασιάζω, στασιδῶ, ἐστασίασα (στάσις), form a faction, be in revolt, rebel, abs., with dat., or πρὸς and acc.
 στάσις, -εως, ἡ (ἵστημι), faction, dissension, discord.
 σταυρός, -οῦ, ὁ (ἵστημι), stake, paliade.
 σταύρωμα, -ατος, τό (σταυρός), stockade.
 στέαρ, -ατος, τό, fat, tallow, suet.
 στέγασμα, -ατος, τό (στεγάω, cover; cf. στέγη), covering.
 στέγη, -ης, ἡ (στέγω, cover, Eng. deck, thatch), roof; hence, house.
 στεγνός, -ή, -όν, (cf. στέγη), covered; neut. τὰ στεγνά, houses, VII, 4, 12.
 στείβω, walk on, tread; pass. partic., of roads, I, 9, 13.
 στέλλω, στελῶ, ἐστείλα, -έσταλκα, ἐσταλμαι, ἐστάλην, set in order, equip, dress, III, 2, 7, mid. set forth, proceed, travel, V, 1, 5.
 στενός, -ή, -όν, narrow; comp. στενότερος, III, 4, 19; as subst., τὸ στενόν, or τὰ στενά, defile, pass.
 στενοχωρία, -ας, ἡ (στενός + χῶρος), narrow pass.
 στέργω, στέρξω, love.
 στερῶ, στερήσω, etc. deprive of, with acc. and gen.; in pass., be deprived of, be without. The pres. pass. is στέρομαι.

στέρνον, -ον, τό (√στερ, spread), breast.
 στέρομαι (cf. στερῶ), only in pres. (the impf. is very rare), and with the force of a pf., be deprived of, destitute of, have lost, with gen.
 στερεῶς, adv. (στερρός, hard, firm; cf. Eng. stereotype), firmly, steadfastly.
 στέφανος, -ου, ὁ (στέφω, pack close, encircle), crown, garland wreath.
 στεφανόω, -ώσω, etc. (στέφανος), crown; mid. crown oneself, put on a wreath or garland.
 στήλη, -ης, ἡ (στέλλω), pillar, slab (of stone).
 στήναι, see ἵστημι.
 στίβος, -ου, ὁ (στείβω), beaten track, track.
 στίξω, στίξω, ἐστίξα, ἐστιγμαι (cf. Lat. instigo, Eng. stick, sting, stigma), to prick, tattoo.
 στίφος, -ους, τό (στέφω, pack close; cf. Lat. stipō), throng, mass.
 στλεγγίς, -ίδος, ἡ, scraper, strigil, used after exercising to remove the dust and dirt from the body, I, 2, 10; according to others, a kind of headdress or tiara.
 στολή, -ῆς, ἡ (στέλλω), dress, robe; collective, raiment.
 στόλος, -ου, ὁ (στέλλω), equipment, armament, expedition.
 στόμα, -ατος, τό (cf. Eng. stomach), mouth, opening, front, van.
 στρατεία, -ας, ἡ (cf. στρατεύω), expedition, campaign.
 στρατεύμα, -ατος, τό (στρατεύω), army.
 στρατεύω, στρατεύσω, etc. (στρατός), make an expedition, make war, take the field, of commanding officers; more commonly mid., of officers or of troops.

στρατηγέω, στρατηγήσω etc. (στρατηγός), be general, take command, abs. or with gen.; στρατηγείν ταύτην τὴν στρατηγίαν, assume this command, I, 3, 15; τοῦτο πρῶτον ἡμῶν στρατηγήσαι, begin your generalship over us with this, VII, 6, 40.

στρατηγία, -ας, ἡ (στρατηγός), office of general, command; generalship, II, 2, 13.

στρατηγιάω (στρατηγός), wish to be general.

στρατηγός, -οῦ, ὁ (στρατός+ἄγω), general, used of the commanders of the various divisions in Cyrus' Greek army, and also of the Persian military governors.

στρατιά, -ᾱς, ἡ (στρατός), army, troops.

στρατιώτης, -ου, ὁ (στρατιά), soldier; in pl. troops.

Στρατοκλῆς, -έους, ὁ, Stratocles, commander of the Cretan archers.

στρατοπεδεύω, -ευσω, etc. (στρατόπεδον), pitch one's camp, encamp, generally mid. The pres. has sometimes the force of a perf., VI, 3, 6.

στρατόπεδον, -ου, τό (στρατός+πέδον, ground), camp; also army in camp.

στρατός, -οῦ, ὁ (στορέννυμι, spread out), army, force (esp. in camp), I, 5, 7.

στραφέντες, see στρέφω.

στρεπτός, -ή, -όν (στρέφω), twisted; ὁ στρεπτός, collar, necklace, worn by Persians of rank.

στρέφω, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστράφη (cf. Eng. strophe, catastrophe), turn, twist, braid, in pass., IV, 7, 15; intr. and in pass., turn or wheel about, I, 10, 6.

στρουθός, -οῦ, ὁ, ἡ, sparrow; ὁ μέγας στρουθός, ostrich, I, 5, 2, 3.

στρωματόδεσμος, -ου, ὁ (στρώματα, bedclothes, +δεσμός), sack for bedclothes, V, 4, 13.

στιγνός, -ή, -όν (cf. στιγέω, hate), hateful, gloomy, sullen, II, 6, 9; τὸ στιγνόν, sullenness, II, 6, 11.

Στυμφάλιος, -ου, ὁ (Στύμφαλος), a native of Stymphālus, in Arcadia.

σύ, σοῦ, pl. ὑμεῖς, pers. pron. (Dor. τί, Lat. tu, Eng. thou, thou, you. The nom. is used only when emphatic.

συγ- before palatals=σύν.

συγγένεια, -ας, ἡ (συγγενής), kinship.

συγγενής, -ές (σύν+γίνομαι), of the same race or family, related; οἱ συγγενεῖς, kinsmen.

συγγίνομαι (γίνομαι), be with, associate with, meet; of the relations of student with teacher, II, 6, 17; of sexual intercourse, I, 2, 12.

συγκάθημαι (κάθημαι), sit down, together.

συγκαλέω (καλέω), call together, call a meeting of.

συγκάμπω (κάμπω, κάμψω, etc., bend), bend.

συγκατακαίω or -κάω (καίω), burn along with.

συγκατασκεδάννυμι (σκεδάννυμι), sprinkle or scatter along with another, VII, 3, 32.

συγκαταστρέφω (στρέφω), join or help in subduing (mid.), II, 1, 14.

σύγκειμαι (κείμεαι), lie together, be put together, be agreed on; τὸ συγκείμενον, place agreed on, place of rendezvous, VI, 3, 4; in pl. terms of agreement, VII, 2, 7.

συγκλείω (κλείω), shut to, close.

συγκομίζω (κομίζω), bring or gather together, mid., VI, 6, 37.

συγκύπτω (κύπτω, κύψω, etc., stoop), draw together, converge, III, 4, 19, 21.

συγχωρέω (χωρέω), go with, concur, yield.

σύνειος, -α, -ον (σῦς), of swine; with χρῖμα, lard, IV, 4, 13.

Συνένσεις, -ιος, ὁ, Syennesis, hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.

σῦκον, -ον, τό, fig.

σὺλ- before λ=σύν.

συλλαμβάνω (λαμβάνω), seize, arrest, capture.

συλλέγω, -λέξω, -έλεξα, -έλοχα, -έλεγμαι, -έλεγχην (λέγω; cf. Lat. colligo), collect, gather, esp. of troops, collect, levy, raise, I, 1, 7; pass intr., gather together, assemble, IV, 1, 10.

συλλογή, -ῆς, ἡ (συλλέγω), collecting, levy, of troops, I, 1, 6.

σύλλογος, -ου, ὁ (συλλέγω), gathering, meeting.

συμβαίνω (βαίνω), come together, occur, happen, III, 1, 13.

συμβάλλω (βάλλω), throw together, collect; mid. contribute, I, 1, 9; agree upon, VI, 3, 3; contract, ξέναν, VI, 6, 35; sc. γνώμην or λόγους, give one's ideas, converse, IV, 6, 14.

συμβοάω (βοάω), call together, call to one another, VI, 3, 6.

συμποθέω (βοηθέω), join in bearing aid.

συμβολή, -ῆς, ἡ (σύν+βάλλω), encounter, battle.

συμβουλεύω (βουλεύω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.

συμβουλή, -ῆς, ἡ (σύν+βουλή), advice, counsel; ἡ ἱερὰ συμβουλή, V,

6, 4; said with reference to the proverb ἱερὸν ἡ συμβουλή, advice is a holy thing.

σύμβουλος, -ου, ὁ (βουλεύω), adviser. συμμανθάνω (μανθάνω), learn well or thoroughly, become accustomed to.

συμμαχέω (σύμμαχος), be in alliance with.

συμμαχία, -ας, ἡ (σύμμαχος), alliance.

συμμάχομαι (μάχομαι), fight on one's side, be an ally of.

σύμμαχος, -ον (σύν+μάχομαι), fighting with (i. e., on the side of), allied; as subst. ally; τὰ σύμμαχα, things that help, advantages, II, 4, 7.

συμμίγνυμι (μίγνυμι, μίξω, ἔμειξα, μέμειγμα, ἐμείχθην and ἐμίγην), mix with, unite, join, engage (in battle), dat.

συμπαρασκευάζω (σκευάζω), join or aid in preparing.

συμπαρέχω (ἔχω), join in causing or affording.

σύμπας, -ασα, -αν (πᾶς), all together, all in a body, the whole, I, 2, 9; τὸ σύμπαν, as adv., on the whole, I, 5, 9.

συμπέμπω (πέμπω), send with.

συμπέπτω (πίπτω), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.

σύμπλεως, -ων, gen. -ω (σύν+πλη), entirely full of, with gen., I, 2, 22.

συμποδίζω (ποδίζω), shackle; hence, hinder, encumber, IV, 4, 11.

συμπολεμέω (πολεμέω), make war along with, help in war.

συμπορεύομαι (πορεύω), march with, accompany.

συμποσίαρχος, -ου, ὁ (συμπόσιον, drinking bout, feast, symposium [from σύν+πίνω]+ἄρχω), symposiarch, master of a feast, VI, 1, 30

συμπράττω (πράττω), *do with, aid in doing, co-operate with.*

συμπρέσβεις, -εων, οἱ (σύν+πρέσβυς), *fellow-ambassadors or envoys, V, 5, 24.*

συμπροθυμέομαι (προθυμέομαι), *share in one's eagerness, join in urging that, with infin., or ὅπως.*

συμφέρω (φέρω), *bring together, collect, gather; be of use or advantage; συμφέρειν τινι τὴν πέναν, endure poverty with one, VII, 6, 20.*

σύμφημι (φήμι), *agree, grant.*

σύμφορος, -ον (συμφέρω), *advantageous.*

σύν (in the older Attic ξύν), *prep. with dat., far more common in Xenophon than in most prose authors, with, together with, along with, common in phrases like Μένων καὶ οἱ σὺν αὐτῷ, Menon and his troops (cf. ἀμφί), I, 2, 15; on the side of, σὺν ἡμῖν, III, 1, 21; often, with the help of, esp. σὺν τοῖς θεοῖς, III, 1, 23; σὺν τοῖς ὅπλοις, with arms in our hands, III, 2, 8; of clothing, in, IV, 5, 33; of manner, I, 8, 4; of means, II, 6, 18. In composition σύν becomes συμ- before a labial or μ, συγ- before a palatal; before λ and ρ, γ is assimilated, and before σ with following cons. is omitted.*

συναγείρω (ἀγείρω), *collect together, assemble.*

συνάγω (άγω), *bring together, gather, collect, convoke.*

συναδικέω (ἀδικέω), *be an accomplice in wrong-doing.*

συναθροίζω (ἀθροίζω), *collect together; mid. intrans. assemble.*

συναινέω (αινέω, αινέσω, ἤνεσα, praise), *join or agree in praising, grant, VII, 7, 31.*

συναίρω (αἰρέω), *take together, embrace in one phrase; ὥς συνελόντι εἰπεῖν, to put the matter briefly, in a word, III, 1, 38.*

συναίτιος, -ον (σύν+αίτιος), *involved in guilt with another, implicated.*

συνακολουθέω (ἀκολουθέω), *follow along with, accompany.*

συνακούω (ἀκούω), *hear with or at the same time.*

συναλλίζω (ἀλλίζω), *gather or collect together.*

συναλλάττω, 2 aor. pass. *συνηλλάγην, lit. change (so as to bring) together, reconcile (πρός), in pass., I, 2, 1.*

συναναβαίνω (βαίνω), *go up or inland with.*

συναναπράττω (πράττω), *join in ex-acting.*

συνανίστημι (ἵστημι), *raise or set up with; 2 aor. intrans. rise up with, VII, 3, 35.*

συναντάω (ἀντάω, ἀντήσω, etc., meet; cf. ἀντί), *meet, meet with.*

συνάπειμι (εἰμι), *go back with.*

συναπολαμβάνω (λαμβάνω), *receive one's dues at the same time.*

συνάπτω (ἀπτω), *join, engage in (acc.) with (dat.).*

συνάρχω (ἀρχω), *rule or command jointly with (dat.).*

σύνδειπνος, -ον, ὁ (σύν+δειπνον), *companion or guest at dinner.*

συνδιαβαίνω (βαίνω), *cross over with.*

συνδιαπράττω (πράττω), *accomplish with; mid., negotiate with or at the same time, IV, 8, 24.*

συνδοκέω (δοκέω), *seem good also.*

σύνδυο (δύο), *two together, two by two.*

συνέδραμον, *see συντρέχω.*

συνείδον (είδον), *see at a glance, observe.*

συνειλεγμένοι, *see συλλέγω.*

συνειλημμένοι, συνειλήφασι, *see συλλαμβάνω.*

σύνειμι (εἰμι), *be with; οἱ συνόντες, one's associates, II, 6, 20, 23.*

σύνειμι (εἰμι), *come together, assemble, III, 5, 7; in hostile sense, encounter, I, 10, 10.*

συνείποντο, *see συνέπομαι.*

συνεισέρχομαι (έρχομαι), *go in with or together.*

συνεισπίπτω (πίπτω), *fall or rush in with.*

συνεκβαίνω (βαίνω), *go out together or with, IV, 3, 22 n.*

συνεκβιβάζω (σύν+εκ+βιβάζω, βιβάζω or βιβῶ, etc.), *join or aid in forcing out.*

συνεκκόπτω (κόπτω), *join in cutting down.*

συνεκπίνω (πίνω), *drink to the dregs with, drain with.*

συνεκπορίζω (πορίζω), *join in providing.*

συνέλαβον, *see συλλαμβάνω.*

συνεληλύθατε, συνελθόντες, *see συνέρχομαι.*

συνελόντι, *see συναιρέω.*

συνενεγκόντες, συνενηνεγμένα, *see συμφέρω.*

συνεξέρχομαι (έρχομαι), *go forth with.*

συνεπαινέω (ἐπαινέω), *join in praising or approving.*

συνεπέυχομαι (εὐχομαι), *vow besides or in addition.*

συνεπιμελόμαι (ἐπιμελέομαι), *join in taking charge of.*

συνεπισπένεσθαι, *see συνεφέπομαι.*

συνεπισπένδω (σπένδω), *join or aid in pushing on.*

συνεπιτρίβω (τρίβω, τρίψω, etc., rub), *destroy or ruin utterly.*

συνέπομαι (ἐπομαι), *follow with, accompany.*

συνεπόμνυμι (δμνυμι), *swear besides (along with another).*

συνεργός, -όν (σύν+έργον), *working with, as subst., co-worker, helper.*

συνερρήσαν, *see συρρέω.*

συνέρχομαι (έρχομαι), *come together, assemble, meet.*

συνέσπων, *see συσπάω.*

συνεφέπομαι (ἐπομαι), *follow along with, follow hard upon.*

συνέχω (έχω), *hold together.*

συνήδομαι (ήδομαι), *be glad or rejoice with, congratulate.*

συνθεάομαι (θεάομαι), *look at with.*

σύνθημα, -ατος, τό (σύν+τίθημι), *agreement, IV, 6, 20; signal, watchword, I, 8, 16.*

συνθηράω (θηράω), *hunt with, join in the hunt.*

συνθοῖτο, *see συντίθημι.*

συνιδεῖν, *see συνεῖδον.*

συνίημι (ήημι), *understand.*

συνίστημι (ἵστημι), *make stand or bring together, of persons, introduce, III, 1, 8; intr. in mid. and in perf. and 2 aor. act., stand together, assemble, gather, V, 7, 2; συνεστηκός, of troops, in compact order, VI, 5, 30; VII, 6, 26.*

σύνοδος, -ου, ή (συν+ὁδός), *meeting, encounter.*

σύνοιδα, (οἶδα), *know with (one), share one's knowledge, VII, 6, 18; chiefly with dat. of reflexive pron. and nom. partic. be conscious of, be conscious that, I, 3, 10.*

συνολοῖσιν, *see συμφέρω.*

συνολολύζω (ὀλολύζω, cry aloud, cf. ὀλολυγή, a cry, Lat. ulula, screech owl, Eng. owl), *shout along with, join in crying out, of women, IV, 3, 19.*

συνομολογέω (ὁμολογέω), agree with one (dat.), in something (acc.), concur; either case or both cases may be used.
 συνοράω (δράω), see together or at the same time, watch, view, IV, 1, 11; V, 2, 13.
 συνουσία, -ας, ἡ (σύν+εἶμι), a being together, intercourse, interview, conference.
 συντάττω (τάττω), arrange, set in order, array, marshal, form, of troops; mid., of the leader, form one's own troops, I, 10, 5; of the troops, fall into line, form, I, 3, 14.
 συντίθημι (τίθημι), put or place together; mid. contract, agree on something (acc.), with somebody (dat.), I, 9, 7.
 σύντομος, -ον (σύν+τέμνω), cut short, short.
 συντράπεζος, -ου, ὁ (σύν+τράπεζα), table companion, I, 9, 31; cf. ὁμοτράπεζος.
 συντρέχω (τρέχω), run together.
 συντρίβω (τρίβω, τρίψω, etc., rub), rub together; συντετριμένους ἀνθρώπους σκέλη, men with their legs crushed, IV, 7, 4.
 συντυγχάνω (τυγχάνω), happen upon, fall in with.
 συνωφελέω (ώφελέω), join in helping.
 Συρακόσιος, -ου, ὁ (Συράκουσαι, Syracuse), a Syracusan, inhabitant of Syracuse, in Sicily.
 Συρία, -ας, ἡ (Σύριος), Syria, the district between the Euphrates and the Mediterranean (although the name in I, 4, 4 is used of the region east of the river).
 Σύριος, -α, -ον (Σύρος), Syrian.
 Σύρος, -ου, ὁ, a Syrian, native of Syria.

συρρέω (ρέω), flow together; of men, stream or flock together.
 σὺς, σὺς, ὁ, ἡ (cf. ὕς, Lat. sus, Eng. hog, sow), swine, pig, boar.
 συσκευάζω (σκευάζω), bring effects together; generally mid., pack one's effects, pack up.
 σύσκηνος, -ου, ὁ (σύν+σκηνή), mess-mate.
 συσπᾶω (σπάω), draw or sew together.
 συσπειράομαι, pf. pass. συνεσπείραμαι (σπείρι, coil), of troops, be massed together, be in close array, I, 8, 21.
 συσπουνδάω (σπουνδάω), share in one's zeal or haste.
 συστρατεύομαι, dep. (στρατεύω), take the field with, join in a campaign with.
 συστράτηγος, -ου, ὁ (σύν+στρατηγός), fellow-general.
 συστρατιώτης, -ου, ὁ (σύν+στρατιώτης), fellow-soldier.
 συστρατοπεδεύομαι (στρατοπεδεύομαι), encamp together.
 συχνός, -ή, -όν, much, great, pl. many; of time, long; διαλείποντα συχνόν ἀπ' ἀλλήλων, some distance apart, I, 8, 10.
 σφαγιάζομαι, aor. ἐσφαγιάσασθην (σφάγιον), slay a victim, offer sacrifice.
 σφάγιον, -ον, τό (σφάττω), sacrificial victim pl., sacrifice, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. ιερά).
 σφαιροειδής, -ές (σφαῖρα, ball, Eng. sphere+ειδός), ball-like, round.
 σφάλλω, σφαλῶ, ἐσφηλα, ἐσφαλμαι, ἐσφάλην, trip; mid. and pass., stumble, fall, meet with misfortune.
 σφᾶς, see οὐ.

σφάττω, σφάζω, ἐσφαξα, ἐσφαγμαι, ἐσφάγην, slaughter (properly by cutting the throat), sacrifice; then, freely, kill, slay.
 σφείς, see οὐ.
 σφενδονάω, ἐσφενδόνησα (σφενδόνη), sling.
 σφενδόνη, -ης, ἡ, sling; also loosely used of the missile, stone, bullet.
 σφενδονήτης, -ου, ὁ (σφενδονάω), slinger.
 σφίσι, see οὐ.
 σφόδρα, adv. (σφοδρός, vehement, extreme), vehemently, exceedingly, very. In I, 10, 18 many read σφοδρά as adj., extreme.
 σχεδία, -ας, ἡ, a raft.
 σχεδόν, adv. (έχω), almost, nearly, about.
 σχεῖν, see έχω.
 σχέτιος, -α, -ον (έχω), holding out, unflinching; hence, cruel, dreadful, VII, 6, 30.
 σχήμα, -ατος, τό (έχω), form or shape; of troops, formation, I, 10, 10.
 σχίζω, ἐσχισα, ἐσχίσθην (cf. Lat. scindo, Eng. schism), split (of wood), I, 5, 12; IV, 4, 12; pass. of troops, be separated, VI, 3, 1.
 σχολάζω, ἐσχόλασα (σχολή), be at leisure, have time.
 σχολαῖος, -α, -ον (σχολή), leisurely, slow.
 σχολαίως (adv. of σχολαῖος), slowly, sluggishly, I, 5, 8; compar. σχολαιτερον, I, 5, 9.
 σχολή, -ης, ἡ (έχω; cf. Lat. schola, Eng. school), leisure; σχολῇ, as adv., slowly, III, 4, 27; IV, I, 16.
 σῶ, see σώος.
 σῶζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην (σῶς), save, rescue, preserve, hold, keep; mid. save one-self, escape, II, 1, 19; return

or arrive safely, III, 1, 6; σεσωμένοι, safe and sound, V, 5, 8.
 Σωκράτης, -ου, ὁ, Socrates: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaean, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.
 σώμα, -ατος, τό, body, I, 9, 27; τὰ ἐαυτῶν σώματα, their own persons, I, 9, 12; σώματα ἀνδρῶν, men, IV, 6, 10.
 σώος, -α, -ον, or σῶς, σᾶ, σῶν, safe and sound.
 Σῶσις, ὁ (Σωσίας), Sosis, of Syracuse, general under Cyrus.
 σωτήρ, -ῆρος, ὁ (σῶζω), savior, as a title of Zeus, I, 8, 16.
 σωτηρία, -ας, ἡ (σῶζω), safety.
 Σωτηρίδας, -ου, ὁ, Soteridas, a hoplite of Sicily.
 σωτήριος, -ον (σῶζω), saving, bringing safety; τὰ σωτήρια, thank offerings for deliverance, III, 2, 9; V, 1, 1.
 σωφρονέω, σωφρονήσω, etc. (σῶς+φρήν), be of sound mind, be prudent, wise, moderate.
 σωφρονίζω, ἐσωφρόνισα, etc., make wise, bring to one's senses.
 σωφροσύνη, -ης, ἡ (σῶς+φρήν, mind), soundness of mind, prudence, self-control, moderation, I, 9, 3, n.

T

τ', by elision for τε.
 τάγαθά, crasis for τὰ ἀγαθά.
 τάλαντον, -ου, τό (√ταλ, bear; cf. Lat. tollo), that which bears or supports, balance, scale; hence, weight, then as a fixed weight, talent, sixty minas or 57¼ lbs. avoirdupois; most commonly a sum or weight of money (never

a coin), amounting to sixty minas or about \$1,080.00. See the note on I, 7, 18.

τάλλα, by crasis for τὰ ἄλλα.

ταμειύω, ταμεύσω (ταμίας, steward; cf. τέμνω), act as steward, serve out, parcel out, mid. II, 5, 18.

Ταμώς, -ώ, ὁ, Tamos, an Egyptian in command of Cyrus' fleet.

τάναντία, by crasis for τὰ ἐναντία.

ταξιάρχος, -ου, ὁ (τάξις+ἄρχω), a taxiarach, commander of a τάξις.

τάξις, -εως, ἡ (τάττω), arrangement, order; esp. in a military sense, array, line of battle, division, company; τὰ ἀμφὶ τάξεις, tactics, II, 1, 7.

Τάοχοι, -ων, οἱ, the Taochi, Ta-ochians, a warlike tribe of Pontus.

ταπεινός, -ή, -όν, humble, submissive, groveling, a strong word, II, 5, 13.

ταπεινῶ, ἐταπεινῶσα, etc. (ταπεινός), humble, humiliate.

τάπισ, -ιδος, ἡ (cf. Eng. tape, tapestry), carpet, rug.

τάπιτήδεια, by crasis for τὰ ἐπιτήδεια.

ταράττω, ταράζω, ἐτάραξα, τετάραγμα, ἐτάραχθην (cf. τάραχος), trouble, disturb; pass., of troops, be thrown into confusion, III, 4, 19.

τάραχος, -ου, ὁ (ταράττω), confusion.

ταριχεύω, τεταρίχευμαι (τάριχος, smoked meat), preserve, pickle.

Ταρσοί, -ῶν, οἱ, Tarsus, the capital of Cilicia, birthplace of St. Paul.

τάττω, τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην, arrange, esp. in a military sense, draw up, form; in mid. and pass., take one's post, be stationed; appoint, order, I, 5, 7; so in pass., ταχθεὶς, I, 6, 6; ἐν τῷ τεταγμένῳ, in the appointed place, III, 3, 18.

ταῦρος, -ου, ὁ (Lat. taurus, Eng. steer), bull.

ταῦτα, see οὗτος.

ταύτη, adv. (dat. fem. of οὗτος), in this way, thus, here, in this respect.

ταφείησαν, see θάπτω.

τάφος, -ου, ὁ (θάπτω; cf. Eng. epitaph), burial, grave.

τάφρος, -ου, ἡ (θάπτω), ditch, trench.

τάχα, adv. (ταχύς), quickly, presently, I, 8, 8; perhaps, haply, V, 2, 17.

ταχέως, adv. (ταχύς), quickly, swiftly.

τάχιστα, see ταχύς.

τάχος, -ους, τό (ταχύς), speed, swift-ness.

ταχύς, -εῖα, -ύ, comp. θάπτων, sup. τάχιστος, swift, quick, speedy; τὴν ταχίστην ὁδόν, by the quickest road, I, 2, 20; so, without ὁδόν, I, 3, 14; διὰ ταχέων, speedily, I, 5, 9; neut. ταχύ as adv., quickly, speedily, soon, I, 5, 3; comp. θάπτον, I, 2, 17; sup. τάχιστα, most common in intensive phrases, ὡς τάχιστα, as soon as possible, I, 3, 14; ὅτι τάχιστα, IV, 3, 29. In these phrases forms of δύναιμι are often expressed, ἢ ἐδύνατο τάχιστα, I, 2, 4; ἐπεὶ δὲ (or ὡς) τάχιστα, as soon as, III, 1, 9.

τε (before an aspirated vowel θ'), enclitic copulative conj. (Lat. que), and, rarely standing alone, I, 5, 14; regularly τε . . . τε, τε . . . καὶ, or τε καὶ, both . . . and, I, 8, 3; I, 1, 5; I, 9, 1; sometimes οὕτε (μήτε) . . . τε, not . . . but, where Eng. sacrifices the correlation of clauses, II, 5, 4; rarely continued by δέ, V, 5, 8.

τεθνᾶσι, τεθνάναι, τέθνατον, τεθνεώτες, τεθνηκότα, see θνήσκω.

τεθραμμένους, see τρέφω.

τέθριππον, -ου, τό (τέτταρες+ἵππος), a four-horse chariot.

τείνω, τενῶ, ἔτεινα, -τέτακα, τέταμαι, ἐτάθην (Lat. tendo, Eng. thin), stretch; hence, exert oneself, rush.

τειχίζω, τειχῶ, etc., build a wall, fortify.

τείχος, -ους, τό (Eng. dike), wall, esp. city wall, then, walled town, stronghold.

τεκμαίρομαι (τεκμήριον), infer.

τεκμήριον, -ου, τό (τεκμαίρομαι), sign, proof, token.

τέκνον, -ου, τό (τίκτω, bear, give birth to), child.

τελέθω (cf. τέλος), become, be, III, 2, 3; of sacrifices, be favorable, VI, 6, 36; cf. γίγνομαι. A poetic vb.

τελευταῖος, -α, -ον (τελευτή), last, hindmost, rear; οἱ τελευταῖοι, the rear guard, IV, 1, 10.

τελευτάω, τελευτήσω, etc. (τελευτή), end, finish, trans. and intrans.; esp., end one's life, die, I, 1, 3; the partic. τελευτών, often like an adv., finally, IV, 5, 16.

τελευτή, -ης, ἡ (τέλος), end, esp. the end of life, death, with or without βίον.

τελέω, τελῶ or τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτετέλεσθην (τέλος), bring to an end, complete, pay.

τέλος, -ους, τό, end, completion, issue; often, adv. τέλος, at last, in the end, finally, I, 9, 6; διὰ τέλους, from first to last, VI, 6, 11; τέλος ἔχειν, be at, or approaching, an end, VI, 5, 2; also, supreme authority, magistracy; in pl., of the Spartan Ephors, II, 6, 4; VII, 1, 34.

τέμαχος, -ους, τό (cf. τέμνω), slice.

τέμνω, τεμῶ, ἔτεμον (cf. Eng. atom), cut.

τέναγος, -ους, τό, shoal.

τερμίνθινος, -η, -ον (τέρμινθος, later form, τερέβινθος, ἡ, terebinth or turpentine-tree), of turpentine.

τέταρτος, -η, -ον (τέτταρες), fourth.

τετρακισχίλιοι (τέτταρες + χίλιοι), four thousand.

τετρακόσιοι, -αι, -α (τέτταρες+ἑκατόν), four hundred; in sing. with collective noun, I, 7, 10.

τετραμοῖρα, -ας, ἡ (τέτταρες+μοῖρα, portion), a quadruple portion, four times as much.

τετραπλοῦς, -ῆ, -οῦν (τέτταρες+ἑπταπλα), fourfold, quadruple (cf. ἀπλοῦς, διπλοῦς, etc.).

τετταράκοντα (τέτταρες), forty.

τέτταρες, -α, four.

Τευθρανία, -ας, ἡ, Teuthrania, a district in southwestern Mysia.

τεύξεσθε, see τυγχάνω.

τεύχος, -ους, τό (τεύχω, make, fashion), tool, vessel, jar, chest.

τεχνάζω (τέχνη), use art or cunning.

τέχνη, -ης, ἡ (cf. Eng. technical), art, skill, means, device.

τεχνικῶς, adv. (τεχνικός, skilful), skilfully, artfully.

τέως, adv. (cf. ἔως), meanwhile, for a time, hitherto, VII, 5, 8.

τῇ, adv. (dat. fem. of the art.), here; τῇ μὲν . . . τῇ δέ, in one place . . . in another, IV, 8, 10; in some respects . . . in others, III, 1, 12; so τῇ μὲν . . . ὁπότε δέ, VI, 1, 20 f.

τῇδε, see ὁδε.

τήκω, perf. τέτηκα (cf. Lat. tabes, decay, Eng. thaw), melt.

Τηλεβόας, ὁ, the Teleboas, a river in Armenia, flowing into the Euphrates.

τῆμερον (τ-, mutilated demonstr. pron. stem, + ἡμέρα), *today*.

Τημνίτης, -ου, ὁ, a native of Temnus, in Aeolis.

τηνικαῦτα, adv. *at that time, then*, answering to *ἦνκα* or *ἐπελ*.

Τήρης, -ου, ὁ, *Teres*, ancestor of Seuthes, king of the Odrysae.

τιάρα, -ας, ἡ (Eng. *tiara*), *tiara*, a Persian headdress. The upright tiara was a badge of royalty, II, 5, 23.

τιαραιδής, -ες (τιάρα+εἶδος), *tiara-shaped*.

Τιβερηνοί, -ῶν, οἱ, the *Tibarēni*, a tribe in Pontus.

Τίγρης, -ητος, ὁ, the *Tigris*, one of the two great rivers of Assyria.

τίθημι, θέσω, ἔθηκα, τέθηκα, ἐτέθη, 2 aor. mid. ἐθέμην; the perf. mid. is supplied by κείμαι (related to Lat. *dare*, Eng. *do*), *place, put, set, arrange*; of games, *institute*, I, 2, 10; θέσθαι τὰ ὅπλα, a military phrase, meaning most commonly, *halt under arms*, i. e., in a position of rest, but ready at once to assume the defensive, I, 5, 14; or, *take a position under arms*, II, 2, 21, but sometimes also, *ground arms*, I, 5, 17; I, 10, 16.

Τιμασίων, -ωνος, ὁ, *Timasion*, of Dardanus in the Troad, elected general in the place of Clearchus.

τιμάω, -ήσω, etc. (τιμή), *value, honor*.

τιμή, -ῆς, ἡ (τιώ, *esteem*), *value, price*, VII, 5, 2; VII, 8, 6; *honor, esteem*, I, 9, 29.

Τιμησίθεος, -ου, ὁ, *Timesitheus*, of Trapezus, πρόξενος of the Mossynoeci.

τίμιος, -α, -ον (τιμή), *held in honor, esteemed, precious, valuable*.

τιμωρέω, -ήσω, etc. (τιμωρός, *avenger*, from τιμή+ὀράω), *help, avenge*; mid., *take vengeance on, punish*; pass., *be punished*.

τιμωρία, -ας, ἡ (cf. τιμωρέω), *vengeance, punishment*, II, 6, 14.

Τιρίβαζος, -ου, ὁ, *Tiribazus*, governor of western Armenia.

τις, τῇ, gen. τινός, indef. pron., enclitic, as subst., *somebody, any body, something, anything, one*, pl. *some, they, people*; often of a definite person whom one does not choose to name, I, 4, 12; as adj., *a, any, some, a certain, a sort of*; often with limiting force, μὴ τις, ἐλπῖς, *any single hope*, II, 1, 19; σχεδόν τι, *pretty nearly*, VI, 4, 20; πόση τις, *about how large*, II, 4, 21; ὁποῖον τι, *what sort of a thing*, III, 1, 13. τίς, τῇ, gen. τίνος, interrog. pron., *who, which, what, what kind of*, neut. often as adv., *why*.

Τισσαφέρνης, -ου, ὁ, *Tissaphernes*, a Persian noble, satrap of Caria, Lydia, and Ionia. See the *Introd.*, § 23.

τιτρώσκω, τρώσω, ἔτρωσα, etc. (cf. τραῦμα), *wound*.

τλήμων, -ον, gen. -ωνος (τλάω, *endure*), *suffering, wretched*.

τοί, post-pos. intensive particle, enclitic (orig. ethic dat. of τό=σὺ), *in truth, verily*, often best rendered by emphasis.

τοιγαροῦν, inferential conj. (τοί+γάρ+οὖν), *therefore, accordingly*.

τοίνυν, inferential conj., post-positive (τοί+νύν), *therefore, then, accordingly, moreover*.

τοιόσδε, -άδε, -ὅδε (τοῖος, *such*+δε), *such*, referring to what follows; esp., ἔλεξε τοιάδε, *he spoke as follows*.

τοιούτος, τοιαύτη, τοιοῦτο(ν), dem. pron., *of such a sort or kind, such*, regularly referring to what precedes (contrast τοιόσδε); ἐν τῷ τοιούτῳ, *at such a crisis*, V, 8, 20; cf. I, 7, 5, n.; τούτων τοιούτων ὄντων, *this being the case*, II, 5, 12. τοῖχος, -ου, ὁ (cf. τεῖχος), *wall* (of a building).

τολμάω, τολμήσω, etc. (τόλμα, *daring*), *dare, have the courage, endure*, II, 2, 12; in a bad sense, *have the effrontery*, VI, 4, 14; VII, 7, 46.

Τολμίδης, -ου, ὁ, *Tolmides*, an Elean, herald of the Greek army.

τόξευμα, -ατος, τό (τοξέω), *arrow*.

τοξέω, τοξεύσω, etc. (τόξον), *shoot with a bow, shoot arrows*, abs.; pass. *be hit with an arrow*, I, 8, 20; IV, 1, 18.

τοξικός, -ή, -όν (τόξον), *pertaining to the bow*; as subst., ἡ τοξική (sc. τέχνη), *archery*, I, 9, 5.

τόξον, -ον, τό, *bow*.

τοξότης, -ου, ὁ (τόξον), *bowman, archer*.

τόπος, -ου, ὁ (cf. Eng. *topic*), *place, spot, district, region*.

τοσόσδε, τοσήδε, τοσόνδε, dem. pron. (τόσος, *so great*, +δε), *so much*, in pl. *so many*, VI, 5, 19; *only so many*, i. e., *so few*, II, 4, 4.

τοσοῦτος, τοσαύτη, τοσοῦτο(ν), dem. pron., *commoner than τοσόσδε, of such a size or number, so great, so much*, pl., *so many*; often following ὅσος (cf. *quantus* . . . *tantus*), ὅσῳ . . . τοσοῦτῳ, with comps., *the more . . . the more*, I, 5, 9; τοσοῦτον, as adv., *so much*, I, 8, 13; III, 1, 45. εἶπε τοσοῦτον, *said only thus much*, I, 3, 15; II, 1, 9.

τότε, adv., *at that time, then*; τῶν τότε, *of the men of that time*, II, 2, 20.

τοτέ, adv., *at times*; τοτέ μὲν . . . τοτέ δέ, *now . . . then*, VI, 1, 9.

τοῦμπαλιν, crasis for τὸ ἔμπαλιν.

τράγημα, -ατος, τό (τραγον, *ate*), in pl., *dainties, sweetmeats*.

Τράλλεις, -εων, οἱ, *Tralles*, a city of Caria.

Τρανίψαι, -ῶν, οἱ, the *Tranipsae*, a Thracian tribe.

τράπεζα, -ης, ἡ (τέτταρες+πούς), *table*.

Τραπεζούντιος, -ου, ὁ (Τραπεζοῦς), a *Trapezuntian*, native of Trapezus.

Τραπεζοῦς, -οῦντος, ὁ, *Trapezus*, the modern Trebizond, a city in Pontus.

τράποιτο, see τρέπω.

τραῦμα, -ατος, τό (cf. τιτρώσκω), *wound*.

τράχηλος, -ου, ὁ, *throat, neck*.

τραχύς, -εῖα, -ὅ, *rough, rugged, harsh*; ἡ τραχεῖα (sc. γῆ), *rough ground*, IV, 6, 12.

τρεῖς, τρία, gen. τριῶν (Lat. *tres*, Eng. *three*), *three*.

τρέπω, τρέψω, ἔτρεψα, ἔτραπον, τέτροφα and τέτραφα, τέτραμμαι, ἐτρέφθην and ἐτράπην (Lat. *torqueo*, Eng. *throw*), *turn, turn back, put to flight* (eis φωνήν), I, 8, 24; so in mid., V, 4, 16; mid., *turn oneself to, have recourse to*, II, 6, 5; *take flight*, IV, 8, 19; of places, *be turned toward, face*, III, 5, 15.

τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέτραμμαι, ἐτρέφθην, ἐτράφην, *nourish, support, maintain*, V, 1, 12; oftener in pass., *be maintained*, I, 1, 9; *be reared*, III, 2, 13; τεθραμμένους, *fed up, fattened*, V, 4, 32. ἐλάνθανεν τρεφόμενον, see λανθάνω.

τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, run.

τρέω, aor. ἔτρεσα (cf. Lat. tremo, shake), tremble; with acc., flee from in terror, I, 9, 6. A poetic verb.

τρία, see τρεῖς.

τριάκοντα, indecl., thirty.

τριακόντορος, -ου, ἡ (τριακόντα), a ship with thirty oars, triaconter.

τριακόσιοι, -αι, -α (τρεῖς+ἐκατόν), three hundred.

τριβή, -ης, ἡ (τριβω, rub), a rubbing, wearing away; practice, V, 6, 15.

τριήρης, -ους, ἡ (τρεῖς+ῥα, fit, or ῥα, row), properly an adj., sc. ναῦς, trireme, a ship with three banks of oars, warship; often contrasted with πλοῖον, transport.

τριηρίτης, -ου, ὁ (τριήρης), one serving on a trireme, sailor, VI, 6, 7.

τρίπηχυς, -υ (τρεῖς+πῆχυς), three cubits long.

τριπλάσιος, -α, -ον (τρεῖς+ῥα), threefold, three times as large.

τρίπλεθρος, -ον (τρεῖς+πλέθρον), of three plethra, three plethra wide.

τρίπους, -ουν, gen., -οδος, ὁ (τρεῖς+πούς), three-footed; as subst. tripod, table with three legs.

τρίς, adv. (τρεῖς), three times; εἰς τρίς, somewhat stronger, up to three times, VI, 4, 16, 19.

τρισάσμενος, -η, -ον (τρίς+ἄσμενος), thrice-glad, very glad.

τρισκαίδεκα, indecl. (τρεῖς καὶ δέκα), thirteen.

τρισμύριοι, -αι, -α (τρεῖς+μύριοι), thirty thousand.

τρισχιλιοι, -αι, -α (τρεῖς+χιλιοι), three thousand.

τριταῖος, -α, -ον (τρίτος), on the third day.

τρίτος, -η, -ον (τρεῖς) third; τὸ τρίτον, the third time, I, 6, 8; τῇ τρίτῃ, on the third day, I, 7, 20; ἐπὶ τῷ τρίτῳ, at the third signal, II, 2, 4.

τρίχα and τριχῆ, adv. (τρεῖς), threefold, in three divisions.

τρίχινος, -η, -ον (τριχί, τριχός, hair, Eng. trichina), made of hair.

τριχόινικος, -ον (τρεῖς+χοῖνιξ), holding or filling three choinices.

τρόπαιον, -ον, τό (τροπή; cf. Eng. trophy), trophy, sometimes merely spoils affixed to a tree or post.

τροπή, -ης, ἡ (τρέπω), a turning (of the enemy), rout, flight.

τρόπος, -ου, ὁ (τρέπω), turn, manner, way, fashion; τὸνδε τὸν τρόπον, in the following way, I, 1, 9; τρόπῳ τινι, after a fashion, II, 2, 17; ἐκ ποντὸς τρόπου, by hook or crook, III, 1, 43; of a person, character, bent, πρὸς τοῦ Κύρου τρόπου, in keeping with Cyrus' character, I, 2, 11.

τροφή, -ης, ἡ (τρέφω), support, maintenance.

τροχάζω (cf. τροχός, wheel, Eng. truck), run forward.

τρυνάω, τετρύπημαι (τρύπη, hole), bore, pierce; τὰ ὦτα τετρυπημένον, with his ears bored, III, 1, 31.

Τρωάς, -άδος, ἡ (Τροία, Troy), the Troad, the district in the north western part of Asia Minor.

τρωκτός, -ή, -όν (verbal of τρώγω, gnaw), that may be eaten, edible.

τρωτός, -ή, -όν (verbal of τιτρώσκω), vulnerable.

τυγχάνω, τεύχομαι, ἔτυχον, τετύχηκα: (1) trans., hit, with gen., III, 2, 19; reach, attain, meet, I, 4, 15; 9, 29; τῇς τελευτῆς, II, 6, 29; with

two gens., V, 7, 33; with acc. of thing and gen. of person, VI, 6, 32; (2) intrans., happen, chance; generally construed with a supplementary partic., which expresses the main idea; παρὼν ἐτύγχευε, was there, as it happened, I, 1, 2. The partic. is at times omitted (or is to be supplied from the context), II, 2, 17; III, 1, 3. Acc. abs. τυχόν, perhaps, VI, 1, 20.

Τυριάειον, -ον, τό, Tyriaeum, a city in Phrygia.

τυρός, -οῦ, ὁ, cheese, in pl. II, 4, 28.

τύρσις, -ιος, ἡ (cf. Lat. turris, tower), tower, turret.

τύχη, -ης, ἡ (cf. τυγχάνω), fortune, luck.

τυχόν, see τυγχάνω.

Υ

ὕβριζω, ὕβριῶ, ὕβρισα, ὕβρικα, ὕβρισμα, ὕβρισθην (ὕβρις), treat with indignity or outrage, abuse, insult; abs., act with insolence.

ὕβρις, -εως, ἡ (ὕπερ), overweeningness, arrogance, insolence, wantonness.

ὕβριστότερος, -α -ον and sup. ὕβριστότατος, -η -ον, more or most insolent or wanton, V, 8, 3, 22. No positive occurs, but the noun ὕβριστης has adjectival force.

ὕγιαίνω (ὕγιής, healthy; cf. Eng. hygiene), be well, strong.

ὕγρότης, -ητος, ἡ (ὕγρός, wet), wetness, suppleness, V, 8, 15.

ὕδροφορέω (ὕδροφόρος), carry water.

ὕδροφόρος, -ον (ὕδωρ+φέρω), bearing water; as subst., water-carrier, IV, 5, 10.

ὕδωρ, -ατος, τό (Lat. unda, Eng. water; cf. hydraulic, etc.) water; ὕδωρ ἐξ οὐρανοῦ, rain, IV, 2, 2.

ὕδοῦς, -οῦ, ὁ (cf. υἱός), grandson.

υἱός, -οῦ, ὁ (often spelt υῖός), son.

ὕλη, -ης, ἡ, (Lat. silva), wood, forest, brush.

ὕμεις, see σύ.

ὕμέτερος, -α, -ον (ὕμεῖς), your, yours.

ὕπάγω (ἄγω), lead on, advance slowly, advance; mid., lead on or suggest craftily, II, 1, 18.

ὕπαθριος, -α, -ον (ὕπθ+αἰθρία, open air), in the open air.

ὕπαλιος, -ον (ὕπθ+αἶτλα), under a charge, censurable, III, 1, 5, n.

ὕπακούω (ἀκούω), harken to, heed, IV, 1, 9; obey, VII, 3, 7.

ὕπαντάω (ἀντάω, ἀντήσω, ἡντήσα, meet), go to meet.

ὕπαντιάζω, go to meet, meet.

ὕπαρχος, -ον, ὁ (ἄρχω), subordinate officer, lieutenant; in a province, prefect, vice-satrap, IV, 4, 4.

ὕπάρχω (ἄρχω), properly, be under, serve as foundation, begin, with partic., II, 3, 23; support, favor, I, 1, 4; with dat. (of possessor) it may often be rendered, have to begin with, have to count upon, II, 2, 11; ἐκ τῶν ὑπαρχόντων, as far as their means permitted, VI, 4, 9.

ὕπασπιστής, -οῦ, ὁ (ὕπθ+ἀσπίς), shield-bearer, squire.

ὕπελκω (εἰκω, εἴλω, εἴξα, yield; cf. Eng. weak), give way, yield, submit.

ὕπειμι (εἰμι), be under.

ὕπεληλυθέναι, see ὑπέρχομαι.

ὕπερ, prep. with gen. and acc. (cf. Lat. super, Eng. over): (1) with gen., of place, over, above, I, 10, 12; beyond, I, 10, 14; II, 6, 2 (cf. acc. I, 1, 9); for, on behalf of, I, 3, 4; in the name of, V, 5, 13; (2) with acc., over, beyond, I, 1, 9 (cf. gen. II, 6, 2), of numbers, above, more than, V, 3, 1

ὑπεράλλομαι (ἄλλομαι), *leap over*.
 ὑπεραιατείνω (τείνω), *stretch out over*.
 ὑπερβαίνω (βαίνω), *go over, cross, scale*.
 ὑπερβάλλω (βάλλω), *throw over*; intr. *pass or cross over*, IV, 1, 7.
 ὑπερβολή, ἤ, ἡ (βάλλω), *a passing over, crossing, pass*.
 ὑπερδέξιος, -ον (ὑπέρ+δεξιός), *above on the right, above*, III, 4, 37; V, 7, 31.
 ὑπερέρχομαι, ὑπερήλθον (ἐρχομαι), *cross or pass over*.
 ὑπερέχω (έχω), *be above, project, overhang*.
 ὑπερθεν, adv. (ὑπέρ), *from above, overhead*.
 ὑπερκάθημαι (κάθημαι), *be stationed above, with gen.*
 ὑπερόριος, -α, -ον, or -ος, -ον (ὑπέρ+δρος), *boundary*; cf. ὁρίζω), *over the border, foreign*; ἡ ὑπερορία, *foreign lands*, VII, 1, 27.
 ὑπερύψηλος, -ον (ὑπέρ+ὑψηλός), *exceedingly high*.
 ὑπέρχομαι (ἐρχομαι), *go under, go secretly, withdraw*, V, 2, 30.
 ὑπόσχετο, ὑποσχημένοι, ὑπόσχου, see ὑπισχνέομαι.
 ὑπέχω (έχω), *undergo, submit to*; in V, 8, 1, δίκην ὑποσχεῖν, *give an account for (gen.)*.
 ὑπήκοος, -ον (ὑπακούω), *listening to, obedient, subject to*; as subst., *subject, vassal*.
 ὑπηρετέω, ὑπηρετήσω, etc. (ὑπηρέτης), *serve as menial, serve, help*, dat., I, 9, 18; *provide*, III, 5, 8.
 ὑπηρέτης, -ου, ὁ (ὑπό+ἐρέτης, rower), *properly, under-rower*; then, *underling, menial, servant*.
 ὑπισχνέομαι, ὑποσχήσομαι, ὑπεσχόμεν, ὑπέσχημαι, *promise, undertake (abs. or with infin., generally fut.)*.

ὑπνος, -ου, ὁ, *sleep*.
 ὑπό (by elision ὑπ' or ὑφ'), prep. with gen., dat., or acc.; cf. Lat. sub. *under*: (1) with gen., lit. *from under*, VI, 4, 22, 25; *under*; ὑπὸ μαστίγων, *under the lash*, III, 4, 25; often of the agent, with passives, *by, through, at the hands of*, I, 1, 10; so with virtual passives, παθεῖν, etc., I, 3, 4; also with things (by a slight personification), ὑπὸ λιμοῦ, I, 5, 5. (2) with dat., *under, at the foot of*, with vbs. of rest, I, 2, 8; *in the power of*, VII, 2, 2; (3) with acc., *under, with vbs. of motion*, I, 8, 27. In composition ὑπο- means *under, secretly, or has the force of somewhat, rather*.
 ὑποδέστερος, -α, -ον (ὑπό+δέω, lack), comp.; the positive ὑποδής (cf. ἐνδής) does not occur, *inferior*, I, 9, 5.
 ὑποδεικνυμι (δεικνυμι), *show privately, give indications*, V, 7, 12.
 ὑποδέχομαι (δέχομαι), *receive under one's protection, welcome*.
 ὑποδέω (δέω), *tie under*; mid., *bind one's sandals on*; ὑποδεδημένοι, *with their shoes on*, IV, 5, 14.
 ὑπόδημα, -ατος, τό (ὑποδέω), *sandal, shoe*.
 ὑποζύγιον, -ου, τό (ὑπό+ζυγόν, yoke), *beast of burden, baggage animal*.
 ὑποκαταβαίνω (βαίνω), *go down a little*, VII, 4, 11.
 ὑπολαμβάνω (λαμβάνω), *take or receive under one's protection*, I, 1, 7; *take up (the discourse, λόγον), reply, answer*, II, 1, 15; μεταξὺ ὑπολαβών, *interrupting him in the midst of his talk*, III, 1, 27.

ὑπολείπω (λείπω), *leave behind*; pass., *be left behind, fall behind*.
 ὑπολόχαγος, -ου, ὁ (ὑπό+λοχαγός), *lieutenant, probably a captain of fifty*=περτηκοντήρ, V, 2, 13.
 ὑπολύω (λύω), *loose beneath*; mid., *untie one's sandals*, IV, 5, 13.
 ὑπομαλακίζομαι (μαλακίζομαι), *weaken a little, begin to yield*.
 ὑπομένω (μένω), *stay behind, wait, halt*; *await an attack, stand one's ground*; wait for, IV, 1, 21.
 ὑπόμνημα, -ατος, τό (μυμνήσκω), *reminder, mention*, I, 6, 3.
 ὑπόπεμπτος, -ον (verbal of ὑποπέμπω), *sent secretly or with covert purpose, sent as a spy*.
 ὑποπέμπω (πέμπω), *send secretly, send as a spy*.
 ὑποπίνω (πίνω), *drink a little*; perf. partic. ὑποπεπωκώς, *rather drunk*, VII, 3, 29.
 ὑποπτεύω, ὑπώπτεον, ὑπώπτεσα, *suspect, apprehend, mistrust, with acc., infin., or μή*.
 ὑποστρατηγέω (στρατηγέω), *be lieutenant, be general under (dat.)*.
 ὑποστράτηγος, -ου, ὁ (ὑπό+στρατηγός), *under-general, lieutenant-general*.
 ὑποστρέφω (στρέφω), *turn or wheel round, face about*, VI, 6, 38; ὑποστρέψας, *evading the trap*, II, 1, 18, n.
 ὑποσχεῖν, see ὑπέχω.
 ὑπόσχησθε, ὑπόσχοιτο, ὑποσχόμενος, see ὑπισχνέομαι.
 ὑπουργός, -όν (ὑπό+ῥεργ), *condu-cive to*, V, 8, 15.
 ὑποφαίνω (φαίνω), intr., *shine a little*; of the day, *begin to dawn*.
 ὑποφείδομαι (φείδομαι, φέλομαι, spare), *spare somewhat or of set purpose*, IV, 1, 8.
 ὑποχείριος, -ον (ὑπό+χείρ), *under the hands of, in the power of (dat.)*.
 ὑποχος, -ον (ὑπό+έχω), *under the control of, subject to (dat.)*.
 ὑποχωρέω (χωρέω), *make way, give way, withdraw, retreat*, I, 4, 18; move on, IV, 5, 19.
 ὑποψία, -ας, ἡ (ὑφοράω), *suspicion, distrust, apprehension*.
 Ὑρκάνιοι, -ων, οἱ, the Hyrcanians, a people living southeast of the Caspian Sea.
 ὕς, ὅς, ὁ, ἡ (cf. σὺς), *swine, pig*.
 ὕστεραίος, -α, -ον (ὑστερος), *later, following, next*; often with ἡμέρα omitted, e.g., τῇ ὕστερατῃ, *on the following day*, I, 2, 21; τὴν ὕστερασαν, III, 5, 13.
 ὕστερέω, -ήσω, etc. (ὑστερος), *be or come too late for (gen.)*.
 ὕστερῳ (ὑστερος), *be behindhand*.
 ὕστερος, later, latter, following, behind; neut. as adv., ὕστερον, later, afterward.
 ὑφ', see ὑπό.
 ὑφειμένως, adv. (ὑφειμένος, perf. partic. of ὑφίημι), *submissively*.
 ὑφείτο, see ὑφίημι.
 ὑφέξω, see ὑπέχω.
 ὑφηγέομαι (ἡγέομαι), *lead on slowly*.
 ὑφίημι (ἡμῃ), *put under, concede, give up*, III, 5, 5; *permit*, with dat. and infin., VI, 6, 31; mid., *put oneself under, yield, surrender*, III, 1, 17.
 ὑφίστημι (ίστημι), *place under, station secretly*, IV, 1, 14, n.; intr. in mid. and 2 aor. act., *undertake, promise, volunteer*, IV, 1, 26; *withstand, resist*, III, 2, 11.
 ὑφώραω (ὀράω), *regard with suspicion*.

ὕψηλός, -ή, -όν (cf. ὕψος), *high, lofty*;
τὸ ὕψηλόν, *height*, III, 4, 25.
ὕψος, -ους, τὸ (ὕπερ), *height*.

Φ

φαγεῖν, φάγωσιν, see ἐσθίω.

φαιδρός, -ά, -όν (φάω, *shine*; cf. φαίνω), *bright, beaming*.

φαίη, see φημί.

φαίνω, φανῶ, ξφηναι, -πέφαγκα and πέφηναι, πέφασμαι, ἐφάνην (φάος, *light*), *bring to light, show*, IV, 3, 13; *give light, shine*, IV, 4, 9; pass., *be shown, appear, seem*, with infin. (which may be omitted) of mere semblance, I, 3, 19; with partic. of what is true, οὐ φθονῶν ἐφαίνετο, *he plainly did not envy*, I, 9, 19.

φάλαγξ, -γγος, ἡ, *phalanx, battle-array*, generally a close formation, eight men deep, I, 2, 17; without reference to the normal form, *the main body*, III, 3, 11; ἐπὶ φάλαγγος, *in line of battle*, IV, 3, 26.

Φαλίνοσ, -ου, ὁ, *Phalīnus*, a Greek in the service of Tissaphernes.

φανεῖται, φανέντος see φαίνω.

φανερός, -ά, -όν (φαίνω), *in plain sight, clear, evident*; ἐν τῷ φανερώ, *openly*, I, 3, 21; common with partic. in pers. constr., ἐπιβουλεύων μοι φανερὸς γέγονας, *it has become clear that you are plotting against me*, I, 6, 8.

φανερῶσ, adv. (φανερός), *plainly, manifestly*.

φαρέτρα, -ας, ἡ, *quiver*.

φάρμακον, -ου, τὸ (cf. Eng. *pharmacy*), *drug, poison*.

φαρμακοποσία, -ας, ἡ (φάρμακον+πίνω), *a taking of physic or poi-*
807π.

Φαρνάβαζος, -ου, ὁ, *Pharnabazus*, satrap of Lesser Phrygia and Bithynia.

Φασιανοί, -ῶν, οἱ (φᾶσις), *the Phasi-ans*, a name given to the people living on the banks of the Phasis river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 5.

φασίς, see φημί.

Φᾶσις, -ιος, ὁ, *the Phasis*, a river: (1) in Colchis, V, 6, 36; (2) in Armenia, IV, 6, 4.

φάσκω (φημί), found only in pres. system, *say, assert, allege*.

φατέ, see φημί.

φάυλος, -η, -ον, *mean, trifling, of no account*.

φέρω, ὀσώ, ἡνεγκα, ἡνεγκον, ἐνήνοχα, ἐνήνεγμα, ἐνέχθην (Lat. *fero*, Eng. *bear*), *bear, carry, bring*; *carry off*, II, 1, 6; *yield, produce*, I, 2, 22; of tribute, *pay*, V, 5, 7; of roads, *lead*, III, 5, 15; so of winds, V, 7, 7; mid., *bear off as one's own*, VI, 6, 1; pass., often of violent motion, *be borne, be hurled, be dashed, fly*, I, 8, 20, n.; χαλεπῶσ or βαρέως φέρειν, *take it ill, be troubled*, I, 3, 3; II, 1, 4; φέρειν καὶ ἀγειν, *plunder, ravage*, II, 6, 5, n.

φεύγω, φεύξομαι and φευξοῦμαι, ἔφυγον, πέφευγα, *flee, take flight*; *flee one's country, be banished, be an exile*, IV, 8, 25; οἱ φεύγοντες, *the exiles*, I, 1, 7.

φημί, φήσω, ἔφησα, rare save in pres. impf., and 2 aor., the fut. being generally ἐρῶ, the aor. εἶπον and the perf. εἶρηκα, *declare, affirm, say*, regularly calling for the infin. constr.; an isolated case with ὅτι, VII, 1, 5; frequently parenthetical, *said he, said they, etc.*; in answers, *say yes* (I, 6, 7), unless a neg. is added, οὐκ ἔφη,

said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to φημί; οὐκ ἔφασαν ἔναι, *they declared they would not go*, I, 3, 1. φημί is the strongest of the vbs. of saying, meaning, *aver, asseverate*; it may even take the neg. μή, as a vb. of swearing.

φῆς, φήση, φήσω, see φημί.

φθάνω, φθάσω or φθήσομαι, ἔφθασα, *get the start of, anticipate, outstrip, act first*, often followed by πρὶν, II, 5, 5; often with suppl. partic. which expresses the main idea; φθάσαι καταλαβόντες, *to seize in advance*, I, 3, 14; cf. III, 4, 49; πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, *the break of day surprised him on his way*, V, 7, 16.

φθέγγομαι, φθέξομαι, ἐφθεγγάμην (cf. Eng. *diphthong*), *make or utter a sound, cry out, scream, shout*.

φθείρω, φθερῶ, ἔφθειρα, ἔφθαρκα and ἔφθορα, ἔφθαρμαι, ἐφθάρην, *corrupt, spoil*; of a country, *lay waste*, IV, 7, 20.

φθονέω, φθονήσω, etc. (φθόνος, ὁ, *envy*), *envy* (dat.).

φιάλη, -ης, ἡ, (cf. Eng. *phial, vial*), *a shallow bowl, for drinking or pouring libations*.

φιλαίτερον, see φίλος.

φιλέω, φιλήσω, etc. (φίλος), *love*.

Φιλῆσιος, -ου, ὁ, *Philēsius*, of Achaëa, elected general in the place of Menon, III, 1, 47.

φιλία, -ας, ἡ (φίλος), *friendship*; διὰ φιλίας ἔναι τινί, see διὰ; πρὸς φιλίαν ἀφιέναι, *let go in peace*, I, 3, 19.

φιλικός, -ή, -όν (φίλος), *friendly*.

φιλικῶσ, adv. (φιλικός), *in a friendly manner*; φιλικῶσ διακέεσθαι, *be on friendly terms with*, II, 5, 27.

φίλιος, -α, -ον (φίλος), *friendly, at peace with*; esp. of countries with or without χώρα.

φιλιππος, -ον (φίλος+ἵππος), *fond of horses*, I, 9, 5, in sup.

φιλόθηρος, -ον (φίλος+θήρα), *fond of hunting*, I, 9, 6, in sup.

φιλοκερδέω (φιλοκερδής, *greedy for gain*, φίλος+κέρδος), *be greedy for gain*.

φιλοκίνδυνος, -ον (φίλος+κίνδυνος), *loving danger, venturesome*, II, 6, 7; sup. I, 9, 6.

φιλομαθής, -ές (φίλος+μανθάνω), *fond of learning, eager to learn*.

φιλονικία, -ας, ἡ (φίλος+νίκη), *rivalry*, IV, 8, 27.

φιλοπόλεμος, -ον (φίλος+πόλεμος), *fond of or devoted to war*.

φίλος, -η, -ον, adj., *friendly*, comp. φιλαίτερον, I, 9, 29; commonly as a noun, *friend*, I, 1, 2.

φιλόσοφος, -ον, ὁ (φίλος+σοφός), *lover of wisdom, philosopher*.

φιλοστρατιώτης, -ον, adj. (φίλος+στρατιώτης), *friend of the soldiers*, VII, 6, 4.

φιλοτιμέομαι, φιλοτιμήσομαι, etc. (φιλότιμος, *loving honor*), *love or seek honor, be ambitious, jealous*.

φιλοφρονέομαι, aor. ἐφιλοφρονήσάμην or ἐφιλοφρονήθην (φίλος+φρήν), *be well disposed, show kindness*; with acc., *treat kindly, greet kindly*, II, 5, 27.

Φλειάσιος, -ου, ὁ, *a Phliasian*, native of Phlius in Peloponnēsus.

φλυαρέω (φλύαρος, *nonsense*), *talk nonsense*.

φλυαρία, -ας, ἡ, *nonsense, rubbish*; in pl., I, 3, 17.

φοβερός, -ά, -όν (φόβος), *frightful, terrible*, II, 5, 9; pass., *filled with fear, fearful*, V, 7, 2.

φοβέω, φοβήσω, etc. (φόβος), *frighten, scare*, IV, 5, 17; generally *deponent, fear, be afraid, be frightened*, I, 3, 17.
 φόβος, -ου, ὁ, *fear, terror, panic*; τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, *the fear inspired by the Greeks in the barbarians*, I, 2, 18.
 Φοινίκη, -ης, ἡ (Φοῖνιξ), *Phoenicia*, the district on the coast of Syria, between the Lebanon mountains and the sea.
 φοινικιστής, -οῦ, ὁ (cf. φοινικοῦς), *a wearer of the purple, i.e., an officer of rank at the Persian court; according to others, purple-dyer*, I, 2, 20, n.
 φοινικοῦς, -ῆς, -οῦν (Φοῖνιξ, since the Phoenicians discovered the dye), *purple, red, scarlet*.
 φοῖνιξ, -ικος, ὁ, *palm-tree, palm*, I, 5, 10; οἶνος φοινίκων, *palm wine*, II, 3, 14.
 Φοῖνιξ, -ικος, *a Phoenician, native of Phoenicia*.
 Φολόη, -ης, ἡ, *Pholoe*, a range of mountains between Arcadia and Elis.
 φορέω, φορήσω, etc. (φέρω), *bear habitually, wear*.
 φόρος, -ου, ὁ (φέρω), *tribute*.
 φορτίον, -ου, τό (φέρω), *burden, load*.
 φράζω, φράσω, etc. (Eng. phrase), *tell (in detail), set forth, explain, bid*.
 Φρασίας, -ου, ὁ, *Phrasias*, an Athenian, commanding a division of the Greek army.
 φρέαρ, φρέατος, τό (cf. Lat. ferveo), *well, cistern*.
 φρονέω, φρονήσω, etc. (φρήν, mind), *have understanding, be wise, be minded; μέγα φρονεῖν, be proud, be elated*, III, 1, 27; μείζον φρονεῖν, *be too proud*, V, 6, 8.

φρόνημα, -ατος, τό (φρονέω), *mind, spirit, courage*.
 φρόνιμος, -ον (φρήν, mind), *prudent, wise, shrewd*.
 φροντίζω, φροντιῶ, ἐφροντίζω, πεφρόνιχα (φρήν), *take thought, be anxious*, II, 3, 25; also, *devise, plan*, II, 6, 8.
 προύραρχος, -ου, ὁ (φρουρά+ἀρχω), *commander of a garrison*.
 φρουρέω, φρουρήσω, etc. (πρό+ὄραω), *watch, guard*.
 προύριον, -ου, τό (φρουρός), *guard, garrison, citadel*.
 φρουρός, -οῦ, ὁ (πρό+ὄραω), *guard*; in pl., *garrison*, VII, 1, 20.
 φρύγανα, -ων, τὰ (φρύγω, roast), *dry sticks, faggots*.
 Φρυγία, -ας, ἡ, *Phrygia*, a large territory in central Asia Minor, I, 2, 6; called Φρυγία ἡ μεγάλη (I, 9, 7) to distinguish it from the district on the Propontis also called Phrygia (V, 6, 24).
 Φρυγίσκος, -ου, ὁ, *Phryniscus*, an Achaean, one of the Greek generals.
 Φρύξ, Φρυγός, ὁ, *a Phrygian, native of Phrygia*.
 φυγάς, -άδος, ὁ (φεύγω), *exile, fugitive*.
 φυγή, -ῆς, ἡ (φεύγω), *flight, rout; exile, banishment*, VII, 7, 57.
 φυγόντες, see φεύγω.
 φυλακή, -ῆς, ἡ (φυλάττω), *watch, guard, guard-duty*; also collective, *body of guards, garrison*, I, 1, 6; of time, *watch*, IV, 1, 5.
 φύλαξ, -ακος, ὁ (φυλάττω), *guard, picket*; in pl., *bodyguard*, I, 2, 12.
 φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαi, ἐφυλάχθην, intrans., *keep watch or guard*, I, 2, 22; trans., *guard, defend, keep*, I, 2, 1; mid., *be on one's guard, take*

care, guard against, acc., I, 6, 9 so with μή, II, 2, 16; with ὥστε μή, VII, 3, 35.
 φυσάω, φυσήσω, ἐφυσήθην (φῦσα, bellows), *blow up, inflate*.
 Φύσκος, -ου, ὁ, *the Physcus*, a river flowing into the Tigris.
 φυτεύω, φυτεύσω, etc. (φυτόν, plant, from verbal of φύω), *plant, set out*.
 φύω, φύσω, etc. (Lat. fui, Eng. be), *bring forth, produce*.
 Φωκαῖς, -ίδος, ἡ (Φώκαια, Phocaea), *a woman of Phocaea, Phocaean woman*.
 φωνή, -ῆς, ἡ (φημί), *voice, speech, language, dialect*.
 φῶς, φωτός, τό (for φάος; cf. φαίνω), *light, daylight*.

X

χαίρω, χαίρησθαι κεχάρηκα, ἐχάρην, rejoice, be glad; imperat. χαῖρε, often, *farewell*, hence ἐὰν χαίρειν, *bid farewell to, give up*, VII, 3, 23; partic. χαίρων, often = *with impunity*, οὐ χαίροντες ἀν' ἀπαλλάξαιτε, *you wouldn't get off without paying for it*, V, 6, 32.
 Χαλδαῖοι, -ων, οἱ, *the Chaldeans*, a warlike tribe in Armenia.
 χαλεπαίνω, χαλεπανῶ, ἐχαλέπανα, ἐχαλεπάνθην (χαλεπός), *be severe, be angry*; so in pass., IV, 6, 2.
 χαλεπός, -ή, -όν, *hard, difficult, dangerous, harsh, stern, fierce*; τὸ χαλεπὸν, *severity, violence*, II, 6, 11; IV, 5, 4.
 χαλεπῶς, adv. (χαλεπός), *hardly, with difficulty*; χαλεπῶς φέρειν, *take it ill, be distressed*, I, 3, 3; χαλεπῶς ἔχειν, *be angry*, VI, 4, 16.
 χαλινόω, ἐχαλίνωσα (χαλινός, bridle), *bridle*.
 χαλκός, -οῦ, ὁ, *copper, bronze*.

χαλκοῦς, -ῆς, -οῦν (χαλκός), *of bronze, bronze*.
 χάλκωμα, -ατος, τό (χαλκῶ, make in bronze, χαλκός), *bronze or copper vessel*.
 Χάλος, -ου, ὁ, *the Chalus*, a river in northern Syria.
 Χάλυβες, -ων, οἱ, *the Chalybes, Chalybians*, a warlike tribe of Pontus.
 χαράδρα, -ας, ἡ, *torrent; gorge or ravine cut by a torrent*.
 χαράκωμα, -ατος, τό (χαρακῶ, fence in with stakes; χάραξ, stake), *palisade, stockade*.
 χαρίεις, -εσσα, -εν (χάρις), *pretty, clever*, III, 5, 12.
 χαρίζομαι, χαριῶμαι, ἐχαρισάμην, κεχάρισμαι (χάρις), *favor, please, oblige one (dat.) in something (acc.)*.
 χάρις, -ιτος, ἡ (χαίρω), *grace, favor, thanks, gratitude*; χάριν εἰδέναι, or χάριν ἔχειν, *feel grateful*, I, 4, 15; II, 5, 14; χάριν ἀποδοῦναι, *requite a favor*, I, 4, 15; τοῖς θεοῖς χάρις, *heaven be praised*, III, 3, 14.
 Χαρμάνδη, -ης, ἡ, *Charmande*, a large city on the Euphrates.
 Χαρμίνος, -ου, ὁ, *Charminus*, a Spartan, ambassador from Thibron to the Greek army.
 χειμών, -ῶνος, ὁ (Lat. hiems), *storm, wintry weather, winter, cold*.
 χεῖρ, χειρός, ἡ, *hand*; εἰς χεῖρας ἵεναι, *come to close quarters*, IV, 7, 15 (cf. εἰς χεῖρας δέχεσθαι, IV, 3, 31), but I, 2, 26, εἰς χεῖρας ἐλθεῖν τινι, *come into the power of*; οἱ ἐκ χειρὸς βάλλοντες, see βάλλω; ἐκ χειρὸς, *hand to hand*, V, 4, 25.
 Χειρίσοφος, -ου, ὁ (χεῖρ+σοφός), *Cherisophus*, a Spartan sent by the ephors to join Cyrus' expedi-

tion, I, 4, 3. After the murder of the generals he was elected to that office and with Xenophon conducted the Greek retreat; his death, VI, 4, 11.

χειρόσμαι, χειρώσμαι (χείρ), get into one's power, subdue.

χειροπληθής, -ές (χείρ + √ πλ), filling the hand, as large as the hand.

χειροποίητος, -ον (χείρ + ποιέω), made by hand, artificial.

χείρων, -ον, comp. of κακός, worse, inferior.

Χερρόνησος, -ου, ἡ (χέρρος or χέρσος, land + νῆσος), Chersonesus, the Thracian peninsula, northwest of the Hellespont.

χηλή, -ῆς, ἡ, hoof; then, break-water (from its shape), VII, 1, 17.

χην, χηνός, ὁ or ἡ (Lat. anser, Eng. gander, goose), goose.

χθές, adv. (cf. Lat. heri, Eng. yester-), yesterday.

χίλιοι, -αι, -α, thousand.

χίλος, -οῦ, ὁ, fodder, grass, I, 5, 7; with ξηρός, hay, IV, 5, 33.

χιλόω (χιλός), feed, of horses.

χίμαιρα, -ας, ἡ (cf. Eng. chimaera), she-goat.

Χίος, -ου, ὁ (Χίος, ἡ, Chios), a Chian, native of Chios.

χιτών, -ῶνος, ὁ, undergarment, tunic.

χιτωνίσκος, -ου, ὁ (dim. of χιτών), short tunic, V, 4, 13.

χιών, -όνος, ἡ (cf. Lat. hiems, winter), snow.

χλαμύς, -ύδος, ἡ, cloak or mantle.

χοῖνιξ, -ικος, ἡ, choenix, an Attic dry measure containing a little less than a quart.

χοίρειος, -α, -ον (χοῖρος, pig), of a pig, of swine; with κρέα, pork, IV, 5, 31.

χοῖρος, -ου, ὁ, ἡ, young pig.

χορεύω (χορός), dance.

χορός, -οῦ, ὁ (cf. Eng. chorus, choir), chorus, band of dancers, dance.

χόρτος, -ου, ὁ, grass, fodder, I, 5, 5; with κοῦφος, hay, I, 5, 10.

χράομαι, χρήσομαι, ἐχρησάμην, ἐχρημαί, ἐχρήσθην, use, enjoy, have, treat, find, abs. or with dat.; often with inner obj., τι βούλεται ἡμῖν χρήσθαι, what use he wishes to make of us, I, 3, 18; χρήσθαι δ, τι ἂν βούλη, treat as you may see fit, VI, 6, 20.

χρή (properly a noun, sc. ἐστὶ), it is necessary, one must, with acc. and infin., I, 3, 11; χρήναι, as infin., I, 4, 14.

χρήζω, only in pres. system (akin to κράομαι), want, wish, desire.

χρήμα, -ατος, τό (κράομαι), a thing used, generally pl., goods, possessions, esp. money, I, 1, 9.

χρηματιστικός, -ή, -όν (χρηματίζω, do business, from χρήμα), pertaining to business or money-making; of an omen, portending gain, VI, 1, 23.

χρήναι, see χρή.

χρήσθαι, see κράομαι.

χρήσιμος, -η, -ον, or -ος, -ον (κράομαι), useful, serviceable.

χρηστός, -ή, -όν (κράομαι), serviceable, of use, worthy, trusty, I, 8, 1.

χρίμα, -ατος, τό (χρίω), ointment.

χρίω, χρίσω, etc. (cf. Lat. frico, frico, rub, Eng. grind, Christ), rub, anoint.

χρόνος, -ου, ὁ (cf. Eng. chronology, etc.), time; πολλοῦ χρόνου, in a long while, I, 9, 25.

χρυσίον, -ου, τό (dim. of χρυσός), piece of gold, gold coin.

Χρυσόπολις, -εως, ἡ, Chrysopolis, a city on the Bosphorus, opposite Byzantium.

χρυσός, -οῦ, ὁ (cf. Eng. chrysanthemum, etc.), gold.

χρυσός, -ῆ, -όν (χρυσός), golden, of gold; less strictly, gold-mounted, I, 2, 27; gilded, V, 3, 12.

χρυσοχάλινος, -ον (χρυσός + χαλινός, bridle), with golden (i. e., gold-mounted) bridle, I, 2, 27.

χώρα, -ας, ἡ (cf. χώρος), place; in military sense, post, position, I, 5, 17; I, 8, 17; generally in a wider sense, country, region, land, I, 1, 11; ἐν ἀνδραπόδων χώρα εἶναι, be counted a slave, V, 6, 13; ἐν οὐδεμῇ χώρᾳ εἶναι, be held in no esteem, V, 7, 28.

χωρέω, χωρήσω, etc. (χώρος), move, march, advance, withdraw; of missiles, penetrate, IV, 2, 28; of measures, hold, contain, I, 5, 6.

χωρίζω, ἐχώρισα, κεχώρισμαι (χωρίς), separate, set apart, VI, 5, 11; pass. be separate, be different from, V, 4, 34.

χωρίον, -ου, τό (dim. of χώρος), place, spot, space; hence, farm, estate, V, 3, 7; town, I, 4, 6; stronghold, fort, I, 2, 24.

χωρίς, adv., apart, III, 5, 17; as prep. with gen., apart from, I, 4, 13.

χώρος, -ου, ὁ (cf. χώρα), place, spot, region.

Ψ

Ψάρος, -ου, ὁ, the Psarus, a river flowing through Cilicia.

ψέγω, blame.

ψέλιον, -ου, τό, bracelet, worn by Persians of rank.

ψευδένεδρα, -ας, ἡ (ψευδής + ἐνέδρα), sham ambushade.

ψευδής, -ές, (ψεύδω), false, untrue; τὰ ψευδῆ, lies, II, 6, 26.

ψεύδω, ψεύσω, etc. (cf. Eng. pseudonym), deceive; mid., lie, cheat,

deceive, act falsely; pass., be deceived, abs. or with acc.

ψηφίζομαι, ψηφιοῦμαι, ἐψηφισάμην, etc. (ψηφός), vote, resolve, decree.

ψηφός, -ου, ἡ (cf. ψάω, rub), pebble, ballot; hence, decree, VII, 7, 57.

ψιλός, -ή, -όν, stripped, bare; of a country, barren, I, 5, 5; οἱ ψιλοί, light-armed troops, V, 2, 16; cf. III, 3, 7.

ψιλώω, ψιλώσω, etc. (ψιλός), strip bare; pass., be cleared of, left bare of, deserted by, I, 10, 13; IV, 3, 27.

ψοφέω (ψόφος), make a sound, ring.

ψόφος, -ου, ὁ, noise.

ψυχή, -ῆς, ἡ, breath of life, spirit, soul, life.

ψύχος, -ους, τό (ψύχω, breathe, blow), cold, in pl., III, 1, 23, n.

Ω

ὦ, exclamation, O, used commonly with vocatives in Greek, where it should be left untranslated

ὦ, see εἰμὶ.

ὦ, see δς.

ὦδε, adv. (ὅδε), as follows, thus.

ὦδή, -ῆς, ἡ (from ἀοιδή; cf. αἰδῶ, Eng. ode), song.

ὠδοποιημένη, see ὁδοποιέω.

ᾤετο, ᾤήθησαν, see οἶομαι.

ὠθέω, ὠσω, ἔωσα, ἔωσμαι, ἐώσθην, push; mid., push out of one's way, III, 4, 48.

ὠθισμός, -οῦ, ὁ (ὠθίζομαι, push, jostle; cf. ὠθέω), a pushing, crowding, struggling.

ὠκοδόμητο, see οἰκοδομέω.

ὠμην, see οἶομαι.

ὠμοβόειος, -α, -ον (ὠμός + βόειος), of raw or untanned ox-hide.

ὠμός, -ή, -όν, raw, uncooked, IV, 8, 14 of persons, cruel, fierce, II, 6, 12.

ὤμος, -ου, ὅ, *shoulder*.

ὤμοσαν, see δμννμι.

ὠνέομαι, ὠνήσομαι, ἐώνημαι, ἐωνήθην, with ἐπιδόμην as 2 aor. mid. (ὠνος, *price*), *buy, purchase*.

ὠνήσατε, see ὀνίημι.

ὠνιος, -α, -ον (ὠνος, *price*), *for sale*;

τὰ ὠνια, as noun, *wares*, I, 2, 18.

ὦντο, see οἴομαι.

Ὀπιδίος, ἡ, *Opis*, a city on the river Physcus in Assyria.

ὥρα, -ας, ἡ (Eng. *hour*), *a fixed time, season, hour*, I, 4, 10; *fit or proper time*, I, 3, 11.

ὥραϊος, -α, -ον (ὥρα), *seasonable*; of persons, *in the bloom of youth*; τὰ ὥραϊα, *fruits of the season*, V, 3, 9.

ὥρμηντο, see ὀρμάω.

ὥς, rel. adv. (ὅς); (1) *as, how*; often, esp. with partics., marking the action as intended, or avowed by the subj., but not (as ἄτε) making a statement on the responsibility of the speaker or writer; to be variously rendered, *as if, on the ground that, thinking that*, I, 1, 3; *with numerals, about*, I, 2, 4; with sup. it has intensive force (like ὅτι and Lat. *quam*), ὥς τάχιστα, *as quickly as possible*, I, 3, 14, etc.; (2) as improper prep., *to*, only with persons; (3) as conj. (a) temporal, *as, when, since*, ὥς τάχιστα (*cum primum*), *as soon as*, IV, 3, 9, (b) causal, *as, since, because*, II, 4, 17, (c) introducing indir. disc., *how, that*, I, 1, 3, (d) final (a use chiefly poetic), *that, in order that*, I, 3, 14; so with obj. clause, I, 1, 5, (e) con-

secutive (like ὥστε), *so that*, with infin., II, 3, 10; after comparatives, βραχύτερα ἢ ὥς ἐξικνεῖσθαι, *not far enough to reach*, III, 3, 7; with abs. infin. ὥς συνελόντι εἰπεῖν, *to put the matter briefly*, III, 1, 38.

ὥς, adv., *thus*, so only after intensive καί, or οὐδέ (μηδέ), οὐδ' ὥς, *not even thus*, I, 8, 21; III, 2, 23; VI, 4, 22.

ὥσαύτως, adv. (ὥς+αὐτός), *in the very same way, just so, in like manner*.

ὥσθ', by elision for ὥστε.

ὥσιν, see εἰμι.

ὥσιν, see οὗς.

ὥσπερ, rel. adv. (ὥς+πέρ), *just as, like, just as if*; ὥσπερ ἐξόν, *just as if it were possible*, III, 1, 14; ὥσπερ εἶχεν, *just as he was*, IV, 1, 19.

ὥστε, rel. adv. (ὥς+τε), *so as, so that*; as a rule with indic. of actual result and the infin. of tendency, I, 1, 5, 8; less commonly, *on condition that*, with infin., II, 6, 6.

ὥτα, see οὗς.

ὥτε, only in the phrase ἐφ' ὥτε, *on condition that*, with infin.; see ἐπί.

ὥτειλή, -ῆς, ἡ, *wound, scar*.

ὥτις, -ίδος, ἡ, *bustard*.

ὥφελε, see ὀφείλω.

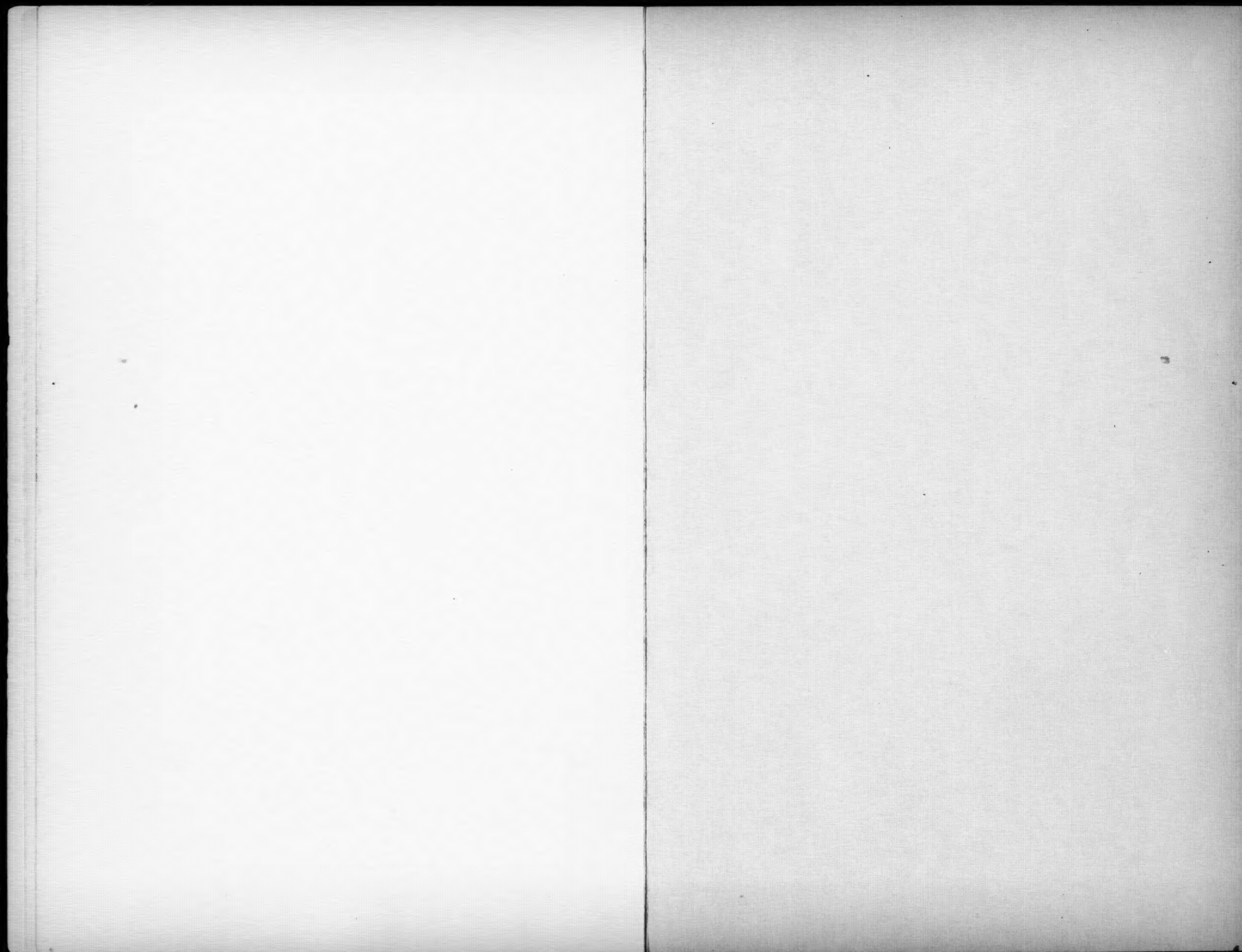
ὥφελέω, ὥφελήσω, etc. (ὀφελος), *benefit, aid, help, be of use*, abs. or with acc.

ὥφέλιμος, -ον (ὥφελέω), *helpful, useful, serviceable*.

ὥφθημεν, see ὀράω.

ὥφλε, see ὀφλισκάνω.

ὥχόμην, see οἴχομαι.



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